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ARTHUR T. PIERSON

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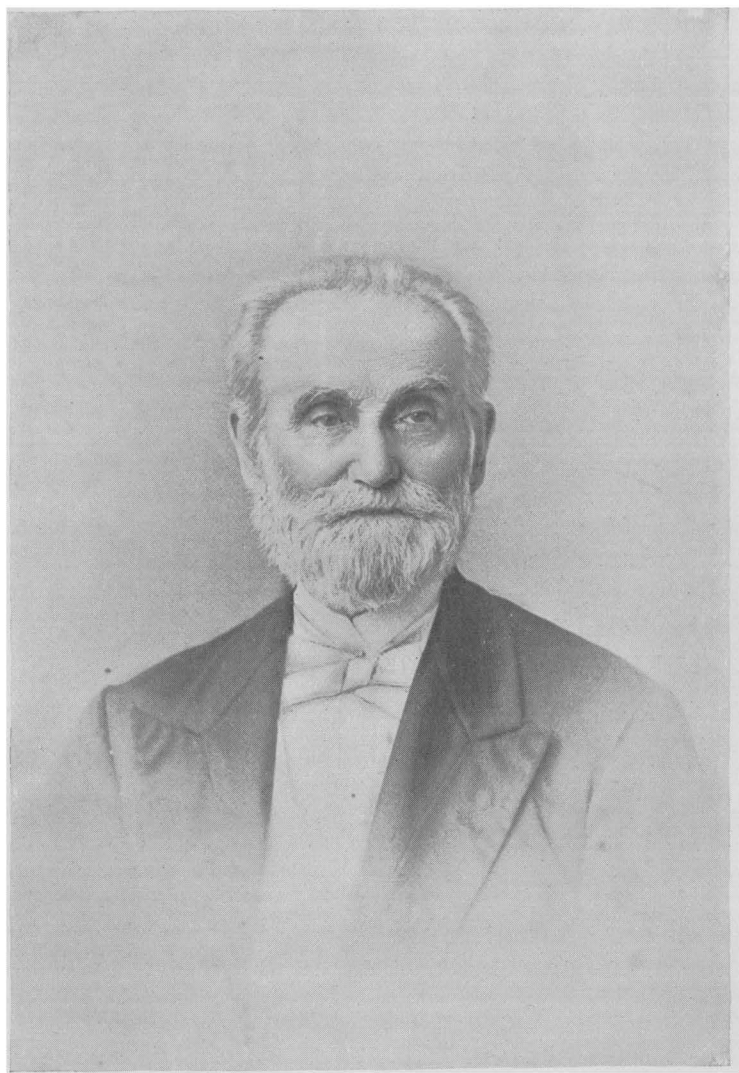
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REV. J. M. SHERWOOD.

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

FALLEN ASLEEP—REV. JAMES M. SHERWOOD, D.D.

Like a winter avalanche in the Engadine—sudden, swift and inevitable—Death came to our beloved associate editor, on October 22d. He had been, as usual, at the weekly prayer service, at Trinity Presbyterian Church, the week previous, and had spoken—all unconsciously—his last public words. At the close of a brief, but earnest and impressive address, he faltered a little, said, "Let us pray," and sank back into his seat, speechless. He was tenderly borne to his home, and, after a few days of flickering flame, life's lamp went out so quietly that the exact moment was scarcely perceptible—let us not say "went out," but was transferred to another sphere to burn and shine forever.

This departure withdraws from earthly scenes a man who had a large circle of friends. He had been preacher, pastor, author, editor, and in every sphere of activity he touched nothing which he did not adorn. He was not cut off prematurely, for he was in his seventy-eighth year; and his years were packed with various and versatile endeavor.

Born in Fishkill, N. Y., in 1813, he had only a common-school education, and entered, as clerk, his father's store in Johnsville; until, feeling in him the resistless impulse toward the ministry of the Gospel, he, with his father's consent, turned his steps toward the pulpit, was taken under care of presbytery and studied theology with the pastor of the Presbyterian Church in Fishkill, Rev. Robert G. Armstrong. At the age of twenty-two, he was licensed to preach, and subsequently served churches in Mendon, N. Y., New Windsor, N. Y., and Bloomfield, N. J. In each of these churches he left his mark both as a preacher and a pastor. He also acted as evangelist for a term in Milford, Conn.

After his health seemed to demand a change of occupation he found a fitting sphere for his busy brain and ready pen in the great republic of letters. His work as editor of the *National Preacher*, *Biblical Repository*, *New York Evangelist*, *Eclectic Magazine*, *Princeton Review*, *Hours at Home*, *Homiletic Review*, and *MISSION-*

ARY REVIEW, has entered into the unchangable record of history. He was the founder of *Hours at Home*, which was, in a sense, the parent of *Scribner's Magazine*; and the richness, variety, and marvelous success of the *Homiletic Review*, none know so well as the twenty thousand readers who study its pages.

Beside all his occasional papers, published in the leading magazines and periodicals, he wrote the "History of the Cross," and edited a new edition of the "Life of David Brainerd." He had also written a voluminous work on "Books and Authors," which has not yet appeared in print.

Such are the brief outlines of an intellectual life that extended over half a century. He was thrice married; his first wife was Miss Amanda Carpenter; his second, Miss Jane E. Lamberson; the third, Miss Annie Clarke, who survives him, as do also his five children.

We have never known a man of *larger capacity for work*. No one who knew him would have suspected that he was far on the way toward four-score years. And there was not the slightest sign of intellectual decadence. Up to the last his mind worked with all its pristine vigor and versatility. To the very day when paralysis struck him, he seemed as fresh and young, mentally, as in the years of early manhood, and he actually worked from fifteen to eighteen hours out of every twenty-four.

He was an *embodiment of conscience*. Duty was his polar star. Indeed, he had but little patience with anything wrong, ignoble, dishonest. In his vocabulary the word "expediency" was not found. Right was his only might, and principle his only policy. There were those who possibly construed as severity what was only an uncompromising adherence to right and righteousness. Low moral standards and equivocal moral practices could find with him no toleration, and but little forbearance.

Religiously he was a thoroughly *evangelical* disciple. He knew no theology but the old theology of Paul. That was good enough for him. He regarded the new notions creeping into the doctrinal beliefs of our day as signs of degeneration and disintegration. He believed implicitly the Word of God and the whole of it, and bowed in humility before the mysteries he could not explain. To no work of his life did he give himself with such absolute heartiness as to the editing of a REVIEW whose grand object was to promote a world's evangelization. He was especially desirous to live till he might see this, the last and most precious work of his life, established on a basis of permanency and having a world-wide circulation.

As a man, especially in his own household and within the circle of intimate friends, we cannot in these pages undertake to photograph his character. There are some secrets that cannot be unveiled to the common eye—they refuse to emerge from their privacy; they lose

their beauty by disclosure. It is enough to say that he was most beloved by those who best knew him.

Our readers will no longer read his words or feel the power of his guiding hand in shaping the contents of this REVIEW. His work here was invaluable. Although his duties, as simply *editor*, gave him little leisure as a *writer*, and it was only in an occasional paragraph or a more infrequent article that his hand was seen, even while hidden, it still moved beneath the whole structure of this REVIEW. He was constantly seeking to engage the most competent pens to contribute to its columns, and was always on the alert to improve its quality and increase its circulation and enlarge its influence.

He rests from his labors; we devoutly believe that his works will follow him.

“MORS JANUA VITÆ.”

It may be well for the editor to add that, being left now in sole charge of this REVIEW, he proposes some minor alterations, which will be noticeable in the present issue. The number of departments will be less, and the fine print, so trying to many eyes, will be abandoned. Instead of letters from abroad, we shall venture often to give only their substance, and notices of books will appear only as editorial notes. The Monthly Bulletin will be simply an appendix to General Intelligence, in the briefest and most compendious form, presenting the latest news from various fields, etc. And, in view of the unselfishness of our work, which is undertaken solely for the promotion of the Kingdom of God, we again ask the prayerful, sympathetic co-operation of all who daily pray

“Thy kingdom come,
Thy will be done
In earth as it is in heaven.”

SYSTEMATIC GIVING.—To raise large sums for missions we have no need to depend on a few large givers, but only to “*organize the littles*.” Dr. Guthrie eloquently urged hundreds of the poorer folk to take subscription cards and fill them up with such sums as they were able, from a sixpence to five shillings; and explained to them how the drops unite in showers, the showers produce rills, the rills, rivers, and the rivers make the sea! Not six hours after his speech a poor woman in Currie’s Close had collected from scavengers and night police and basket-wives and match-sellers—and beings who live no mortal can tell how, over half a sovereign! And a little woman, who sat in all weathers on the street selling eggs from her basket, brought in five shillings, the earnings of many a day’s labor.

LIVINGSTONE AND STANLEY.

[EDITORIAL.]

On the map of Africa, which history is making, these two names will be engraven in letters so large that they will be read at the distance of ages. It may, therefore, be well to put on permanent record some characteristic facts which link with Equatoria and with each other—David Livingstone and Henry M. Stanley.

DAVID LIVINGSTONE, born March 19, 1813, died April 30, 1873, having just passed his sixtieth year. Converted at twenty, he was for forty years, in heart and aim, a missionary. Thus have we roughly outlined a life that, within those two-score years, poured forth as much of the costly ointment of a consecrated service as, perhaps, any one life since the age of the Apostles.

He was a man of singular *force*. As Sir Bartle Frere said, "Any five years of his life might have established for him, in any other occupation, such a character, and raised for him such a fortune, as none but the most energetic can realize." His last public utterance in his native Scotland seems to have been in Oswell's school, where his closing sentence was: "*Fear God and work hard*," and these words disclose the double secret of his life. By simple, God-fearing, hard-working perseverance he traveled 29,000 miles in Africa, and added to the known regions of our globe a million square miles; he discovered Lakes 'Ngami, Shirwa, Nyassa, Moero, Bangweolo, the Upper Zambesi and other rivers; he unveiled the Victoria Falls that surpass Niagara; revealed the high ridges that flank the basin of the central plateau; first, as a European, compassed Tanganyika and gave it its true orientation; explored the geology, and hydrography—fauna and flora of the continent; and so grappled with the two great enemies of man and beast, in Africa—*fever* and *tsetse*—that he himself said those two words would, at his death, be found engraven on his heart.

To energy he joined *industry*. What Livingstone was, as a scientist and explorer, the world does not yet fully know. His powers of mind were but medium, and his early opportunities were but meagre. But, like William Carey, he could "plod;" and rigid economy of time, yoked with patient resoluteness, gave a momentum to his life which native genius and great advantages often fail to secure. In the factory at Blantyre, where attention to his cotton-spinning was necessarily incessant, it was only fragments of time—often less than a minute—that could be spared from his work; but those fragments he gathered up, and it was upon solid and substantial diet that he fed his growing mind. In the books he read as a lad we can see the germs of his scientific career as a man. He was also careful in details. That famous "lined journal" of his was a quarto volume of over 800 pages, where the plain, neat writing is a model and a marvel

of pains and patience. The mind that, even in African wilds, found relaxation in "Smith's Dictionary of the Bible," will not be charged with lightness or waste of time!

He was certainly *versatile*; and what great questions he studied! the dessication of Africa, the possible utilization of her great rivers, as water highways; the physical structure, geology, climatology, botany, of the tracts traversed! Then, again, we find him translating hymns into the Sechuana language, and adding to all else the toil of book-making, in which, perhaps least of all, he was a success. This was the only task he did not approach with that enthusiasm, without which he himself said that nothing either good or great is done. Book-making was to him a *mere* task, to which even crossing Africa was far to be preferred. But it is no marvel if a man, shut in with pagans and for years without contact or converse with a white man, not to say an Englishman, should feel that he had none of the facile command over his own tongue, and none of that leisure to digest and assimilate his own material, which are needful if a book is to be anything more than a printed journal.

Livingstone's *services to science* were too great for hasty recognition. The accuracy with which he traced his course and marked his geographical points, leaves almost all other explorers behind him. His astronomical observations, his discovery of the fact that the Interior is a plateau intersected by various streams and lakes, whose waters reach the ocean through great fissures in the flanking hills; and his manifold contributions to every department of natural science, compelled even sages to say that such various and versatile successes were without precedent.

Traveler, explorer, geographer, astronomer, zoologist, botanist, physician, missionary—what a many-sided man! What accurate observation of details! What husbanding of results! He brought home twenty-five different sorts of fruits; told of oils, dyes, fibres, varieties of sheep and vegetable-products of which even the Chamber of Commerce knew hitherto nothing. In May, 1855, the Geographical Society decorated him with their highest honor, the gold medal; London, Glasgow and Edinburgh conferred on him the freedom of their cities, while he who loved to minister but not to be ministered unto, shrank from publicity and courted retracy.

Humor is a conspicuous element in all great natures. A hearty laugh, genuine and generous, somehow inspires confidence. Livingstone's habit of seeing the funny side of things saved many a tragic ending and turned many a tragedy into a comedy. He writes to his daughter Agnes, about his almost toothless jaws, that if she "takes any more kisses from him it must be through a speaking trumpet." He declared the sight of a soko (gorilla) nauseating, and that he is so hideously ugly that he could conceive no other use for him than "to

sit for a portrait of Satan." When showing his lantern-slides—the only service for whose repetition the natives clamored—it greatly amused him that those who stood on the side where the slides were withdrawn shrank back in mortal terror lest the mysterious figures that so magically appeared and disappeared should prove wandering spirits and enter into their bodies !

Duty was his watchword. He was an incarnated conscience. In the scales of a candid mind he weighed every question, and, after carefully considering a course, judged for himself; and then dared to act independently, even though against the remonstrance of his best friends. *To keep his word and to do his work* was the double motto of his life.

Such elements of character always crystallize about a *strong will*. His favorite maxim was "*Try again!*" His persistence and perseverance were heroic and herculean. "If I live I must succeed in what I have undertaken; death alone will put a stop to my efforts," were his words in 1866, and they proved prophetic. Half-starved on tough and tasteless African maize, even his goats lost, and milk denied him; his medicine-chest stolen; in the heart of Africa without resource or defence against a thousand ailments, like a warrior without weapons at the mercy of his foes; afterward, narrowly escaping death three times in one day, and then almost dead of debility and disease;—not one man in a million would have gone forward. Especially when, in 1872, Stanley himself begged him to return with him to England, he never flinched from his resolve to remain in Africa. Nay, when a strange presentiment burdened him that he was on his last journey and would never reach its goal, he pressed on, praying that before he fell he might work out his purpose !

Self-denial was, from the first, a habit. Privations and sorrows he accepted and expected, as Moses did when he calmly exchanged the treasures and pleasures of Egypt for a share in the afflictions of the people of God. Rather than sacrifice Africa's good he would spend his last penny, surrender his dearest gains, and give up his last drop of blood.

Such was THE MAN who, beyond all others, henceforth stands in history as the heroic friend of Africa. Mr. E. D. Young, who knew him so long and so well, pronounced him "*the best man he ever knew.*" Such filial trust in God, such a childlike, Christlike spirit, such loyalty to duty, purity of motive, simplicity of aim, energy of purpose and unselfish love, united to make his life one grand sermon. The iron pen of action, held in the hand of resolve, wrote out its sentences in living deeds on history's imperishable scroll, for all future ages to read in letters of light !

He was a man of *great faith*. His strong but simple confidence in God's providence was the north star of his life. He saw how every

crisis of his life turned upon some seemingly trifling event, as a door swings on a hinge—but the hinge argues a workman who knows how much to hang upon it. He remembered how the chance reading of Dick's "Philosophy of the Future State" led him both toward faith in the unseen and toward a reverent philosophy of science; how Gutzlaff's appeal led him to be a missionary and a *medical* missionary, too; how while the opium war closed China against him, Moffat's visit wedded him to Africa and to his beloved "Mary"; how the friendly word of a director procured for him another "trial," while his dangerous illness in London strangely shaped his unconscious future.

He learned also that the leadings of Providence, like the subtle sense of the Inspired Word, are to be read not by the natural but by the spiritual eye; and he sought, by specific prayer for guidance, to cultivate the "single eye," that there might be no dim or confused vision; and carefully watched every motion of God's beckoning hand, pointing finger, or guiding eye. One text gave telescopic range and microscopic delicacy to his vision: "*In all thy ways acknowledge Him, and He shall direct thy paths.*" This trust in God's providence discerned good and cause for gratitude even in trials and troubles. Apparent calamity became a storm signal of the will of God; and when, in the death of his wife, that nameless sorrow which finds no earthly balm smote him, his only answer was that great petition of his life: "*Fiat, Domine, voluntas tua!*"

He believed in *special* providence. Even among men it is the great minds that give heed to minutiae: the astronomer grasps an infinity of small things; the general-in-chief commands the least details in his wide survey of camp and campaign; and so God is not so high above us as not to "number the hairs of our head."

Such a man, of course, loved his Bible, wrote on his heart its precious promises, and became so absorbed in them that he was indifferent, if not insensible, to praise or blame; and, that he might neither be misled nor inflated by human approbation, he made it a rule *never to read or preserve any words of praise*—which resolve, of itself, marks him as a most uncommon man. While in Manyuema, he four times read his Bible through; and when in Ulva Cottage, in Hamilton, I took that very book in my hands, I saw dimly through my tears the evidences upon its worn pages of the singular devotion of its lamented owner.

Whatever Livingstone may be in history, in his own eyes he was, first and last, simply a *missionary*. Charles Gutzlaff's "Appeal for China" first set his heart aflame; but, when his early longing toward China was transferred to Africa, the fire of his enthusiasm lost nothing by the transfer of those live coals to a new altar of service and sacrifice.

When he began his work his conception of himself was that of a mere missionary laborer, but better acquaintance with Africa's wants and woes gave breadth to his aim. He said there was need of one whose plans would embrace a whole continent and its whole future. The entire land must be surveyed and mapped out; the accursed traffic in the bodies and souls of men abolished; the resources of the country developed, and new facilities devised for travel and traffic. Before the missionary could go, his path must be explored. Some John the Baptist must go before Jesus to make a level highway for our God. And this humble missionary-worker unconsciously developed into the MISSIONARY GENERAL AND STATESMAN. Restraining the natural impatience of visible progress, he was willing to wait a century for the fruits of his works to be seen; as he grandly declared, the "END OF THE GEOGRAPHICAL FEAT IS THE BEGINNING OF THE ENTERPRISE."

And so this humble man had a passion to act as a PIONEER, and open a path for others to follow; if he could not himself sow the seed, he could break up fallow ground, where as yet neither sower nor reaper had ever trodden.

Livingstone's ideas of mission work were evangelical and catholic.

He offered himself to the London Missionary Society, because its sole aim was to send the Gospel to the heathen; setting up no particular form of church order, but accepting laborers from different denominations, it concerned itself mainly with rearing churches of Christ on Pagan soil. Paul's motto was also Livingstone's: "THE REGIONS BEYOND." He took no "other man's line of things made ready to hand," but yearned to preach Christ where He had not hitherto been named. As he told the directors of the London Missionary Society, he was at their disposal to "*go anywhere provided only it be FORWARD.*"

The views of Blantyre's great hero, as to missions, are such as we wish might prevail everywhere. With him the foremost law of missions was NOT CONCENTRATION BUT DIFFUSION! However important to secure conversion of individuals or of communities, the field is the World, and seed, scattered broadcast over the whole area, is far better than seed sown however thickly over a limited area. We are to seek to sow the whole field, rather than seek harvests however abundant in any part of it. He favored *colonization*, transplanting a body of Christian workmen into the midst of the dark places of the earth and the habitations of cruelty, to show how men and women in every calling, may "abide therein with God;" and he yearned to see twenty or thirty families going together, at one time, to build up a Christian community in the heart of paganism. He gauged missionary success not by the shallow showing of so many converts for so many pounds, shillings and pence; but by the diffusion of better principles which

no statistical columns can exhibit, any more than Babbage's calculating machine could suffice for a barometer or a thermometer.

He was, in every best sense, a *missionary martyr*, both in witnessing and suffering. "Sacrifices" he would not call them; but they were many and great. Often soaked with drenching rains; his bed, the coarse, damp grass; his food, bird-seed, roots, African maize; forty times scorched in the furnace of fever; what words can tell the agony, when, April 27, 1860, he left his dear "Mary" in the grave at Shupanga, and turned from her dust to find the only balm for his broken heart in seeking Africa's redemption! Three years later he must have touched the bottom depths of trial. His wife dead, his children orphans, his expedition recalled, his very efforts to serve God and man apparently turned by Satanic ingenuity into instruments of evil, isolated from all true human companionship, with the prostration of disease added to all the vexation of delay and disappointment, how many men have ever faced such environments without suicidal despair? Seven years later, long without tidings from home, or contact with any European, lingering on a sick bed, without wife, child, mother, brother or friend to cheer him, a horror of great darkness fell upon him!

Among the great charms of this great man his genuine *interest in individuals*, however humble, was at once one of the highest, both as an ornament of his character and a secret of his influence. His deep piety transfigured this noble trait into a passion for souls which begot unsparing self-scrutiny. His lament over "poor Sehamy," and his misgivings and self-accusations, lest he had not done all he might to save his soul, reveal profound depths of habitual watchfulness over the lost. He bent every energy to the good of men. When he could not preach, his lantern-slides were made to tell to the eye great facts of Bible history; he subordinated everything to service.

His abhorrence of the *slave trade* was literally *detestation*—i. e., it compelled a *testimony*, which marked his whole course and even his dying utterances. To abate or abolish this evil was, perhaps, his master passion. What a debt Christian nations owe to Africa! The destruction of life in the "middle passage" forms but a fraction of the total waste. For every slave transported, a score have fallen by war or violence, disease or fatigue. Such atrocities have been linked to this nefarious traffic that the victims sacrificed by it, if laid side by side, would reach round the world, paving with skeletons a pathway over land and sea-bed. Everywhere he saw signs of this continued and continuing desolation—bones bleaching in the sun, fresh corpses floating on the rivers; often heaps of bodies where slave caravans had abandoned their sick, helpless or dead. Inhuman drivers shot, stabbed or left to die those who could not keep up with the rest, and often these were found not yet dead. On his way to Lake Bang-

weolo he heard six men, wearing the slave yoke, singing in the joy of the vengeance they anticipated in coming back after death to haunt their captors. Exaggeration as to the horrors of this trade is impossible; as the sailor said: "If the devil don't catch these fellows, as well have no devil at all!" The massacres he witnessed gave him the impression of being in hell, and to disclose the horrors of this business so as to lead to its suppression, inflamed his holy ambition more than to reveal the fountains of the Nile. And so, wherever he went, he aimed to teach the first truths of the Gospel and to rouse the dormant Christian conscience to the measureless atrocity of this traffic. Just one year before his death he uttered those memorable words which still speak from that memorial slab in Westminster's aisle:

"ALL I CAN ADD IN MY LONELINESS IS, MAY HEAVEN'S RICH BLESSING COME DOWN ON EVERY ONE, AMERICAN, ENGLISHMAN OR TURK, WHO WILL HELP TO HEAL THE OPEN SORE OF THE WORLD!"

Livingstone's devotion to Africa was not more remarkable than his *power over her sable sons*; even his first year there showed that in his hand was the sceptre that could rule Africans. His power was an open secret. His simple frankness, kindly bearing, honest courage, transparent unselfishness, trust even in strangers, disarmed both suspicion and antagonism. While with prayer and faith he sowed the seed of the Word, he sowed himself as the seed of the kingdom; and by forgiving injuries and trusting even the unworthy, by absolute fidelity even to trivial promises, and by a Christlike life that taught more than any words, he moulded even savages into noblemen. What his character wrought in this direction may be seen in Susi and Chuma, his faithful body servants, who amid such hardships bore his body from Ilala to England.

Dr. Blaikie, in his charming "Personal Life of Livingstone," suggests that the old Roman fashion would have written his name Livingstone "Africanus." When first overwhelmed with the vastness of Africa, he asked: "Who will *penetrate* through the Dark Continent?" And that was the question of his life. From the day in December, 1840, when he first set forth for those shores, this double work, the emancipation and evangelization of Africa, was his passion. When, in 1863, he expected the recall of his expedition, he could only say: "If I am to go 'on the shelf' let that shelf be Africa." And history presents no fact more pathetic, poetic, prophetic in its symbolism, than this—that when, on April 30, 1873, he was found on his knees, at Ilala, dead, his *heart should be buried there beneath a moulva tree*, while his body was borne to England to be laid in the great sepulchre of her greater dead! Emphatically Livingstone's heart was from the beginning buried in Africa; but buried as the seed of a future harvest. It shall not abide alone, but dying, and springing up, bear much fruit—fruit too vast in measure for our arithmetic to estimate!

We yearn to see that life and death bearing fruit in many holy lives. How slow are disciples to learn the ministry of money. Moffat used to say that the coming day will find rich and great disciples regarding it an honor to spend their money not on hounds and horses, but in the support of whole stations of missionaries. Many who read these lines are providentially kept from giving their lives in personal labor for the degraded and destitute. But how many of us, had we but the spirit of David Livingstone, would be found living in the persons of other consecrated men and women, and, by the agency of these workmen, preaching the Gospel where Christ had never yet been named. Oh, that those who read the story of such a life, and walk over that memorial stone at the Abbey, would take up the work he laid down, and by their money, their prayers, their tears, their influence, if not their personal efforts, help to heal this open sore of the world, and light the flame of the Gospel and of the new life wherever darkness reigns and habitations of cruelty are found!

Yes, David Livingstone—thy candle, found burning in the grass hut at Ilala, still burns and shines, and never will it go out, until, from Zanzibar to Banana, from Nile to Niger, and from the Cape of Good Hope to the Pillars of Hercules, shall shine the Light of the World!

HENRY MORTLAKE STANLEY is by birth a Welshman, and his original name was John Rowlands. *The same year*, 1841, that David Livingstone first reached Africa, was the year that ushered into life the boy who was to be his distinguished successor in the exploration of the Dark Continent. This is one of the striking coincidences of history: while the cotton-spinner of Blantyre was on his way to the Cape, an infant boy at Denbigh, in Wales, was first starting on his voyage upon the unknown sea of life. A certain Mr. H. M. Stanley, in New Orleans, adopted this Welsh boy, transmitting to him his own name, little knowing what high honor that boy was to reflect upon it. We follow this waif of humanity, as he enlists in the armies of the Confederacy, and subsequently drifts into the Federal ranks; until 1865, when, acting as secretary for an admiral, he was promoted for heroism, having manifested his courage by swimming, under fire, to fasten a hawser to a Confederate vessel.

The next great step toward his after career was his becoming a *representative of the press*—a newspaper correspondent. He served in a Guerilla warfare against the North American Indians, then wrote letters to the *New York Herald*, accompanied the British expedition into Abyssinia, etc. Thus a mixed experience on land and sea, in army and navy, fitted him for camp or campaign, tent or vessel; picking up scraps of information and gathering treasures of varied experience, he grew to be peculiarly adapted for the unique life he was to lead, but which only God's Providence had foreseen.

In 1869 he was commissioned by James Gordon Bennet, of the

New York Herald, to find the lost Livingstone. His expedition was to be kept secret. He went by a round-about course, arrived at Zanzibar January 6, 1871, and started for the interior, feeling his way toward Livingstone by such indications as only the most sagacious instinct could recognize. He had used the time at sea, *en route* to the African Coast, to learn how to take astronomical observations and prepare himself as a surveyor. November 10, 1871, found him at Ujiji, near Lake Tanganyika, and there he grasped the hand of the Scotch hero, of whom for three years no certain word had reached the ears of an anxious outside world. Twenty-three times Stanley had been prostrated with fever, but he felt repaid when, on December 27th, the travelers set out together for Unyanyembe; and more especially when, on March 14, 1872, they parted, having been four months and four days together.

In 1873, Mr. Stanley again accompanied the British expedition to Coomassie. That same year, May 4, 1873, Livingstone was found by Susi, at four o'clock in the morning, in the little grass hut, not in bed but at the bed-side, his head buried in his hands, and both buried in the pillow; the candle still burned, but the candle of life that had shed its rays so far over benighted Africa, had gone out. In 1874, April 18th, the sacred dust of the great traveler reached their final resting-place in the Abbey; and Mr. Stanley led the body of pallbearers, as they deposited, in the tomb in the nave, the body of the man to whom he owed more than to any other human being.

And now begins a new chapter, the *fourth* in the weird experience of that Welsh-American. He who, at Unyanyembe, had sorrowfully parted with Livingstone, by that open grave in Westminster, resolved to take up and finish the work he had left undone. And so a new chapter also opened in Stanley's African experiences. On August 5, he left England, and on November 12—three years almost to a day from the time he first grasped Livingstone's hand—he left Zanzibar again for the unknown interior. At Uganda he met Mtesa, whose warriors he estimated at a quarter of a million. While at his court he translated the Gospel according to Luke, and actually wrote a brief analysis of Bible history in Kiswaheli for the monarch's use. Mtesa professed adherence to the Bible instead of the Koran, and invited to his capital Christian teachers. Stanley then wrote a letter, which was published in the *Daily Telegraph*, urging that missionaries should be sent. And so Stanley began, in more senses than one, to follow in the steps of the grand Scotchman. The Church Missionary Society sent men to Uganda, who, in 1877 began to labor. That letter of Stanley's had a strange history. It was given to Linant de Belfonds, one of the officers of Gordon Pasha. When he was killed by the Baris the letter was found in his boot and forwarded by Gordon Pasha.

After a journey of 7,000 miles, consuming 999 days, Stanley reached Banana point, August 9th, 1877. In January, 1879, he was again *en route* to the Dark Continent, at the head of the expedition, organized by Leopold II., of Belgium, who, in place of his dead son, adopted Africa as his child and ward. Stanley reached the Congo's Estuary on August 14, 1879; Leopoldville station was built in April, 1882. Compelled by illness to return for a time to Europe, he came back to the Congo toward the end of the same year; and in August, 1884, reported to the King of Belgium that his mission was accomplished. He had performed the stupendous feat of opening up the Congo basin, with its 5,249 miles of navigable waters, its 43,000,000 of people, its area of nearly 11,000,000 square miles drained by various streams. In February, 1885, the Congo Free State was erected and recognized as such, with Leopold II. as its sovereign.

January 20, 1887, Stanley begins a new chapter, and again Africa is the theatre of his action. He departs from London for the relief of Emin Pasha. February 25th, he once more left Zanzibar, and, going by the Congo's mouth, reached Leopoldville, April 21st. A year later, April 29th, just fifteen years from the last day of Livingstone's travels, he met Emin Pasha at Kavalli, and December 6, 1889, emerged from darkest Africa once more at Zanzibar.

From that day honors were showered thick as autumn leaves on Stanley's head. The reception given him, May 5, 1890, at Albert Hall, in London, when 7,000 people were present, was one of the most brilliant assemblages of all modern history. Then, on July 12th, in the great Abbey, he led to the marriage altar his accomplished bride, Miss Tennant; and since, in her jubilee year, the Queen was there, Westminster has had no such gathering. Had it been a royal ceremony, the interest could not have been more intense or the throng more dense. The long, crimson carpet broke its lines only over the slab which in the isle bore the name of LIVINGSTONE. Two magnificent floral wreaths, one from the officers of the relief expedition, and another from Mr. Stanley himself, were laid on the sides of the prostrate tablet, and when the bride moved up the aisle she gracefully laid still another tribute upon the marble memorial, bearing, in flowers, the words, "*In memoriam*, DAVID LIVINGSTONE—H. M. STANLEY."

Thus, at no little length, we have chosen to place before our readers in outline, for permanent record, the twin stories of these two strangely-linked lives. We do no injustice to Mr. Stanley when we say, what he himself is reported to have said, that, to the four months and four days that he spent with Livingstone in Africa, he owes the greatest impulses of his later life, and especially his attitude toward Christianity. Livingstone found himself suddenly thrown into the society of a stranger who was far from being a Christian disciple. There is no evidence that during all those months he ever directly

conversed with Stanley as to his spiritual interests. But sure we are that by his manifest character he commended the religion of his Master. His uncompromising loyalty to Christ, his unobtrusive conscientiousness, his unselfishness, considerateness, readiness to oblige—all this impressed Stanley as no words had ever moved him; and, when he parted from his new friend, he was constrained to say, what Pilate said of a far greater, "*I find no fault in this man!*"

From that day Mr. Stanley has led a life that runs strangely in sympathy with that which had its spring in Blantyre. When Sir William Mackinnon asked the pleasure of presenting him with some token of friendship to carry with him to Africa, Stanley replied, "Give me a Bible," and he took it and read it thrice through. Afterward, in darkest Africa, constrained at the darkest hour humbly to confess that, without God's help, he was hopeless, he says:

"I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was round about me. It was midnight; I was weakened by illness, had been prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its folds was the long-lost rear column."

And now he whose previous reserve upon such matters had seemed to bear a special seal of silence, has made this, his latest confession:

"Many forms of belief and curious ideas respecting the great mystery of our being and creation have been suggested to me during my life and its wanderings; but after weighing each and attempting to understand what must be unsearchable, my greatest comfort has been in peacefully resting firm in the faith of my sires. For all the human glory that surrounds the memory of Darwin and his wise compeers throughout advanced Europe, I would not abate a jot or tittle of my belief in the Supreme God and that divine Man called His Son."

Space alone compels our pen to halt as we pursue this fascinating story of these twin lives. We have had space not even for a paragraph about that last book, with its thousand pages, of forty lines each, all the work of fifty days, and itself a greater feat than his march in Equatoria; and the production of which as a printed volume is said to have employed an army of nearly 15,000 men and women. We have had no space to repeat Mr. Stanley's noble tributes to the heroism and success of Christian missions which present such a marked contrast to some modern critics who ought to have been in better business. We have sought merely to put side by side two lives whose unique parallelism demands a permanent memorial and suggests lessons of lasting value.

We must not fail to note one marked *contrast*. As Livingstone's great successor followed the missionary explorer, he strewed his path with the blood of the slain. Livingstone had trodden those same paths without even a pocket pistol for personal protection from wild beasts; his great weapon of defence was a magnanimous Love that forgave even the injuries it could not prevent. And, when we read of the demijohns of strong drink which Stanley, in his former passage across the Dark Continent, distributed to those sable sons of her soil whom he employed in building his stations, we cannot but deplore any such ministry to the destructive appetite for intoxicants. We recall that letter, the first written in English by a Congo native, and addressed to the Archbishop of Canterbury:

"Great and Good Chief of the Tribe of Christ, Greeting:

"The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow servants more Gospel and less rum.

"In the bonds of Christ,

"UGALLA."

And now, as we turn from these two lives, may we not invoke the prayers of all Christians that the latter, the unfinished one, may complete its noble and heroic course by a service to God and a ministry to man that shall surpass anything yet accomplished by Stanley, or even by Livingstone? Our living hero is decked with many medals and crowned with many laurels. We crave for him one still higher and brighter—a crown wrought by no human hands—whose lustrous gems burn with immortal fires and outshine in splendor even the glory of the stars!

A PERTINENT REPLY.—We understand that our friend, Chaplain McCabe, has sent the following message to Colonel Ingersoll:

"DEAR COLONEL:—Ten years ago you made the following prediction: 'Ten years from this time two theatres will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year."

Evidently the Colonel is as far out of the way as Voltaire was when he set up a printing press at Fernay to demolish Christianity. That press is now used at Geneva to print Bibles !!

MONEY.—Early in our own generation there were but five men in this country who were millionaires: John J. Astor and Stephen Whitney, New York; Nicholas Longworth, Cincinnati; William Gray, Boston, and Stephen Girard, Philadelphia. To-day in New York alone there are 500 millionaires, some of them worth from 100 to 300 millions, and in the coffers of American Protestant Christians there are not less than *ten thousand millions of dollars*. One man in 1869 spent as much for a corner lot on which to build a private residence as the Presbyterian denomination spent for its entire foreign mission work!

NEW EFFORTS IN BELGIUM.

BY REV. HENRY E. DOSKER, A.M., HOLLAND, MICH.

Of all the countries of the continent Belgium is one of the most peculiar. With an area of 11,373 square miles and a population of nearly 6,000,000, it is the most densely populated strip of land on earth. This may seem strange, and yet it is true. While the Netherlands come next in order, with a population of 312.86 to the square mile, Belgium crowds together, in the same space, not less than 481.71 of its inhabitants. British India has only 311.57 and China but 83.86. These figures are respectively taken from the census-reports of 1885, 1881, and 1887.

The physical aspect of Belgium, generally speaking, is flat, like that of Holland; a great part of the country actually lying below the level of the sea. In the south-eastern districts, alone, a considerable highland is formed, of some 2,000 feet high, by a spur of the Ardennes. This mountainous region, rich in different minerals and coal, together with a proverbially rich alluvial soil in the lower parts of the country, enables Belgium to maintain its enormously dense population.

Its inhabitants are of a mixed Teutonic and Celtic stock. The two main branches are the Flemings of German and the Walloons of Celtic, origin; the former out-number the latter, in the proportion of 4 to 3, throughout the country.

The French language is spoken at court and among the higher classes. In the rural districts and provincial towns a curious patois prevails, in various dialects of either Flemish or Walloon. This lack of a national language and literature has greatly retarded the intellectual progress of the nation, which is in no wise proportionate to its physical advantages. The educational system of Belgium was, till recently, quite deficient, and the sharp antagonism between the clerical and liberal parties has made adequate provision in its behalf well-nigh impossible.

As might be expected from its history, the religion of the country is prevalently Roman Catholic. Of the nearly 6,000,000 of inhabitants, from 13,000 to 18,000 are Protestant, with some 35,000 Jews; the remainder nominally belong to Rome. *Nominally*, I say, for the close contact with France, the permeating influence of its periodic revolutionary attacks, and the prevalence of socialistic and rationalistic tendencies among the masses of the people, have so materially changed the religious complexion of the country, that a large proportion, possibly a majority, of its inhabitants may be put down as *irreligious*, if not *atheistic*.

The Gospel of Christ in Belgium meets with much the same difficulties as it does in France. Efforts to bring the Word of God to the masses of the people have been made for years, and the so-called "Belgian Mission Church," and similar organizations, have not been

unblessed in their endeavor to reach the Belgians by the channels of the two great languages of the country. But the trouble was that heretofore the labor performed has been too staid and conservative; the methods adopted were antiquated and ill-adapted to the peculiar character of the people and of the work in hand, and the little focus points of life, which resulted from such efforts, have had a tendency to develop too quickly into establishments for the edification of the *few* rather than for the salvation of the *many*.

A new attempt has been made of late at Brussels, which, if it should prove to be tenacious of life may become for Belgium and its capital what the McAll Missions are for France and Paris.

Allow me to outline the new movement. The name of its leader is Rev. N. De Jonge, who, some sixteen years ago, came to Brussels as a young preacher in the Dutch Evangelical Church. Through his personal influence, his church soon developed a rare missionary activity. He made his people understand their divine call to labor among the bigoted or irreligious masses who surrounded them in the capital.

The year 1880 was one of special activity in this line. A revival visited the church, and especially those who were engaged in this department of her labors.

A city evangelization society was organized, of which pastor De Jonge became the director. The double task soon grew too heavy and he was placed before the inevitable choice between his *charge* and his *mission*. He was not long in deciding, and yet the decision was one, in which he staked all on his faith in God; for he lost his salary and had no visible means of support. His resignation took effect on the first of Jannary, 1887, and another pastor soon took his place, whilst he began to devote himself, with all the energy of his young and vigorous manhood, to the work of evangelizing the masses of the Belgian capital, trusting, for the support of himself and large family, in the promise of God. And not in vain!

The work now rapidly extended and assumed encouraging proportions. It affords, to-day, the following aspect: a hall, named "Silo," with a seating capacity of 300, in the suburb Lacken; another, "Bethel," with room for 80, about a mile distant, in the same neighborhood. In the suburb Anderlecht, a hall, named "Pniel," with seats for 200; near by, at the hamlet of Veeweyde, the hall "Bethlehem," with a seating capacity of 100. And still another and larger hall in the village of Ruysbrook, near by, as yet unnamed, but offering room for more than 300 hearers. As with the McAll rooms, the stations are simply but neatly furnished. Every night of the week, meetings are held in at least four of these mission halls, and the attendance is steadily increasing.

Besides all this the Mission has a printing-office in connection with the Silo station, where hundreds of pamphlets and tracts are pub-

lished, to be spread broadcast over the entire kingdom. Two weeklies are issued from this press: "*Het Christelijke Volksblad*" (The Christian National Paper), and "*De Blijde Boodschap voor Vlaamsch België*" (The Glad Tidings for Flemish Belgium.) The circulation of the latter, the smallest paper, has reached the number of 1,500. Moreover, a mission hospital has been opened, and hundreds of Catholic patients have been treated and evangelized at this "Bethesda," as it has been appropriately named.

By catechetical instruction and Sabbath-school work the Mission endeavors to reach Roman Catholic children; hundreds of whom attend, notwithstanding the open opposition and secret scheming of the priests. All this missionary work is clinched by systematic house-visitation, which is richly blessed. Besides Rev. De Jonge, the director of the Mission, two evangelists, two colporteurs, two regular trained hospital nurses, and some forty assistants are employed. It seems to me that this movement is worthy of close observation and encouragement.

The Catholic masses of Belgium are harder to be reached than those of France. The antagonism against Protestantism here is a growth of centuries; its earliest roots lie hidden in the memorable struggle of the eighty years' war. The southern part of the country never fully shared in the struggle for liberty. At Brussels the Spanish court was established; there the two most noted political victims of Alva's wrath were beheaded; there the "bloody assizes" held their councils. At Antwerp the two earliest religious martyrs of the Netherlands fell. When the cause of freedom finally triumphed, and the North became independent, the South was still held in the Spanish vise, and the reformation within her borders had literally been drowned in a sea of blood. From this time on, the unfortunate country was tossed to-and-fro between the great powers. To-day Austria, to-morrow Spain, then again France ruled it, as a whole or in part. In 1748 it finally came back to Austria, in whose grasp it remained, with varying fortunes, till the Congress of Vienna, in 1815, united it with Holland. But the two countries were only *united* never *unified*.

In the revolution of 1830, the Belgians revolted and established their own independence and the severance became a *fait accompli*, by the treaty of London, May 21, 1833. Hence the antagonism against Protestantism has a political background. To the Belgian mind it is a thoroughly "Dutch" affair. And the overcoming of this prejudice is no small factor in the difficulties of Protestant missions in the country.

May the movement of De Jonge prove for the Belgians what the McAll Mission is to France, for the spiritual rescue of hundreds of thousands. Foreign Protestant missions, generally considered, in heathen lands, are far easier and far more hopeful than those conducted by the handful of trusty laborers, who have given their lives to the evangelization of countries, thoroughly and for centuries under the influence of the papacy.

[The following charming letter is from the beloved son of Rev. A. J. Gordon, of Boston, one of our editorial contributors.]

HELPERS AND HINDERERS OF MISSIONS IN JAPAN.

BY ERNEST B. GORDON.

While enjoying the cordial hospitality of Mr. and Mrs. Brand, the excellent missionaries of the Baptist Union, I have had considerable opportunity to observe the progress of the work as well as some of its drawbacks.

I went over to the Shogum's tombs, in Shita, the other day, and while straying in and about the temple of Zojigi, stumbled across a little fellow, a Buddhist novice, who spoke a little English. He had Dr. Hepburn's Dictionary, and was reading Peter Parley's Universal History. I struck up an acquaintance with him, and learned that he was a *protégé* of Colonel Olcott, who was to take him to India to study Sanscrit and the sacred books, but was prevented by the boy's poor health. Olcott, as is known, is the American Buddhist who goes about wearing a jewel said to be a crystalized tear of Mme. Blavatsky. He has published a Buddhist catechism in Singhalese, which has received the *imprimatur* of the Southern Church in Ceylon, and is considered by Ceylonese Buddhists as almost canonical. It has gone through seventeen Singhalese editions, and was recently published in English by Estes & Lauriat, of Boston. I invited the boy around to Mr. Brand's to dinner and gave him a copy of the New Testament, which he promised to read. Last night he came again and talked a long time with Mrs. Brand about *Shaka* or Buddha and Jesus. He seemed much interested, especially when she told him of what Jesus left when He came to earth. He was surprised to find that Christians were not hateful and bitter.

The story of Roman Catholic missions in Japan is well known. Shinabara and the Cliff of Pappenberg will ever bear witness to the constancy and heroic endurance of the Roman Catholic converts. Nevertheless, Catholicism left a bad impression. I met the other day an old Japanese who remembers distinctly the annual ceremony of trampling upon the cross. A brass cross was brought around to every house in his village by the authorities, and everybody was required to trample upon it as a sign of his repudiation and contempt of Christianity. Much of this misapprehension and bitterness still lingers among the Buddhist priests. The little novice, therefore, was pleased at our attention. He promised to come again and hear more about Christ.

Colonel Olcott has done much harm here in Japan. An American is a person of influence on account of his birthplace. To find an American teaching Buddhism was an experience, therefore, which startled young Japanese and which encouraged the Buddhist priests to attempt the galyanization of their putrescent superstition. Arthur

May Knapp, too, the Boston representative of "Reciprocity in Religion," to use his own phrase, is encouraging the Buddhists in every possible way. He has abandoned his title of "missionary," and has assumed that of "ambassador"; the idea being, evidently, that he and the Buddhists are to exchange ideas and to treat with each other on an equal footing. This reassures the Buddhists and amazes the advanced men in Japan, who look upon Buddhism with the hatred and contempt which the liberals in Italy feel for the obscurantists of Rome.

Have you seen what Mr. Takahashi Goro, a prominent newspaper man, said at the banquet last May about the Unitarian movement in Japan? Its significance will fully appear when one takes into account the extreme politeness of the Japanese people. He said that he had not yet succeeded in fully mastering the doctrine of Unitarianism. He had perused the books kindly placed at his disposal by Mr. Knapp, but he still remained more or less in the dark. One thing, however, he had ascertained beyond question, viz., that Unitarianism is the child of orthodox Christianity. There was no manner of doubt about its parentage. Why, then, he wanted to know, should the attitude of Unitarianism to orthodox Christianity be one of antagonism. He had read a book by Mr. Savage, entitled the "Religion of Evolution," and he had learned from it that Unitarianism regards orthodox Christianity with strong feelings of dislike, and would spare no pains to sweep it away from the face of the earth. Was that the proper attitude of a child toward its parent? Certainly not according to Japanese ideas of filial duty. Such an unnatural antipathy could only shock and deter Japanese observers. Besides, the Unitarians should remember that the law of heredity applies to bad qualities as well as to good. When a man denounces his parents and declares them unworthy of respect he denounces himself by implication, for as the father is so, to a great extent, must the son be also. Unitarians coming to Japan, and arraying their forces against orthodox Christianity, would immediately find allies in the Buddhists and Confucianists. What would be the sequel of such an alliance? If the three united succeeded in driving out orthodox Christianity, the Unitarians might be quite sure that from that moment these sincere allies, the Buddhists and Confucianists, would turn on them and *leave no stone unturned to drive them out also!*

In a recent number of the *Japan Mail*, Mr. Takahashi Goro invites the attention of the Rev. Mr. Knapp to the short-sightedness of his alleged wish to ally himself with the Buddhists. Mr. Takahashi premises that he entertains no ill-feeling toward Unitarianism itself, but being convinced of the folly of the views of its representative in Japan as to Buddhism, he cannot but give utterance once more to the opinions he expressed at the Unitarian banquet some time

ago. Since then, he observes, the Buddhistic press throughout the country had more and more distinctly shown a tendency to utilize Unitarianism as an instrument for attacking Christianity. Mr. Takahashi, however, believed Mr. Knapp to be too sagacious to become a tool of Buddhists. What, then, was his surprise to learn that the Unitarian missionary is still bent on cultivating the friendship of the Buddhists, as is shown by his article on the "Similarities and Dissimilarities of Unitarianism and Buddhism." Mr. Takahashi even goes so far as to say that Mr. Knapp's attitude toward Buddhism is that of one who flatters, prays and solicits its favor.

"Does Mr. Knapp know," he asks, "what Buddhism is really like? Buddhism is essentially an atheistic religion. This proposition can be proved by quotations from the Buddhist sacred writings." He then proceeds to consider another statement of Mr. Knapp, that, on the fundamental idea of creation, Unitarianism and Buddhism are directly opposed to orthodox Christianity. Mr. Knapp is represented to have stated that creation is not an event, but a perpetual progress which has neither commencement nor end.

"Now, in the first place, it is an abuse of a philosophical term to speak of 'creation' in connection with Buddhism, for how can there be any creation in a religion which does not recognize God? Nor is it correct to say that creation is a perpetual progress without either commencement or end, because man, as maintained by no less an evolutionist than Virchow, does not seem to have made any progress during the first five or six thousand years. Further, there is no place for the idea of progress in the conception of atheistic creation."

If Mr. Knapp means to adopt the theory of atheistic evolution, Mr. Takahashi thinks he would better leave the Unitarian camp and join the atheistic Buddhists. Our author, however, believes that these apparently atheistic opinions have been expressed by Mr. Knapp for the purpose of obtaining the good will of Buddhists, for, from other utterances of his, it is evident that he recognizes the existence of God.

Mr. Knapp is said to have observed further, that Buddhism is, *next to orthodox Christianity*, a representative of the pessimistic religions; but that Unitarianism represents the optimistic religions. Mr. Takahashi does not attach much importance to the fact that Christianity is included among the pessimistic religions of the world, for he thinks this is merely a device of Mr. Knapp's to please his Buddhistic friends. He refers Mr. Knapp to Schopenhauer and Hartmann for an account of the crushing pessimism of Buddhism. He warns Unitarians against being utilized by Buddhists, and quotes from a Buddhist tract, by Mr. Maesa Unkei, as follows:

"Unitarianism will not be productive of any positive benefits ; but, as it will be negatively useful in neutralizing the evil effects of

Christianity, we approve its spread for the sake of the country ; nay, for the sake of our Shin-shu (Buddhistic) views."

It is interesting to note that the so-called "short cut" movement has extended to Japan. Last year the Japanese Presbyterians of Tokyo came to the conclusion that the work in Japan requires not only all the men who could be put through their theological school, but also those whose age or means would not allow them to take the full five years' course. Accordingly, of their own free will, they opened a school for evangelists. This year there are between thirty and forty men studying the Bible and receiving enough instruction to fit them for the work of preaching to the common people. The school is designed of course to supplement, not to antagonize, the Presbyterian Seminary. The Japanese Christians initiated the movement, recognizing as they did the intense need of evangelizing preachers, skilled in the Word, as well as of pastors versed in hermeneutics and apologetics. Many of the missionaries consider the success of the school as one of the most hopeful signs in late years. It shows the determination of the Christians here to spread abroad the story of the Cross, and their good, common sense in choosing practical means for the furtherance of the work.

Christian work in Japan is complicated greatly by the present political excitement. The unwillingness of foreign powers to repeal the unjust and unrighteous treaties forced upon Japan a generation ago has resulted in an increased hostility to foreigners and to foreign things. Christianity, of course, is classed in the latter category. Of our present United States representative, Mr. Swift, we will not speak, except to say that the removal of his predecessor, the Texan Baptist minister Hubbard, appointed by President Cleveland, is greatly regretted. A Christian man, he did all in his power to assist Christian workers. No American since Perry, Minister Bingham possibly excepted, has been so popular in Japan. As to diplomatic results, the Hubbard treaty negotiated with Count Okuma, although finally breaking down, was the first attempt to settle the vexed question of Treaty Revision in an honorable and statesmanlike way. If Mr. Hubbard had been retained in Japan, it is likely that the revised treaty would be an accomplished fact, and the Christian missionaries would not be hampered now by the irritated condition of public opinion which prevails throughout the empire.

TOKYO, Oct. 12, 1890.

A JAPANESE CONVERT, who united with Bethany Church, Philadelphia, in 1886, said that "so great were the changes in his native country during the ten years previous, that nothing was left, as it had been, *but the natural scenery!*"

[Although the number of competitive essays sent in, in response to the editorial note in August number, 1890 (p. 630-631), is not sufficient to justify the award, the editor will avail himself of one or more of the best, as was then intimated, as articles in these pages.]

EXAMPLES FROM MODERN MISSIONARY HISTORY OF THE UNMISTAKABLE INTERPOSITION OF GOD IN ANSWER TO PRAYER AND IN BEHALF OF HIS SERVANTS AND THEIR WORK.

BY REV. JOHN RUTHERFORD, M.A., B.D., ROTHESAY, SCOTLAND.

Pentecost was preceded by prayer. The coming of the Holy Ghost and the conversion of 3,000 souls in a single day were the result of ten days' continuous prayer.

Events like the siege and relief of Leyden, in 1574, when the Spanish armies were compelled to retreat, not before the brave Hollanders, but before the force of nature itself, visibly used by God in defence of the oppressed, witness to the fact that the hand of Almighty God is still interposed in behalf of those who trust Him. "As well," shouted the Spaniards derisively to the citizens, "as well can the Prince of Orange pluck the stars from the sky as bring the ocean to the walls of Leyden for your relief." But what was the issue? "A violent equinoctial gale, on the night of the 1st and 2d of October, came storming from the northwest, and then blowing still more violently from the southwest. The waters of the North Sea were piled in vast masses on the coast, and then dashed furiously landward, the ocean rising over the earth and sweeping, with unrestrained power, across the ruined dykes." The relieving fleet sailed up almost to the walls of the city. As the historian records, it was the hand of God that sent the ocean and the tempest to the deliverance of Leyden, and that struck her enemies with terror likewise. We cannot doubt that the preservation of Holland and Britain from the Spanish fury were in answer to many prayers offered up by those who fled to God as their refuge. (Motley, Dutch Republic, II., p. 558).

And much more does the history of the church assure us that God answers prayer. If we review the history of missions in any part of the world, we see that those who do the Lord's work live near to Him, and that He guards them in danger, and watches over that work which is not so much ours as His.

1. In the "Life of John G. Paton" (I., p. 118), the events are narrated which led to his leaving Tanna. He says, "On reaching Nowar's village we found the people terror-stricken, crying, rushing about in despair at such a host of armed savages approaching. The whole village collapsed in a condition of indescribable terror. The approaching multitude had gone to the mission house and broken in the door, and, finding that we had escaped, they rushed on to Nowar's village. We prayed as one only can pray when in the fear of death

and on the brink of eternity. We felt that God was near and omnipotent to do what seemed best in His sight. When the savages were about 300 yards off, Nowar touched my knee, saying, 'Missi, Jehovah is hearing ! They are all standing still.' On gazing shorewards, we saw a dense host of warriors, but all were standing still. To our amazement the host began to turn and entered the remote bush at the head of the harbor. We were on that day His trusting and defenceless children; would you not, had you been one of our circle, have joined with us in praising the Lord God for deliverance from the jaws of death ? I know not why they turned back, but I have no doubt it was the doing of God to save our lives."

2. Again Mr. Paton writes (p. 345,) "About ten o'clock the savages surrounded the mission house. My faithful dog, Clutha, pulled at my clothes and awoke me. I silently awoke Mr. and Mrs. Mathieson, who had also fallen asleep. We committed ourselves, in hushed prayer, to God, and watched them. Immediately a glare of light fell into the room. They set fire to the church all round, and then a reed fence connecting the church and the dwelling-house. In a few minutes the house, too, would be in flames, and armed savages waiting to kill us on attempting an escape." Mr. Paton then ran out and cut the burning fence and tore it up, thus preventing the fire from reaching the house. He stood surrounded by seven or eight savages who had raised their clubs in the air, yelling in rage that none of them ventured the first blow, though they shouted "Kill him! kill him!" "At this dread moment occurred an incident which my readers may explain as they like, but which I trace directly to the interposition of my God. A rushing and roaring sound came from the south, like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew from previous hard experience that it was one of their awful tornadoes. Now mark, the wind bore the flames away from our house, and had it come in the opposite direction no power on earth could have saved us from being all consumed. It made the work of destroying the church only that of a few minutes; but it brought with it a heavy and murky cloud which poured out a perfect torrent of tropical rain. Now mark again: the flames of the burning church were thereby cut off from extending to and seizing upon the reeds and the bush, and besides, it had become almost impossible now to set fire to our house." A panic seized the savages, and, throwing down their torches, they fled.

Returning to the house Mr. Paton was met by Mr. Mathieson, who exclaimed, "If ever, in time of need, God sent help and protection to His servants, in answer to prayer, He has done so to-night. Blessed be His Holy name."

3. In "Darkest Africa" Henry Stanley writes, "Constrained at the darkest hour to humbly confess that without God's help I was help-

less, I vowed a vow in the forest solitudes that I would confess His aid before men. A silence, as of death, was round about me; it was midnight. I was weakened by illness, prostrated by fatigue, and worn with anxiety for my white and black companions whose fate was a mystery. In this physical and mental distress I besought God to give me back my people." And what was the result of Stanley's vow and prayer? "Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

4. Shortly before the disruption of 1843 the Church of Scotland sent Dr. Keith, Dr. Black, Rev. R. McCheyne and Dr. A. Bonar, the last of whom still survives, on "a mission of enquiry to the Jews;" they went to Palestine, and on their return journey visited Buda Pesth. There Dr. Keith took suddenly unwell, and all hope of his recovery was abandoned.

In Buda Pesth there lived the Archduchess Marie Dorothea. Living, as she did, among a morally, degraded people, she longed that they might be made acquainted with the Gospel; for seven years she had prayed that God would send them a missionary. And God answered her prayers in a way she thought not of. She heard that an English clergyman lay dying in the hotel; she sent word that nothing should be left undone to save his life. The physicians had given up the case, but to please the Duchess they redoubled their efforts, applying friction and using other means, until, as they held a lighted taper near his mouth, the flames wavered: he lived.

The Archduchess visited him, and begged that the proposed mission should be located in Buda Pesth. This was agreed to, and as long as she lived she gave it her protection and support. Thus the Gospel came into Buda Pesth. Fifty years Gospel work among a people held down by popery and ignorance and sin; such is God's answer to a woman's prayer (see Bonar's "Mission of Enquiry to the Jews").

5. Rev. E. Pearse in "China's Millions," September, 1882, vouches the truth of the following incident (see "Progress in China," by Rev. Arnold Foster, p. 52). "A man was converted, who had been for many years a vegetarian to gain merit and be saved. He came to our chapel, heard and believed the Gospel, and for years has lived a consistent Christian life. Some time ago the people collected a large sum of money to be expended in idolatrous work, in order that their houses might be saved from fire, and asked this man to contribute to that fund. He declined, on the ground that he trusted in the living God, and that the idols were not able to save them from fire. No sooner was the idolatrous ceremony over than an extensive fire broke out in the very street in which this man's house was situated; 120 houses were burnt down, and when the flames were coming nearer and nearer to his house, the people said, 'Now you see what you have

got.' And they wanted to persuade him to take out all his furniture into the street that he might save something. He knew that if he brought the things out into the street, even though they would be safe from fire, they would probably be stolen. But he believed that God was going to preserve him from suffering loss, and he told the people so. While they were hurrying to-and-fro in all their excitement, he, in the presence of them all, prayed God that He would show that He was the living and true God. And then he watched the fire as it came nearer and nearer, until there was only one house standing between his own and the flames. But just then there was a sudden change in the wind: God had said, 'Thus far shalt thou come and no further,' and his house was saved. If I had time, I could tell you of a great many more instances."

6. David Livingstone, returning from Central Africa, tells of a great inland sea—Lake Nyassa. The Scottish churches and the Universities' Mission take possession of the land for Christ—money and life are freely spent to evangelize Nyassaland. After a dozen years the envy of Portugal is aroused; she sends Major Serpa Pinto to sieze the country, and Cardinal Lavigerie is ready with his priests to station them in all the places where the missionaries have labored, where the graves of English men and English women are "the title deeds to Nyassaland." Alas! is all this work for Christ to be overthrown? No, indeed; a spirit of prayer comes over the British churches, and the Portuguese encroachments are defeated not so much by the statesmanship of Lord Salisbury as by the prayers of those who sent out the missionaries, and who, day by day, cease not to pray on their behalf. "It is better to trust in the Lord than to put confidence in princes."

7. On August 19, 1856, Rev. William Burns arrived at the city of Chao-chow-fu, south China; he had gone there in order to preach the Gospel and do colportage work. When suddenly he was arrested and the same night examined before the district magistrate (Life of William Burns, p. 290). The magistrates decided to send him to Canton. It was the time of the Taiping rebellion, and, in addition to this, his arrest took place immediately on the eve of the war which that same year broke out between Britain and China. Had he arrived at Canton just a very little later, while the events begun by Commissioner Yeh were in progress, death would have been the probable result to the missionary. Now compare an entry made by Mrs. Stewart Sandeman, at Perth, Scotland, in her diary, of date 28th December, of the same year: "Mr. Burns was safely kept through his arrest and imprisonment in China. Comparing the dates I find that *we were met in prayer for him during his dangerous journey under guard of the Chinese officials.*" (Memoir of Mrs. Stewart Sandeman, p. 177).

[NOTE: The 8th and 9th instances are omitted, having been already published in the REVIEW, 1889, pp. 29, 348—Ed.]

10. The repeal of the Contagious Diseases Acts in Britain was a work as arduous as any in Asia or Africa. Those vile acts roused to a white heat the zeal of a noble band like Mrs. Josephine Butler and Miss Elice Hopkins who were assisted by men like Mr. Stead, Mr. Stanfield, M.P., and Professor Stuart, M.P. Almost the whole strength of the House of Commons and of the House of Lords were against them. The army and the navy were against them. Two or three women and as many men against a nation! but they determined to struggle and suffer in order to save our poor, lost sisters from the brutality of demon-like men. They could endure to be hooted, to be insulted, to be written against in the daily press, as "the howling sisterhood," and they could enlist the arm of God against the power of British immorality. Christians gave themselves to prayer throughout the whole kingdom, and the power of prayer conquered, the Government yielded, and by the unanimous vote of Parliament the Contagious Diseases Acts were abolished.

Verily, there is a God that judgeth in the earth, whose ear is not shut to the cry of those who wrestle in prayer as they do His work.

11. And prayer which God thus answers for the preservation of His servants and their work, also brings spiritual blessing. We have testimony to this on all hands. For example: Rev. Griffith John, of Hankow, says (Records of the Shanghai Conference of 1877, p. 269), "Feeling my own lack of spiritual power, I spent the whole of a Saturday in earnest prayer for a baptism of the Holy Ghost. On the following morning I preached on the subject. At the close of the service I proposed that we should meet for an hour on every day of the ensuing week to pray for a baptism of the Holy Ghost. From fifty to seventy of the converts met day by day, and confessing their sins with tears, pleaded for an outpouring of the Spirit of God. The native church at Hankow received an impulse then, the force of which continues to this day. The Holy Ghost became a mighty reality to many. Where once other things are preached, Christ and His power to save is now the theme."

12. What a successful mission is that carried on in China by the English Presbyterian Church. Begun in 1847, by that apostolic man, William Burns, it has increased until now it has five separate centres, Amoy, Swatow, Formosa, the Hakka country, and Singapore. With its thousands of converts, its native preachers, its ordained native pastors, its schools and Sabbath-schools, its medical missions, its lady missionaries, it has received from God much spiritual blessing—blessing which has enabled the converts to stand true even when persecution brought the loss of worldly goods and when heathen fury against the native Christians resulted in murder: this occurred at Poih-buan, in 1878. And they willingly acknowledge that much of the divine

blessing, so abundantly given, is to be traced to a monthly prayer-meeting for China, held in a room in Edinburgh.

Whether we are opposed by immoral legislation or the opium trade or the cruelties of slavery or of the African trade in alcohol, or by the vast forces of heathenism, let our resources be the power of God made available for all the needs of His church. Yes, in all Christian work God supplies all our need according to His riches in glory in Christ Jesus.

GREED IN THE WAY OF MISSIONARY ZEAL.—We fear that there is no form of selfishness more fatal to missionary consecration than the worship of the dollar. Avarice prevents abundant giving, and it hoards for the sake of gain what could be used with the most abundant profit in the wide harvest field. Not only so, but the Scripture phrase is sagaciously accurate, gold “blinds the eyes.” Men do not see the facts or feel the force of the appeal of God and of souls because the love of money intervenes as an obscuring medium. There are many professed disciples who hold a dollar so near the eye that they can see scarcely anything else in the world.

Robert Hall, arguing with a clergyman suspected of having changed his opinions from mercenary motives, proposed to him several reforms of great importance, but was invariably met with the reply:

“I don’t see it; I can’t see it at all.”

At length, penciling in small letters the word “God” upon an envelope which lay on the table, Mr. Hall showed it, and asked:

“Can you see that?”

“Yes.”

Then, covering it with a half sovereign, he asked again:

“Can you see it now?”

“No.”

Whereupon, without another word, he went away. The argument was sufficiently conclusive without any drawing of a “moral” after it!

THE “New Theology,” according to Dr. O. W. Holmes, in teaching probation beyond this life, has as effectually deadened all sensibility to the fear of eternal punishment, as cocaine, the new local anæsthetic, deadens the sensibility of the part to which it is applied. We may be permitted to raise the honest inquiry whether any doctrine which practically destroys the power of the retributions of a future state can have any other effect than to paralyze missionary activity. And, if the tree is known by its fruit, can that be a safe doctrine to hold which either deadens sensibility to the plain warnings of the Scripture or to the degradation and destitution of the heathen world?

DO HEATHEN MULTIPLY FASTER THAN CONVERTS?

BY THOMAS LAURIE, D.D., PROVIDENCE, R. I.

The thought of the conversion of the world prompts the question, "How large is it?" There have been various estimates of its population. In 1753, Voltaire said 1,600,000,000. Fifty years later Volney put it at 437,000,000. Matte Brun, in 1810, made it 640,000,000; Balbi, in 1816, estimated it at 704,000,000, and in 1843, at 739,000,000; Behm and Wagner, in 1880, fixed it at 1,456,000,000, and in 1882, with probably greater accuracy, at 1,434,000,000, though it was less than their previous estimate by 22,000,000. This population they distributed as follows:

Europe.....	327,743,400	Asia.....	795,591,000
Africa.....	205,823,200	America.....	100,415,400
Polynesia.....	4,232,000	Polar Land.....	82,500
Total population of the globe.....			1,433,887,500

These statistics do not introduce a dissertation on population, but only a brief consideration of a recent objection to the missionary work. It is estimated that modern missions have won about 4,000,000 converts from idolatry; but we are told that running parallel with these conversions is an increase of the number to be converted from 600,000,000 to 800,000,000, and if 200,000,000 heathen are added to the number, while only 4,000,000 become Christians, at that rate when will the world be converted to God? At first sight the case seems hopeless, and that on these conditions we can only make progress backward; but is the prospect as dark as it seems? Let us look at it carefully and dispassionately. One thing is plain: while the 200,000,000 are the natural increase of the previously existing 600,000,000, the 4,000,000 are an absolute creation. Four millions from nothing is a vastly greater proportion than the other, though the sums are larger.

But let us examine the subject yet more carefully. Modern evangelical missions have now been in operation about a century. The first missionary society (the Church Missionary Society) dates from 1792. Now, if conversions began immediately, then the 4,000,000 converts are rightly set over against the 200,000,000 increase of heathen; but if they did not begin for a number of years, then the heathen increase of the years during which there were no converts must be subtracted from the 200,000,000, and so we have already reduced the seemingly hopeless contrast.

But that is not all. The first converts were not only the fruits of many years of labor, but they were very few in number. For many years Leang Afa was almost the only convert among the many millions of China, and this introduces a new element into the discussion, for while the natural increase goes on from year to year, and from

age to age, with slight variation, missionary converts increase in the ratio of a geometrical progression. At first there were no conversions at all; only a work of preparation. The military stores are gathered together and the forces massed for the coming conflict, and, when that begins, each prisoner taken is not immured in a dungeon, but becomes at once an active soldier, able to avail himself of his familiarity with the condition and position of the enemy for their overthrow. And it is worthy of notice, that the Lord of Hosts does not isolate the converts, but scatters them purposely among those to be acted on by their example and their labors. Already in some of the latter decades of the century the increase of the converts has been at the rate of eighty-one per cent., and the natural increase of the heathen during the same period only six and one-half per cent. Now, if that proportion were to continue it would only require a sum in arithmetic to find out how soon the eighty-one per cent. would overtake and go beyond the six and one-half per cent. But we have seen that the ratio is one of geometrical progression—"the constant quantity by which each term is multiplied to produce the succeeding one"—and so we see the way clear to transfer very rapidly the hundreds of millions from the heathen side to the Christian side of future increase.

It may be said this is a very beautiful theory, but—. Then take an actual case. Robert Morrison entered China through much tribulation in 1807. When Dr. Happer went there in 1844 he found only six Protestant missionaries and two native assistants in all that empire. While at the Shanghai Conference, in May, 1890, 1,285 missionaries and 1,469 native assistants were reported as then in that field, and with such an increase in the past, what may not be hoped for in the future? Other examples might be given equally encouraging. When a fire is kindled in the forest its progress depends on the denseness of the mass of trees to be set on fire, and when every one of the millions of China is a torch waiting to be lighted, it needs no prophet to foretell the effect of casting in these torches already lighted.

Take another view. A century ago there were in all the earth 174,000,000 nominal Christians, 44,000,000 of them Protestants. Now there are 165,000,000 Protestants, almost as many as the whole number at that time, among 450,000,000 nominal Christians. Add to that that the energy and efficiency of the race is concentrated in those Protestants, and the prospect for the future is radiant. Formerly the Latin race was the conqueror and colonizer of the world, but since it fell under the paralysis of Popery it has lost its power. Now the race which lives by truth is marching at the head of the race, carrying the source of its own energy to all the nations.

It is significant in this connection that, while one hundred years

ago only 22,000,000 of the race spoke English, 115,000,000 now use that language, an increase of more than 500 per cent., and while at that time the 22,000,000 had neither missions nor missionaries, the 115,000,000 now sustain 120 missionary societies, of which our American Board is only one, and these societies raise annually \$11,250,000 for the conversion of the world to God.

Then we need only to call to mind the immense store of Christian literature in that language to thank God that it is having such free course in all the earth.

Indeed, we thank the objectors for calling attention to a line of truth where there is nothing to discourage but everything to fill us with the assurance of a glorious success.

THE PRAYER LEAGUE.

We note with sincere gratitude the movement toward *covenant prayer* in various parts of the Church, and we regard it as the most promising sign of the times. When God's people begin to pray in faith and with true agreement marvels begin in the earth. And not a crisis of missionary history, from the beginning until to-day, has been turned except by prayer.

The Reformed Church has recently formed a Foreign Missionary Prayer League, whose purpose it is "to unite God's people in abundant and prevailing prayer; to intensify, accumulate and direct the power of prayer so that multitudes of heathen may be turned to the Lord in our missions."

In the very impressive appeal which has been issued prayer is recognized as the mightiest power in missionary work, whether to open the doors, thrust forth the laborers, secure the needful means, or to call down abundant blessing. Those who cannot go to the foreign field can, at least, sustain the work by prayers for it, "striving together" with the workmen by their own supplication. United prayer carries resistless power, as is shown throughout all history, and is especially acceptable to God. The method encouraged is special seasons, daily set apart, and particular prayer for individual persons and places: abundant prayer, prayer with fasting, and with intercommunication among those who join the league.

Mrs. Joseph Scudder, 57 Cannon street, Poughkeepsie, N. Y., acts as secretary of the league. We exhort all who belong to that communion especially to join this league, and make its objects and aims heartily their own. We believe that if the whole Church would get into a new attitude of fervent, believing prayer there would be such a new Pentecost as the history of man has never yet recorded.

CONVENTION OF CHRISTIAN WORKERS AT BANGALORE, INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPALLE, INDIA.

Bangalore, the chief city of the kingdom of Mysore, has just witnessed a singular sight for the capital city of a non-Christian kingdom.

Pursuant to an invitation from the missionaries of all societies working in Bangalore and other earnest Christians residing there, a convention gathered at that place on the 23d of September, of missionaries and other Christian workers from all parts of the Madras Presidency with some also from Bombay.

The convention was not for the discussion of abstruse problems of missionary policy, but for the promotion of spiritual life and growth and earnestness in work for the Master.

Trains arriving on the afternoon of September 23d, from four different directions, centering at that place, brought those invited, and others who could attend, from many different provinces, districts, cities and villages. All parts of the Tamil country, from near Cape Comorin to Madras and the Neilgherry Mountains, sent representatives. All parts of the kingdom of Mysore, the Kanarese kingdom, were represented. Two delegates from the Marathi country and one from the Gujarathi; myself and another from the Telugu country; missionary workers among the Mohammedans in Hindustani; workers in English among the Eurasians and in the English army, and native preachers in Tamil, Kanarese and Telugu were there. Seven languages were required to do the daily work at their stations of the workers there assembled.

Not missionaries alone: many laymen were there. Coffee planters from the Shevaroy and the Neilgherry mountains. An executive engineer from one of the new state railways on the East Coast; a general and several other officers from the Madras army; soldiers in uniform from the garrison; artisans and tradesmen and their families; natives, male and female, in their striking costumes. All mingled, as children of the King, in this conference. It would be hard to match it in any city of the Western world.

Twelve different branches of the Church of Christ were represented—the Church of England, English Baptists, American Baptists, English Independents, American Congregationalists, English Wesleyans, American Methodists, Australasian Wesleyans, German Lutherans, American Reformed, English Plymouth Brethren and Salvation Army officers—all joined heartily in counsel and prayer for higher spiritual life, for more absolute consecration, for more efficient service.

Tuesday evening was devoted to an informal reception, a social

gathering, the Rev. and Mrs. W. H. I. Picken, Wesleyan missionaries of Bangalore, being host and hostess.

It gave us all an opportunity of becoming acquainted. English, Germans, Hindus, Americans, Australians, and an exceedingly pleasant gathering it was, closing with half an hour of more formal words of welcome, praise and prayer.

The next three days, with three sessions each day, were given to the consideration of "What Christ does *for* His people," "What Christ does *in* His people," and "What Christ does *through* His people," one day being given to each theme.

The Wednesday morning meeting was a Bible reading on the first theme, conducted by Rev. E. Chester, M.D., thirty-one years a missionary of the American Board in the Madura Mission. The afternoon meeting was devotional, led by Rev. I. G. Hawker, twenty-five years a missionary of the London Missionary Society at Belgaum. It was a helpful, uplifting meeting. The evening's session was a more public meeting for addresses on the day's theme, presided over by the representative of the Arcot Mission of the Reformed Church in America, thirty years a missionary among the Telugus, at which every seat in the large audience-room was filled and some stood. Addresses were given by the chairman, on what Christ does (*a*) by His atonement; by Rev. G. W. Lawday, of Tumkur, Wesleyan, (*b*) By His example; and by Rev. W. Ioso, London Mission, Madras, (*c*) By His intercession. The exercises were interspersed with warm prayers and spirited singing by a volunteer choir who had previously practiced for the purpose.

Thursday's was the second theme, "What Christ does *in* His people." The morning's Bible reading on it was led by Handley Bird, Esq., Plymouth Brother, from Coimbatore, and was exhaustive and stimulating. The afternoon meeting was for ladies only, and was said to have been of exceptional interest. The evening meeting, for public address, was led by Dr. Chester, of Dindigul, and addresses were given by the chairman, by Mr. E. Lynn, Plymouth Brother, Malvalli, and by Rev. John S. Chandler, of the American Madura Mission.

Friday was the crowning day. The theme, "What Christ does *through* His people." The morning Bible reading, led by H. Clift, Esq., railway executive engineer, mapped out the subject well. The afternoon meeting was a conversational session on "Methods of Evangelization," or "How shall God work *through* us for His higher glory?" The writer was asked to open and guide the conversation. This was declared to be a "Council of War" for the conquest of India. And it proved one of the most stimulating of the meetings, full of variety and suggestiveness.

The methods referred to were: Oral proclamation of the Gospel

in the streets, villages, markets, fairs, with such accessories as large colored Scripture pictures or magic-lantern Bible scenes, by night; with cornet and bicycle to tow in the crowd and "baby organ" to hold them for the preaching: Medical missionary work, with preaching to all patients, and terse Gospel tickets for the patients to take home; and Zenana medical work by lady doctors; Reading rooms and preaching halls in crowded thoroughfares; Sunday-school work among Christian and heathen children; Young Men's Christian Association work in large cities, and Young People's Societies of Christian Endeavor in smaller places. The Press and Tract Gospel and Christian book distribution all through the country. Christian school work to reach non-Christian pupils, and to train workers, and Zenana work and Bible women, and Hindu girl's schools to reach non-Christian women.

This meeting being a "family gathering," all mingled freely in the discussion—ladies and gentlemen, lay and clerical, English, Germans, Australians, Americans, Hindus, Episcopalians, Methodists, Salvation Army, Presbyterians, Plymouth Brothers, "Faith Mission" Workers, Baptists, strict and open, Congregationalists and Wesleyans, with prayers of unction, and hymns of victory thrown in all the way. The only difficulty was in bringing the meeting to a close.

Friday evening's meeting, the closing one of the series, was the most crowded one of all. General MacAusland, of the Madras army, presided and made the opening address, on "What Christ does through His people." (a) by the example and influence of their lives, and was followed by Rev. L. S. Gates, of the American Board's Mission, Sholapore, Bombay, on (b) by their testimony to truth and experience, and by Rev. I. G. Hawker, of Belgaum, on (c) by their works of faith and love.

After the Benediction there was a general handshaking of those who had come, many of them one and two days' journey to attend, and so this memorable "Mildmay Conference," held in India, of Christian Workers, was brought to a close amid a universal desire for a similar meeting to be held next year, at which very many more workers, lay and clerical, will be sure to be present. The Kingdom is coming. We can see its onward progress. God bring it in speedily!

SAID a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine." Nothing is perhaps more likely to impress the minds of pagan people than the evidence that missionaries afford, that the good news is worth telling! And the more sacrifice our evangelism costs us the more eloquent is the testimony that missions give to the value of the great salvation and our own passion for souls.

THE MISSIONARY OUTLOOK.—I.

BY J. MURRAY MITCHELL, M.A., LL.D., NICE, FRANCE.

We intend to take a view, if possible, of that field which is the world. It follows, of course, that in so general a survey, many particulars that are by no means unimportant, must pass unnoticed, and that only the most outstanding objects can receive more than a passing glance.

It is often said that we have entered, or are entering, on a new era in missionary history. Various things seem, on the whole, to justify this language. Of these we shall specify only three—the student movement in America, the request of the Missionary Conference at Shanghai that a thousand missionaries be sent to China within the next five years, and a prayer from members of the Church Missionary Society that its missions speedily receive the same accession. Ten or five years ago such things could not have been. The double, indeed *triple* demand (Mr. Hudson Taylor had already asked for a thousand new laborers for the China Inland Mission) for a thousand missionaries, if made, would have been scouted as ridiculous. Reserving to the end of this paper some questions as to the practical carrying out of the proposal, we can express nothing but admiration in view of the enlargement of heart which the demand implies.

We divide this paper into three parts. We first advert to the missionary spirit as it exists at home. We then speak of the position of things in the foreign field. We shall conclude with a few suggestions grounded on the survey we shall thus have taken.

I.

First, then, let us attend to the missionary spirit as it exists in Christendom:

Undoubtedly there has been, for a good many years past, a steady growth of missionary zeal. The movements we have already mentioned are the natural result of what preceded. Hardly any portion of the Church of Christ now fails to take a share in foreign evangelistic work; or, if it fails, it is quite aware of having to explain its position and apologize. Otherwise, it knows it will stand condemned at the bar of Christendom. There is not merely a growing interest in non-Christian peoples, arising out of a growing knowledge of their condition; there is a deepening sense of duty towards our fellow-men—an increasingly clear perception of the social character of Christianity. Time was when even good men thought not too much, but too exclusively, of their own salvation. We see better than we did that we must “add to godliness brotherly kindness, and to brotherly kindness charity”—to love of God and love of Christians—a love that embraces the entire human race and that does not evaporate in talk.

Such is increasingly the feeling of the church, and the general public shares it to a considerable extent. We are old enough to re-

member the time when any new missionary effort that might be proposed was sure to be sneered at—classed under the head of “missions to the moon and elsewhere.” But no man will scoff at missions now who does not scoff at the Bible itself, and he who speaks of the uselessness of missions is prepared to assert in the same breath the uselessness of Christianity.

This growing appreciation of missions on the part of the general public is due to the strong testimony in regard to their practical efficacy, which has been so often rendered by men fully qualified to form a judgment—many of whom were prepared to look on missions with an eye severely critical. Among such witnesses Charles Darwin has been one of the most influential. He certainly had no predisposition to think well of missionary work; but, as an entirely honest man, he told what his own eyes had seen. One of his expressions has become proverbial: “The lesson of the missionary is an enchanter’s wand.” Speaking of some who had ridiculed the work in the South Seas, which he himself had carefully examined, he used the scathing language: “Disappointed in not finding the field for licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practise.” Testimonies in favor of missions are multiplying. Stanley has spoken, with characteristic warmth, in praise of Mackay and others, and, as we write, an eye lights on the high eulogium which Mr. Johnston, in the *New Review*, pronounces on the doings of Dr. Laws, of Nyassaland. Mr. Johnston says Dr. Laws “learned to make bricks in order that he might teach others. He has become a practical engineer, carpenter, joiner, printer, photographer, farrier, boat-builder and druggist, so that he might instruct his once savage people in these arts and trades.”

Mackay, the “engineer missionary,” labored with much zeal in teaching the arts of civilized life at Uganda. He spoke very warmly of the missions at Lovedale and Blythswood, in South Africa, as exemplifying what he regarded as *the* right kind of missions for Africa. They combine intellectual and religious teaching with industrial training.

Men who are believers in Christianity may be expected to write in terms such as we have been referring to. And when those that are not believers use such language as we have quoted from Darwin, we need not be surprised. For now-a-days many who never think of the service of God, plead earnestly for “the service of man.” They have drawn the lesson, directly or indirectly, from the Bible, which makes the service of man an essential part of the service of God; and this they ought, in fairness, to acknowledge. But, although they believe in no Divine command to evangelize the nations; they can hardly deny the elevation of the aim. They may blame the missionaries for proclaiming dogmas which to them seem unintelligible, but the phil-

anthropic character of missions they do not seek to deny; and, when testimonies multiply as to their practical efficacy in raising degraded races, they cannot but express approval. This is true, at least of the higher class of unbelievers—of men like Cotter Morison, one of the ablest of the Agnostics. He speaks of the “unequaled potency” of Christianity in moulding character, and of the “true Christian saint” as “one of the most wonderful phenomena of the moral world—so lofty, so pure, so attractive.” We do not wish to make too much of such testimonies; neither do we despise them; but, at all events, language like this rises infinitely above the polished sarcasm of Gibbon no less than the vulgar ribaldry of Paine.

While we speak thus, we are not forgetting that, if missions are better appreciated than they were, yet the missionaries themselves have lately been subjected to severe criticism. It is not long since an Anglican canon was writing foolishly about Mohammedanism, and bitterly about the missionaries of his own church. And, certainly, we cannot overlook the excitement aroused among the Wesleyans by charges made by one who had seen very little of India—charges which were repeated in one or two influential quarters at home. Such attacks do temporary harm, both at home and among the heathen; but, as the truth becomes known, there is a great reaction in favor of the men assailed. Canon Isaac Taylor will hardly return to the battle, seeing he was not only refuted by missionaries, but charged by literary men like Mr. Bosworth Smith with “invincible ignorance” and “headlong heedlessness.” The Canon has done good service in linguistics and archæology, and to these he should confine himself. And as for the Wesleyans, it is, we trust, a joy even in the quarters at home in which the accusations were rashly credited, that, instead of their being “proved to the hilt,” the sharp weapon, though powerfully wielded, has not pierced—has barely grazed—the skin. For the missionaries were, after the fullest inquiry, completely exonerated from all charges made, or implied. And so let us pass from the whole thing as from a painful dream.

Of course, criticism is not over. It is inevitable, if real interest be taken in the work. There will be unjust and ignorant criticism; for some men have a perfect genius for finding fault, and there will be room for legitimate and enlightened criticism, for missionaries are not infallible. Inquiry into evangelistic methods there ought to be. Every true-hearted missionary will be most grateful for any new light that can be thrown upon his work, and all friendly criticism he will meet in a friendly spirit. He will indeed be disposed to smile at not a few of the changes that are suggested as improvements on present methods, for probably either he himself, or others, have already tried the thing proposed and found it wanting; but he will fully appreciate the spirit by which the criticism is prompted. No doubt, as

he watches the slow, steady advance of the truth wherever the Gospel is faithfully made known, he will be pained to note the impatience of some who think that the high places in heathenism ought to be captured by a rush; and he will be disposed to ask why things move so slowly at home—why the Pope and the College of Cardinals are not converted—why unbelief and worldliness are still so fearfully strong? A craving for the salvation of souls is beautiful, but a craving for results, mainly in order that we may get our money's worth, is pitiable; and the Church of Christ needs to examine her own heart and see which feeling chiefly sways her. The Apostle speaks of the need of the sower having "long patience," "till he receive the early and the latter rain." Now, in this age of unsettlement and restlessness, "long patience" is, to the best of us, difficult of attainment; and many crave for perpetual excitement and perpetual change. Let the Church be "instant in season and out of season," but let her also seek to enter into fuller sympathy with Him who sees the end from the beginning, and who is seated at the right-hand of God "from henceforth *expecting* till His enemies be made His footstool."

We hail a growing desire on the part of the Church at home to draw tighter the bonds between the foreign laborers and herself. One mark of this is the sending of deputies to the missions. When these are wise and sympathetic men, only good should result from this. Would that all home ministers could visit heathendom! It would enable them on their return to plead the cause of missions far more zealously and effectively. "Mine eye affecteth mine heart," and a sight of real heathenism would be a lesson and an impulse for life. Indifference to missions is often traceable to ignorance rather than unfaithfulness. Certainly, in this case, zeal will be in proportion to knowledge.

All that we have said implies that the interest of the Church, and even of the general public, in regard to mission work has been, and still is, deepening. The world begins to see that the work is good, and the Church that it is glorious. Now, do we sufficiently realize the magnitude and importance of the change? Doubtless every one has heard of the rebuke administered by Dr. Ryland to young Carey for his excess of zeal, and most of us can repeat the story of the Scottish Assembly, and good Dr. Erskine's "Rax me that Bible." But at a later date such representative men as Bishop Horsley, in England, and Dr. Timothy Dwight, in America, were opposed to the movement on behalf of missions. Or, going farther back, it is deplorable that from the Reformation till about the end of the sixteenth century the only great man who is known to have seen the importance of missions was Hugo Grotius. When from about the year 1664 the Austrian nobleman Van Welz was striving to arouse the churches of Germany to a sense of their obligations, he encountered the sternest

opposition from men of position and unquestioned orthodoxy, such as Ursinus, the superintendent of Regensburg. "The heathen," said this high ecclesiastic, "have already had sufficient means of learning the truth. The Greenlanders could have learnt it from their neighbors, the Danes and Swedes; and the Turks and Tartars from the Greeks. God is not bound to help these heathen more than He has done." "As for those who have been persecutors of the faith, why should heaven's pearls be thrown to dogs or swine like them?"* Can such things have been said by the leaders of the Christian Church? Unhappily, yes; and they were, by the people under them, all too readily acquiesced in.

Let us thank God that such words cannot be used again. They would arouse one general feeling of horror throughout the churches.

One proof of the deepening interest in missions is the increasing number of university men that are offering themselves for service. It was long before any such, in the Church of England at least, were willing to work among the heathen; but, during the last four years, seventy-nine English university men have become missionaries. In former days of coldness special colleges for training missionaries were wholly indispensable; but the belief is growing that ordained men in the foreign field require at least as good an education as ordained men at home. In the Presbyterian churches the same training has long been given to both classes; there is no abbreviated curriculum for missionaries. The flower of university youth everywhere is pressing more and more into the foreign field.

The steady increase of female missionaries is equally remarkable in all missionary churches and societies. If we mention the C. M. S. as an example it is not because it stands specially prominent in this respect, but because the requisite information regarding it happens to be at hand. Three years ago it had twenty-two female missionaries (excluding the wives of missionaries); now it has sixty. Equal or nearly equal progress has been made by the distinctively female missionary societies connected with all the churches. For example, the Zenana, Bible and Medical Mission has, during the last eight years, sent out 138 additional workers, and is making an effort to send twenty more.

The claims of the heathen world are overwhelming, and the conviction grows that the class of ordained missionaries must be supplemented by the unordained men, with or without academical training. This is as it should be. In certain fields, and for certain kinds of work, the higher education is indispensable; a thorough acquaintance with Hebrew and Greek, for example, is necessary for those who are to translate, or revise, the Holy Scriptures in foreign tongues. Devout laymen do admirable service at home, and why may they not abroad?

* See *The Nordisk Missions-tids skrift*. vol. 1, pages 62, 68. This excellent missionary magazine has just been started under the able editorship of Provst (Dean) Vahl.

As for women, of course, the question arises: "Is the Church to send forth only those who are in the position of ladies?" Certainly; native ladies in India and elsewhere can quickly take the measure of their foreign visitors, and a woman of little education or refinement will hardly be welcome in the homes of the higher and middle classes. But are the lower classes to be overlooked? No woman whose heart is burning with the love of Christ need despair of doing good to her heathen sisters. And, then, the Spirit of God will seldom work powerfully in the heart without imparting a large measure of sweetness and refinement to the bearing—whereas, polish of manner without the grace of God is nothing worth—for

Smooth, good breeding, supplemental grace,
With lean performance apes the work of love.

The importance of medical missions is now pretty fully recognized in Britain and America. Medical missionaries having British degrees are about 141 in number; while from America and the Continent there are 150. China has the largest proportion. The number of female practitioners seems to grow rather more rapidly than that of medical men.

So far we have spoken of Britain chiefly, though we trust our remarks apply also to America. We proceed to refer briefly to the Continent of Europe.

In Germany there is decided progress in missionary zeal. The vast territories which Germany now possesses or "influences" in East Africa have naturally led Christians to feel that new obligations rest upon them; and new societies have been formed to meet these claims. For example, one at Neukirchen, another in Bavaria, and another at Berlin (where a third society has thus been set up). In medical missions Germany does comparatively little, though the late Professor Christlieb earnestly pleaded for them. Still, the Moravians and the Basle and Bremen societies now recognize their exceeding value.

There is a clear advance in Denmark. The imperative obligation of evangelizing heathen nations has been of late earnestly pressed on believing men and women, and a great many missionary unions (450, at least, we understand) have been formed. The first university men that have become foreign missionaries did so in 1888 and 1889—one in each of these years; but several students of theology have resolved to give themselves to the foreign work on the completion of their course. Women also begin to come forward. A deaconess was sent to India, in 1888; two young ladies are under training for foreign work, and several others are likely to follow their example. No medical missionaries have as yet proceeded from Denmark; but two young men are receiving medical training with a view to go out in 1891. The mission to the Red Karens has been given up; but one is to be begun among the Burmese. All this, it may be said, does not

amount to much. Still, it distinctly implies progress; and some Danish Christians are very much in earnest with regard to missionary work.

Three missionary societies have for a good many years existed in Norway, and a fourth was formed a short time ago, called the "Free Mission," which sends out men and women to Natal. Quite recently a small society has been set up which will send missionaries to China. In regard to medical missions Norway is in advance of Denmark. An ordained medical missionary was sent to Madagascar in 1869; a second in 1876, and in the same year a third, who had taken his degree in Edinburgh, was sent to Zululand.

In Sweden there are three larger societies—that of the state church, the evangelical union, and the missionary union. The Swedes work earnestly in various places abroad, especially in Africa, in the Congo Free States and among the Gallas. They have not been able to enter Abyssinia itself, but among Abyssinians on the borders they have done a good deal. These bodies send out among their agents both medical men and ladies. There are several other small societies. There is evidently an increasing zeal for missions in Sweden, and it is interesting to note that the state church, as a church, is hearty in the cause.

The French Societe des Missions Evangeliques has of late made earnest efforts to increase the zeal of French Protestants. The synods of the National, Free and Lutheran churches some time ago recommended that there should be annually a mission Sunday—a day on which the duty of evangelizing the heathen should be pressed on the attention of worshippers. Mission festivals (*fetes*) have been established in various places,* though by no means as yet in every parish, as was the hope of the synods; publications giving missionary information are largely circulated, and subscriptions to missions have considerably increased. The missions have struggled with great difficulties (in Senegambia particularly); and now, when France has obtained such vast possessions in northern and western Africa, the question is, can the French Protestants rise to the requirements of the high occasion? They deserve sympathy; they require help in their foreign, as in their home work.

In Holland missionary zeal is increasing, though not rapidly.

Switzerland has the Basil Missionary Society—a most valuable and progressive institution, and the small Canton de Vaud has, since 1872, had foreign missions connected with the Free Church. In 1883 the free churches of Geneva and Neuchatal joined in the work. The united society is called La Mission des Eglises Libres de la Suisse Romande.

The venerable Waldensian Church, while it feels itself especially

* See last annual report, p. 3.

called to evangelize Italy, has taken some part in foreign missions since 1881. It works in South Africa in connection with the Paris society.

The Finnish Christians are not neglectful of missions to the heathen. We wish we could say the same thing of the Hungarians (who are also of the Turanian stock). Still, let us not forget that the Hungarian Church works both in Herzegovina and Roumania.

We have been speaking of interest in the evangelizing of the heathen nations as it is manifested in Christendom. Happily, the bounds of Christendom are enlarging. We may now include Australia and New Zealand under that designation. In point of missionary zeal the churches in these regions are hardly behind those of Europe and America. The Dutch Church in South Africa is also earnest in missionary work.

[To be continued.]

NUNNERY LIFE IN NAPLES.

The recent disclosures in this Italian city have produced a profound sensation throughout the whole bounds of the thinking world. A convent in Naples, which for four centuries has been shut to all, and has been appropriately known as the nunnery of the "Buried Alive," has been opened by the police and the secrets unearthed. A young girl had been hurriedly "buried" there to cure her of an unfortunate passion; but when her family afterwards wished to communicate with her it was found impossible. An appeal to the Italian Minister of Justice procured an order for entrance, and, against violent opposition, the police forced their way. They found twenty-six nuns, ragged, wretched, and some of them half-insane. Eight of them had been immured in this death trap by order of their parents, against their own will. The horrible spectacle thus brought to light has caused the Governor of Naples to order a further and complete investigation, and all the closed nunneries of Southern Italy are to be visited officially. "Free Italy" is proving both her right and her power to be free! These women were walled in, with only a small opening to pass in food, and were like bony skeletons. The government proposes to turn the large convent into a school for girls. Of course the priests cry, "*Sacrilegio! Sacrilegio!*"

One of the Erskines said: "I can call God to witness that I have done my best to bring on a definite issue between Christ and the adversaries of the truth." Let us not be afraid of conflict. Christ came not to send peace, but a sword. Loyalty to the truth will inevitably arouse to violent opposition the minions and myrmidons of error.

"HOW MUCH BETTER THEN IS A MAN THAN A SHEEP?"

MATT. XII:12.

BY A. J. GORDON, D.D., BOSTON, MASS.

• An absurd question! you may exclaim at first. But it was a very pertinent question when Jesus asked it. And it is just as truly so today. For do you not know that our American congress has given vastly more attention to the protection of sheep's wool than it has given to the protection of the home and family? And this is a typical fact which illustrates the conduct of worldly rulers and secular shepherds in all time. Therefore, it is necessary for us to answer anew the question: "How much better is a man than a sheep?"

Answer first: "*The good shepherd giveth his life for the sheep,*" (John x:11), which, being interpreted, means: "The Son of God gave *himself* for the sons of men." Our first computation of the worth of man, then, is not in an earthly currency but in a heavenly; not in the denomination of "corruptible things as silver and gold" but of "the precious blood of Christ as of a lamb without blemish and without spot." Think of that, ye monopolists and Christian millionaires, who have ground humanity between the upper and nether millstones of combination and capital in order to make gain and grist for yourselves, till the Lord has cried out repeatedly: "Have the workers of iniquity no knowledge who eat up My people as they eat bread?" Here is the difference between man's estimate of man and God's estimate: The one will grind the masses into food for his own stomach, if he can do so; the other—the Son of God—will give his own body to be ground into food for man, saying, as he offers us his own wounded and bleeding members: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I give is My flesh, which I will give for the life of the world." The philosopher, Comte, is said to have instituted and kept what he called "Man's Supper," in which he partook of a crust of bread and a cup of water, saying, as he did so: "This I do in remembrance of the great multitude who have only a crust to feed upon." But such a sacrament is not needed: for the Lord's Supper, instituted centuries ago, declares all this and vastly more. By it our Lord says to our hungry, oppressed and suffering humanity, "I give myself to you, My body to be your loaf, My blood to be your life, take, eat ye all of it." When was ever such valuation set on man as this? "*Every man has his price,*" says the proverb. And the politician is in the market bidding for him; and the capitalist is in the Exchange bidding for him; and the man-slayer stands in the door of his saloon bidding for him. All these are bidding him down, vying with each other in deadly competition to see which will get him for the smallest and most paltry price. But Jesus Christ steps into the circle and sternly asks of the bidders: "How much better is a man than a sheep?"

Look on him, made in the image of God, and, though bruised and broken by the fall, capable of being restored to that image, and re-clothed with glory and honor and immortality! And is this all that he is fit for, to be sheared of his daily income by the saloon; to be robbed of his fleece by the usurer, and to be sold in the shambles by the monopolist? I will not bid him down, I will bid him up. 'As the Father knoweth me, even so know I the Father, and *I lay down my life for the sheep,*'" (John x:15). Here is the Divine valuation of man; Christ's invoice of humanity. Look at the price—the Lord Himself—and then estimate the purchase. Never was such fine gold of purity and perfection coined into a single life; never was such weight of priceless suffering crowded into a single death. And all this the purchase money of our redemption. "Or what shall a man give in exchange for his soul?" asks Jesus. And He answers His questions by giving Himself. We want no more powerful argument for missions than this: "Who loved me and gave Himself for me"—Himself, so infinitely much, for me, so insignificantly little. Then woe to the Christian who can hoard his gold, when the dying millions are crying out for more missionaries to be sent to them; and our burdened and anxious Boards are crying out for more money with which to send them.

"How much better is a man than a sheep?"

Answer second: "*I will make a man more precious than fine gold; even a man than the golden wedge of Ophir*" (Is. xiii. 12). The seer looked on, through the long perspective of prophecy, to the day when the heavens shall be shaken; when the sun shall be darkened and the moon shall withdraw her light. In this time, when God shall punish the world for its evil he "will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible"—then "*a man shall be more precious than fine gold.*" Here is something new in the history of the race. For ages the gold brokers of this world have counted humanity as only so much crude ore to be reduced and coined into cash for their vaults. But now the golden age has come when a man stamped with the image and superscription of God will pass for what he is worth—the highest currency on earth. Hear this, ye missionaries of the Cross! You have forsaken all to go down into William Carey's "Gold Mine," while many of your brethren at home are filling their safes with thousands and ten thousands of superfluous wealth, leaving you short-handed and discouraged for want of helpers which they might send you if they would only give as the Lord has prospered them. And in hours of heart-sinking and faintness you sometimes wonder what you will get for all your thankless sacrifices. Be of good cheer. You are mining men, and that for the most part out of the lowest strata of humanity; and though your products have little value in this world's market, wait a

little. There is a financial panic approaching in which yellow gold will go down, while there will be an astonishing rise in your securities. Listen to the report of the coming crash, as it appears on the bulletin-board of James, v: "*Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped together treasure for the last days.*" Did you ever hear of such a gold panic as that? Boom the market; form syndicates; pass silver bills; enlist the banks! It is of no use. The day of judgment has come. "Your gold and silver is cankered." Millionaires become insolvent, banks suspend, and the only people who have anything to depend on are those who laid up somewhat in the savings bank of heaven.

But what news for the missionary on St. James' bulletin-board? Listen: "*Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.*" "The coming of the Lord." And what of that? Ah, that is going to revolutionize society. Read the Messianic Psalm 72d and learn for yourself the change that will be ushered in by the millennium. Money will go down, man will come up. Immanuel will now control the market in the interest of his clients. "And to Him shall be given the gold of Sheba," and "He shall deliver the needy when he crieth, the poor also and him that hath no helper."

And most wonderful of all: "A man shall be more precious than gold." Hear that, O long-suffering and patient missionary; your stock will be at par now—as it never has been before. The poor souls which you dug from the dark caverns of heathenism, and which you coined in the mint of redemption, will be worth millions of such "corruptible things as silver and gold." Did the mother of the Gracchi present her own children to those who inquired concerning her treasures, saying: "These are my jewels?" How much more will the missionary exult in his spiritual children in that day when the Lord shall "make up his jewels," presenting them before the Redeemer, and before the angels, saying: "These are my riches!" Moffat, who is that black man who stands by your side, and what do you count him worth? And the aged apostle of Africa replies: That is Africaner, the once bloodthirsty and raging man-slayer, now become as gentle and tender as a lamb since Jesus laid him on His shoulders rejoicing. Do you ask me what he is worth? He is "more precious than fine gold. Yea, than the golden wedge of Ophir." Who is that, O William Carey, whom you are introducing with such joy to your Lord? That

is Khrishna Pal, my first convert from among the heathen of India. Listen, and you shall hear him sing,

"O thou my soul forget no more
The friend who all thy sorrows bore."

And who is this, O Boardman beloved, whom you are leading up to the throne with such thanksgiving? This is San Quala, whom God gave me from the dark-faced Karens, and who himself in turn led thousands to Jesus Christ.

"Where can I invest most safely and profitably?" is the question constantly asked on 'Change. Invest in souls; seriously, deliberately and solemnly we urge you to invest in souls. There is no insurance on gold and silver that will protect them against the fires of the last day. But saved and glorified souls—these are "the gold tried in the fire," out of which your crown of rejoicing shall be wrought. Get money, you may or may not, O Christian. But as you care aught for the rewards of heaven, fail not of getting souls. Get them at your own door; get them from the ends of the earth; but fail not to get them.

"I FEEL age creeping on me. I know that I must soon die. I hope it is not wrong to say it, but *I cannot bear to leave this world with all the suffering in it!*"—*Earl of Shaftesbury.*

SCHLEGEL, and Madame de Stael after him, called "*architecture, frozen music.*" From some of the music we have heard in so-called sanctuaries during the past five years we have concluded that the *praise was frozen* in the icy surroundings of an æsthetic performance, in which all the warmth of devotional fervor had somehow been utterly lost. Is it not possible for even our missionary spirit so to be chilled by the icy rigidity of a heartless formalism, that even while we are boasting of our efficient organizations, God sees that they are like frozen corpses, from which all life is gone?

ARE OUR PASTORS FAITHFUL?

The large number of our non-contributing churches, after making a liberal allowance for unintentional omission, and churches having only a nominal existence, also the trifling amount given to the Foreign Mission Work by congregations whose wealth runs up into the millions, shows the necessity of some new movement. I have been attending a prominent evangelical church in a great city for the last three years and more, ministered to by one of the most mature preachers in our church, and during the whole time he has made no reference to the foreign work from the pulpit. The attention of the officers of the church has been called to the strange omission but no explanation has been given. If men who have the ear of the church are silent, God will raise up others. "The stone shall cry out of the wall, and the beam out of the timber and help destroy it." This is beyond endurance.—*A Parishioner.*

TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK.

—The *Missions-Blatt der Brüdergemeine*, for June, 1890, gives the following account of the peculiar relations of the mission-stations in South Africa to the civil authorities:

“The practical English government has long since come to see that mission-stations are the very best representatives of good morals, good order and civilization, the most trustworthy guarantees of public quiet, above all in the domain of the hot-blooded, turbulent Caffres, who have already cost the English colony streams of blood and untold sums of money. No wonder, then, that the higher officials, in the well-understood interest of the common weal, encourage missions. It is natural, therefore, when a mission-station is laid out, that they should gratuitously grant the ground required for church, school and mission-house, if it is in the hands of the government. Indeed, they used also to give, without compensation, even the land for fields and gardens likely to be required by a future community. This was known as the station-land. The rules and ordinances necessary for such a station then receive government sanction, and the presiding missionary receives civil jurisdiction to expel, from the station and its domain, those that offend against these ordinances by gross offences. Less important violations of station rules are visited with a fine paid into the public purse of the congregation. Thus the presiding missionary of the station is armed, not only with ecclesiastical, but also with civil and judicial prerogatives. On the other hand, the State naturally reserves to its representatives the right to ascertain whether the grant in land is actually applied to the designated purpose, whether discipline and good order prevail at the station, whether the school is efficiently carried on, and so on. Moreover, those that are condemned to leave the station lands have the right, in case they esteem the penalty unjust, to appeal to a government officer, who takes cognizance of their complaint.”

This banishment from the station, however, especially as concerns submission to the heathenish and degrading rites connected with circumcision, is now in disuse, milder, but practically less dangerous and more effective measures of discipline taking its place. This universal Caffre usage, in itself indifferent, is so inextricably interwoven with all manner of vile concomitants, that it seems to be Satan's chief instrument for holding the Caffres under his dominion. Yet a Caffre youth who does not submit to it becomes virtually a pariah among his tribesmen, and can scarcely obtain, even from Christian parents, the hand of one of their daughters. Its final overthrow will storm the citadel of darkness.

—The Rev. Mr. Stähle, of Australia, a Moravian, though at present connected with another society, communicates the decision of the “Aboriginal Board,” appointed to look after the interests of the rapidly-vanishing native race, that they shall all be removed to certain stations, where they shall be kindly cared for, and not allowed intercourse with the whites, or even with the half-whites, until the race disappears, as within a calculable time it appears that it must.

Mr. Stähle says that for several months an awakening, accompanied with rich blessing, had been in progress among the Tapuas of his station. “Much sickness, however, had prevailed, and from January till October there had been eleven deaths. But all who fell asleep bore witness on their deathbed of their faith in Him who justifies the ungodly, and of their fervent desire that they might be permitted to enter into the joy of their Lord.”

A visitor to the station, who attended a meeting, says:

“But, ah, the hacking cough, which is heard on every side from among

them! It sounds like the deathknell over the remnant of the once so numerous native tribes of Australia. Sitting thus in the midst of them, we cannot fail to remark how weakly they are, and how evidently the sentence of death against them is already proclaimed by their debilitated constitution. How emphatic is the appeal to our affectionate Christian sympathy, which resounds in our ears as we listen to this cough!"

—This work of bringing the regenerating influences of the Gospel to the last survivors of a dying race, casts, of course, a shade of sadness over the minds of the missionaries, such as appears in these words of Missionary Kramer, of the Brethren's Mission, at Ebenezer: "Our beloved Ebenezer will, doubtless, be permitted to enter, as a mission station, upon the new decade. But how will it be at the end? The Lord alone knows. If it is to be dissolved I hope that our little church will remain 'God's house,' and not be turned to the uses of a barn or a stable. Many blessings, by God's grace, have descended upon us therein, and a certain sadness comes over me when I fear that in the place where we have assembled so often, in the name of the Lord, seeking to be built up out of His Word, or to present before Him our supplications and thanksgivings, or to raise to Him our songs of praise, the voice of riotous blasphemy may be heard. May the Lord forbid that it should be so!"

The following description of Cashmere, from the *Missions-Blatt*, reminds one of Moore's

"Who has not heard of the vale of Cashmere,

With its roses the brightest that earth ever gave," etc.

"It is a region so richly and bounteously endowed by the goodness of God, that some naturalists have ventured the conjecture that it must have been the cradle of mankind—the origin at Paradise. That wonderful union of the sharpest antitheses in the life of nature, which characterizes the mighty Indian empire, the heat and luxuriant vegetation of the tropics, combined with the refreshing alpine air of snowy summits, glaciers and blue-green mountain lakes—so strengthening to the nerves—this fullness of God's glorious creation bursts upon the traveler in Cashmere in its purest, noblest forms. We cannot wonder, therefore, that the children of men to be met with there are also a wonderful combination of the most startling contrasts. These are the proper inhabitants of the land, genuine Asiatics, arrested in their development for centuries back, and still bound in the chains of a relaxing heathenism. On the other hand, you meet here with all the facilities of modern intercourse, and the country swarms with Europeans, some seeking recovery from the ill effects of a long sojourn in the heated plains, some finding delight in climbing the glaciers and snowy mountain-tops, like the tourists of Switzerland and the Tyrol."

—It is known that the Moravian Mission among the Himalayas is at once in Thibet and in India. In other words, the people are Thibetan Buddhists, but are on the Indian slope of the main ridge, and are subject to British authority. They say: "As a missionary, Brother Redslob, so long as he and his wife, though seeking relaxation, are still within the range of Thibetan speech, he feels it incumbent on him, wherever he makes a stay of any length, to bear his witness to the crucified and risen one."

—The Roman Catholic government of Nicaragua, after many refusals, has finally granted permission to the Moravian brethren to establish mission stations in Nicaraguan Territory, for the pastoral care of the converted Indians, who have emigrated thither from the Mosquito State, or have received the Gospel from there.

—The *Missions-Blatt* expresses surprise that John Morongo, a leading Indian of their Ramona Mission in California, had previously been a member of

the Protestant Episcopal Church, but until lately was unbaptized! Of course he was only an *adherent*, not a *member*, of the Episcopal Church—a distinction with which our German brethren seem to find it a little difficult to become familiar, as almost everybody in Germany is baptized, and, therefore, accounted a member of some church, though not necessarily a communicant member.

—The *Missions-Blatt* likewise makes a slight slip, very natural in a German magazine, in speaking of the government of California, instead of that of the United States, as controlling the Indian reservation. The distinction, of course, is of no consequence to German readers.

—Our German brethren greatly admire the American and English institution of medical missions, to which, for want of suitable candidates, they themselves have not as yet been able to give any wide extension. The *Unitas Fratrum*, however, has its first, and, at present, its only trained medical missionary, in Carl Marx, who is established in Leh, in connection with its Tibetan Mission. The different German societies are making special effort to come up in time with the Anglo-Saxons in what may be called this left-hand of Christ's work, which now, as with the Lord Himself, has always so mightily supported the work of His right hand.

—The annual report of the *Societe Evangelique* of Geneva, for 1890, has the following remarks: "It is, in fact, beloved hearers, a word of hope, of confidence, indeed of certainty, with which we would fain conclude this report—a word of faith, for that is it of which we have need, in present conjunctures, to sustain us in our work. The times are most serious, and, in face of the growing troubles of the present hour, one might easily be tempted to discouragement. Owing, to our limited view—owing, above all, to the deafening cries of our adversaries, who, in the name of science, of progress, of liberty, of equality, of democracy, proclaim that the era of Christianity is past; that the hour of the definitive enfranchisement of human thought is about to strike on the clock of time—one might believe that it is over with the reign of Christ; that the last times are here, and that the world, given over to itself, is about to undergo the final convulsions. In face of the storm, some are ready to lay down their arms. Why strive, when defeat is certain, why suffer when there is no longer a morrow? Let us eat and drink, for to-morrow we die. Others, more spiritual in appearance, hold another language: 'Let us separate ourselves,' say they, 'from this perverse world, destined to a final destruction. Little flock of the Good Shepherd, as we are, let us withdraw into His fold; the hour of deliverance is at hand. Let us go out of Sodom and Gomorrah, and, in prayer, await our Deliverer. Let us, too, eat and drink; let us feed on the heavenly bread, let us refresh ourselves with the spiritual drink, and let us abandon to their fate the masses destined to destruction.' Gentlemen, let us listen to neither of these voices, the voice of discouragement and of pessimism or the voice of spiritual egoism; the voice of insane enjoyment or the yet more culpable voice of abdication in the name of sanctity! No, no! neither:

"Labor, labor, for the thankful! let the thankless hold their hands,

Happy the servants whom the Master, when He comes, shall find watching!"

"Is it true, in fact, that the final hour of defeat is arrived, and that everything is discouraging in the Church? Must the rapidly approaching twentieth century necessarily witness a new inroad of barbarians, the more terrible that it will be the inroad of science turned infidel? I do not believe it. It is true that humanity, that unceasing traveler, marches uninterruptedly through valleys and mountain ranges, now on the summit, in full sunshine, to-morrow in the depths, in darkness and peril. Possibly we have reached one of those dolorous hours when it descends towards the precipice; but let us not forget

it stops an instant; where it takes breath and rests, in order there to address itself to the climbing of new heights. And, gentlemen, let me be taxed with optimism, but I must still say, in spite of all I hear, in spite of all I see, in despite of the sombre prophecies of the guardians of Israel, and of the cries of distress from the leaders of the flocks, I believe that the present hour is not an hour for despair; I believe that at this end of a century Christianity is not like a wild creature brought to bay; I believe, and I may even say I affirm, that never has the Church been more active, more audacious, more victorious; that never, at any epoch of its history, has Christianity exercised upon the world a power more energetic and more glorious.

"To open, Christians, the way to you, the princes of industrial civilization are transformed, without willing it or knowing it, into pioneers of Providence. These bridges which they hang in air, these mountains which they transpierce, those roads on which fire is their bearer and which they desire to serve their ambition, are only channels through which the Spirit is to flow. Thus did three centuries before Jesus Christ, the conquering Alexander, when he subdued Asia and transplanted the Hellenic civilization into the distant Orient; thus did the Romans, his successors, when marching in their turn to the conquest of the world, they brought peoples together by their arms, and furrowed the three continents with their military roads. They believed that by these their legions would eternally pass and repass to impose their commands on the world. They knew not, what we know to-day, that they were preparing triumphal ways for the Saviour and his Apostles. O, you, then, masters of science and of wealth, engineers, colonizers, conquerors, whatever may be your names and your designs, continue the work of your predecessors, abridge space, lessen the breadth of the sea by your steamers, and suppress distance by your telegraphs, draw from nature her final secrets, so that one day the Truth may no longer be checked by rivers and by mountains, but may advance rapidly to break the last-remaining bonds of slavery and to stifle the ultimate lurking places of barbarism and superstition!"

—The report for 1889 of the *Societe des Missions Evangeliques* gives for Tahiti: 23 parishes; 4 European missionaries; 20 native pastors; 2,044 church members; 44 catechumens; 8,949 francs for home work, 594 francs for foreign missions.

—The Paris society, speaking of Tahiti, remarks:

"The religious life of the Tahitians is still in a state sufficiently rudimentary. It has its bright sides: profound attachment to the Word of God, very general observance of the Sunday; regular attendance on worship; practice of Christian liberality. But it has its deep shadows likewise: for one thing, the considerable number of the unconverted, who form the majority of the population; then, even among believers, are insufficient apprehension of the exigences of the Law of God; the almost complete absence of true Christian family life; in brief, to speak with our brethren, 'a piety which still localizes itself too much within the walls of the churches, and which does not spread abroad sufficiently in good works and in regenerating influences.'"

—In speaking of the great work of the Paris society, that in Basutoland, or, as the French call it, Lessuto, the report remarks:

"We bless God that He has given to the churches of France a work proportioned to their strength, adapted to their genius, and the success of which has stimulated a zeal which efforts too long without fruit might have discouraged. And, to-day, that which strikes the eye in the Lessuto mission, by the side of

that in still advancing, it from time to time regains some large plateau where weaknesses and defects inseparable from every human work, is its sound and vigorous growth."

This mission last year experienced a remarkable revival, bringing in many pagans. This has not continued, but it has left open many new doors of access. Paganism, on the other hand, having recovered from the early impressions of awe before the missionaries, has become at once more malicious and more aggressive. It is assisted, as in Paul's day, by two rival missions, the Roman Catholic and the Propagation Society. The latter, however, excites the contempt of the Basutos, who regard it as coming to the ground between two stools. "The danger is in the scandal of these three rival Christian confessions, these three Gods, as the natives still phrase it."

The awakening among the heathen Basutos resulted in the addition of 514 new members, making the present number 6,543. The present number of catechumens is 3,332. Out-stations, 110; for 1888, 94; native helpers, 194; for 1888, 176. Primary scholars for 1889, 5,347; for 1888, 4,566.

—M. Coillard, of the incipient, but noble mission of the Zambesi—an offshoot of the Lessuto mission—speaking of the imperative need of extension, or rather of filling up intermediate space, remarks :

"We are no longer in the earlier time when missions of magnificent distances had leisure to develop themselves as they might without the risk of taking any harm. To-day the centre of Africa is the object of a general assault, which contests every point of attack. God grant that we may be resolved and faithful."

—It is known how discreditably, indeed, ridiculously, jealous, both the French and the German governments are, of having missionaries of any other nation in their colonies. Germany, however, being Protestant, does not dislike them as Protestants, and, by its late agreement with England, expressly allows them in Africa. France, however, whose occupancy of the Gaboon, in West Africa, is much more recent than the American missionary occupancy of it, distrusts our Presbyterian brethren there as foreigners and dislikes them as Protestants. Even French atheists are "Catholic atheists." They have forbidden our missionaries to use English in their schools, to which acceding, the Americans have obtained from the Paris brethren several teachers of French. The *Journal* says:

"The authorities, having obtained satisfaction on the point as to which energy"—French—"colonial administration is inflexible, the teaching of the language of the mother country in the schools, have come to regard the American missionaries with a more favorable eye. If, as we hope, these friendly dispositions become fixed, every one will at last comprehend that which has always appeared evident to us, namely, that an intelligent administration, eager to extend civilization, ought not to refuse any assistance, even though offered by foreigners; especially when these foreigners are the representatives of a friendly nation, and only ask leave to preach the Gospel without any intermixture of political aims."

Should the French Republic, as Father Hyacinthe forebodes, swing over from atheism to Jesuitism, it would fare ill with Protestant efforts, French or foreign, in her colonies. But, as Sainte Beuve remarks, whenever Jesuitism stretches out its hand to some great work of mischief, the eternal wound dealt by Pascal reopens, and it gives up the ghost afresh.

II.—INTERNATIONAL DEPARTMENT.

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

The Past Ten Years in Persia.

BY REV. W. L. WHIPPLE, D.D.

In looking backward ten years we find very little change in the status of Persia. The same king, Nasr-ed-deen Shah, who has reigned, according to the Persian reckoning, nearly fifty years—the longest of any Persian monarch—is still on the throne, a wiser and better sovereign than he was ten years ago. The journey which he made to Europe, for the third time, last year, seems to have had a beneficial effect upon him. He visited most of the principal capitals and manufacturing centres, and appeared to be in earnest in obtaining information and an insight into the various improvements and progress of the 19th century. Since his return he has begun to introduce changes and reforms of a practical nature. This is no easy task, for the same forces are still at work, opposing in every possible way the introduction of Western ideas, as on his return from his previous European tour. He has, however, gained in solid stamina, and we trust that he will not be held in such subjection by "the power behind the throne" as in former years.

The kingdom has been quite free from internal troubles, with the exception of the Koordish Rebellion, which occurred about nine years ago, and was soon suppressed.

There has been no foreign war. The territory remains the same, containing nearly one-fifth of the area of the United States, or about as much as Germany, France, Austria, and Hungary combined. Roughly estimated, it is 1,500 miles long, by 850 miles wide, in its greatest extent.

Our work is among the following nationalities: The Moslems—the predominant class—including the Sheah and Sunee sects (the Koords, as a rule, are all Sunees); the nominal Christian nations—Armenians, Nesto-

rians, and Catholics; and the Jews, who are quite numerous.

The field of the Bible work is divided with the British and Foreign Bible Society. Dr. Bruce, its representative, looks after the southern, while I superintend the northern portion of the kingdom for the American Bible Society.

There has been decided progress made in the missionary work, represented, on the one hand, by the American Presbyterian Board, in the North, and on the other hand, by the Church Missionary Society of England, who have their centre at Isfahan.

In taking a retrospect of the Bible work in Persia during the decade just drawing to a close, I am glad to say that it comes up, in the main, to my reasonable expectation, though not so extensive as I should wish to see. In forming plans for the work, when I first entered upon my duties, July 1, 1880, I thought that if I succeeded in placing in the hands of the people of Persia, in ten years, 40,000 copies of God's Word, I should be thankful. I was not over-sanguine that I should be able to attain that circulation. I find that the total circulation, including grants, has fully reached that amount. The sales exceed the grants in the proportion of fourteen to one. The larger portion are in the Persian, Turkish, and Arabic languages, representing the Moslem population. The Syriac comes next. Then follows the Hebrew, indicating the interest manifested by God's ancient people in His Word. The Armenian does not enter so largely in our sales as we expect it to do in the future. There is too much light creeping in on all sides of that ancient and dark Christian Church to debar God's Word from its communion much longer.

In 1885 I made an address at the jubilee celebration in Oroomiah, com-

memorating a half century of missionary labor among the Nestorians, on the subject, "What part has the Bible had in the work of the last fifty years in Persia?" There were present about 2,000 persons, nearly one-half of whom were women and girls. It was stated then, that fifty years before there were only two women in the entire Nestorian nation who could read, and the request was made that all the women present who could read the New Testament would rise to their feet. Imagine our gratification when 800 arose. It was a sight never to be forgotten by those present, who saw those daughters of the East, with intelligent and beaming faces, rise up, *en masse*, and remain standing until they were counted. And these were only representatives from many villages and towns upon the plains of Oroomiah, Sooldooz, and Salmeiz, with a few from the mountains of Koordistan. The incident is a very impressive and encouraging object-lesson of what missionary efforts have accomplished in one direction merely—a rather liberal percent. of return in fifty years. It speaks even more tellingly, when it is borne in mind that at the commencement of the work among the Nestorians by Dr. Perkins and Dr. Grant these poor people did not have the Scriptures in their own language (the Syriac). There were a few manuscript copies on parchment of the ancient Syriac, so revered and precious that they were only used on special and very holy occasions, and upon which oaths were administered to Moslems as well as Christians, as they were counted very sacred by all classes.

It was the privilege of the American Bible Society to furnish the means to carry through to completion the publication of the entire Syriac Bible, in both the ancient, or sacred, and the modern languages. It is now revising the modern version, and preparing to print a new edition with references.

From the commencement of the

mission to the present time, it is believed that 70,000 copies of God's Word have been distributed, in different languages and among various nationalities in Persia, apart from what has been done by the British and Foreign Bible Society, through the agency of Dr. Bruce. This may not seem very wonderful to one unfamiliar with the bigotry and self-satisfaction of the Persian Moslem, especially when he reads the circulation reported each year in some larger and older established agencies. But let us not despise the day of small things, nor forget that these millions in Persia are a part of the world into which the triumphant Master commanded to preach the Gospel.

The fact that the representatives from this Oriental land were the first ambassadors to pay homage to the infant Saviour, and to lay at his feet their royal gifts, is a very significant one. And cannot we bring this up before the adorable Master as "a memorial" in her behalf? We all in Persia believe that there are brighter days in store and greater blessings held in reserve. The people are beginning to be aroused to a sense of their duty. There is no more potent energy at work to bring about this greatly desired end than the printed Word. It enters silently where no preacher is allowed to stay, and quietly and daily preaches to some one or more in that village or city where it finds lodgment and then suddenly the place is thrown into commotion by the rumor that one of their number has left the faith and become an "infidel Armanee" (Christian). Then persecution begins; loss of relatives and friends and property follow, and revilings, beatings, and imprisonments hasten on apace; then threatenings, and, at last, it culminates in casting out and banishment from home and country. It may terminate in death itself.

But, meantime, this faithful one has taught a few of his firm friends, or read to them night after night

from this new and interesting Book, until they, too, have been won over to believe in the *Injeel*, and to accept Christ as their Redeemer. And when a colporteur or evangelist visits the place again, he is surprised to find a number who are not only favorably inclined, but who actually accept Christianity, and petition the missionaries to send them a teacher or preacher. This has been the case in a number of instances. It is interesting, indeed, to see how the leaven works, "until the whole lump is leavened."

But in Persia, as elsewhere, "the kingdom of Heaven cometh not with observation." Very little attention at first was paid to the circulation of the Scriptures. When I began the work, ten years ago, they were admitted free of duty; but as the demand increased, and the cases of books—fifty and eighty at a time—began to arrive, the custom-house officials deemed it worth their attention, and soon we had to pay customs. A moderate rate was fixed, to be paid *in kind*. But it was not long before the officials complained that this was burdensome to them. They did not have room, they said, to store away their share of Scriptures received for duties; so it was decided, after due consideration, that money would be paid instead of Scriptures. Soon after these points were settled, then the *mullahs* and high ecclesiastics of the Moslems appeared on the scene. They seemed to have been taken by surprise, and were not aware how many Scriptures were going into circulation. They began to investigate, and the more they inquired the greater were they disturbed and alarmed. They held councils in various places, and discussed measures for putting a stop to this work. Some were heard to say: "These men are filling the *bazaars* with the *Injeel*, and wherever we go we find one. Even merchants and tradesmen are seen neglecting their work, and poring over this book."

And this was the fact, as I can testify from what I have seen as I walked through the *bazaars*.

After various methods were tried, without avail, it was decided to prohibit all sales of Scriptures by colporteurs, whether in cities or towns or villages. So they could not make tours. This was made a *fetwa*, or official action by the chief *mujtaheds*, or highest ecclesiastical authority; and when the notice was communicated to the governor-general he dared not disregard it. He therefore informed our representative of this order, and requested him to notify the agent of the American Bible Society to respect it. After careful deliberation and counsel, we all deemed it expedient to observe the rule until redress could be obtained.

This proved to be by far the heaviest blow our work ever received. It was over one year before we could get the order rescinded, and receive permission to resume our work. This prohibition was in force only in Azerbaijan, the other provinces being still opened to the colporteur. The principal part of our work, however, was in that province, where such cities and districts as Tabreez, Oroomiah, Salmas, Maragha, Sooldooz, etc., are situated. It affected, in consequence, our sales very materially.

I have told this story of the conflict between truth and error, which has been in progress for some years, so quietly that few have been aware of it, to show what advances the former is making over the latter, and how stubbornly each stronghold has been held until captured by force. Progress has been slow all along the line; but the fact that nearly 100,000 "torpedoes" have been "placed," and are only abiding their time set for them to accomplish the work intended for them to do, is full of encouragement to those who "wait patiently on the Lord."

The colporteur and evangelist going out together to the districts and

cities in the distant portions of Persia have had a marked influence for good. Indeed, they have been the advance guards, and have prepared the way for the establishing of every station in Persia except Oroomiah. All the others, viz.: Teheran, Isfahan, Tabreez, Hamadan, Salmaz, and the new one recently established in the mountains of Western Koordistan, were visited and canvassed first by colporteurs and evangelists, sent out yearly by the missionaries in Oroomiah. They would spend, every visit, one week or more in each city in preaching and selling Scriptures. In this way much precious seed was sown, which, after many days, has sprung up and brought forth fruit—a rich spiritual harvest—already; and the work is only fairly begun.

OBSTACLES IN THE WAY.

During these ten years a civil war, following closely upon the heels of famine and pestilence, has interfered with and curtailed materially the sales of the Scriptures. Likewise, as already mentioned, for over one year no colporteur was allowed to sell Scriptures in the large and influential province of Azerbaijan, where the largest share of sales was usually made.

These circumstances, combined with the constant animosity and vigilant opposition to our colporteurs and the scarcity of ready money, have hampered the sales. Should the Armenian bishops and priests withdraw their objections to the people purchasing the Scriptures, and permit them to be used in their schools, our sales would be greatly augmented; for they are abundantly able to purchase, and they are well supplied with schools. We have been working to bring this about, and some recent indications lead us to hope that it will not be long before our end will be accomplished.

ENCOURAGING FEATURES IN OUR WORK.

Among others might be mentioned the number of Scriptures that are sold yearly to the Jews. It is true that most of these are copies of the Old

Testament. There are a number of converts to Christianity from the Jews, and all have been faithful readers of the *Tourat*, or Old Testament. But as they compared Scripture with Scripture, they were at last convinced that the Messiah had surely come, and they hastened to acknowledge, and do him honor. There are many intelligent Jews in Persia to-day, intellectually converted to Christianity, who do not confess Jesus publicly “for fear of the Jews,” lest they be cast out of the synagogue. That means to-day what it did 2,000 years ago. But the truth is working in many hearts, and will eventually prevail. The missionaries' schools are composed entirely of Jewish boys and girls, who daily study the New Testament, and even the catechism.

Another encouraging fact is the large sale of Scriptures to Moslems—perhaps the largest part of the gross sales. These are in the Persian and Arabic, the Azerbaijan and the Osmanli-Turkish languages. We are able, by these languages, to reach all classes of the Mohammedans of Persia and Koordistan. Not only that, but they are purchased and carried home to dwellers in Afghanistan, Beloochistan, Turkestan, and even India.

It is a grand accomplishment and a powerful agency in the evangelization of Mohammedans that the entire Scriptures have been translated, published, and circulated for years in the Arabic tongue, the sacred language of all Moslems.

The Arabic Bible and New Testament are popular with the Moslem high ecclesiastics and clergy; for, being in the sacred language, they are not suspected of reading the holy books of the Christians. If questioned what they are reading, they can reply, “the blessed Arabic tongue,” and then they read aloud a few verses in confirmation of their statement. Our colporteurs have sold Bibles in this language to some of the highest rank of Moslems, both clergy and nobility.

I could mention some very interesting cases of this character, which it is not prudent to publish.

All the converts from *Islam* to Christianity, whom I have met, attribute their conversion directly to the reading of the New Testament in Persian, and not any human agency.

In concluding this paper, I append the resume of sales and grants for ten years. The figures for 1889 are only approximately correct:

The average number of men employed annually 25
 Number of years spent by them 170
 " " miles (on horseback) traveled by your agent 10,000
 " " months spent on those journeys 22

RESUME OF SALES AND GRANTS FOR TEN YEARS.

	SALES.					GRANTS.				
	Bibles.	Tests.	Parts.	Total.	Value.	Bibles.	Tests.	Parts.	Total.	Value.
From July 1880 to end of 1881.....	453	2,114	1,921	4,488	\$1,248 00	50	285	402	737	151.00
For 1882.....	424	2,129	1,735	4,308	1,069 12	47	265	394	706	149.40
" 1883.....	485	2,178	2,363	5,026	1,295 48	58	185	240	483	127.85
" 1884.....	476	1,973	1,977	4,426	1,050 08	29	173	236	438	106.25
" 1885.....	339	1,105	1,310	2,754	940 90					
" 1886.....	329	1,549	2,974	4,852	1,311 98					
" 1887.....	196	1,023	1,625	2,844	384 36					
" 1888.....	411	2,464	2,139	5,004	875 88	48	90	171	309	64.00
" 1889.....	225	1,500	1,370	3,625	1,225 15					
Total Sales in 10 years.....	3,368	16,085	17,924	37,327	\$9,401 50	232	998	1,443	2,637	\$538.50
Total Grants in 10 years.....	232	998	1,443	2,637	598 50					
Total circulation, 10 years.....	3,600	17,083	19,367	40,000	\$10,000 00					

[NOTE: The above paper was read before International Missionary Union, 1890.—J. T. G.]

Missions to the Native Mexican Races.
 REV. WM. P. F. FERGUSON, BANGAL, N. Y.

I showed, in my former paper (see *MISSIONARY REVIEW OF THE WORLD*, March, '90, p. 218) that there are to-day in Mexico, out of a total population of less than 12,000,000, nearly 4,000,000 who speak some one of the many ancient languages. In other words, to-day, after 370 years of the ascendancy of Spanish blood, one-third of the nation still use the languages of their fathers.

In regard to these peoples I shall raise a series of questions and suggest such answers as are in accord with my conception of the facts:

Have these people been Christianized?

I might give a very extended answer. I might array facts and pile up quotations to show you their condition. I refrain, and, with full realization of the sad import of the words, sum up the condition of the native Mexicans to-day, in the one statement, that they know no more of the love

and saving power of the Lord Jesus than their ancestors knew in the old days when the Aztec altars were piled with human hearts.

What prospects are there for their Christianization under present methods?

The Roman Church has given them all that it ever can. They have the rosary, the crucifix, holy water—pretty idols, compared with the fiendish representations of the old Aztec divinities; but only idols, and Rome's hands hold no better gifts.

The Protestant missions now at work in the country have not, as yet, attempted any very considerable work among the indigenes, nor can they in the near future. Given the money and the men, and to-day, in parts of the Republic already under the eye of the missionary, 100 workers could be placed in Spanish-speaking towns and cities of from 1,000 to 10,000 inhabitants where there is now no teacher of the Gospel and where good and successful work could be entered upon at

once. It is to be expected, and is right, that these missions should expand their slowly increasing force upon this work, lying right before them and for which they are prepared. It will be many years, in the probable course of events, before any of our missions can offer the Gospel to even the greater part of these ancient peoples.

It seems to me, then, not in the least unreasonable to urge the establishment of special missions among the native Mexican races. At this day missions are being founded among wasted tribes that contain only a few thousand, or even only a few hundred souls, and shall we neglect these peoples who, remnants though they are, still are counted by hundreds of thousands and even by millions? Their romantic history, the remains of their ancient greatness, their manifest and admirable qualities of mind and heart, and, above all, the love of our common Saviour impel us to the work of their salvation.

This leads me to question: Can missions to the native races employ the Spanish language as the means of communication?

I speak with the fact fully in mind that there are others whose observation upon this point has been far more extensive than my own, and thus more valuable; but, in my judgment, the answer to this question is, No. As well as I am able to judge, much less than half of the 4,000,000 of whom I speak, have *any* knowledge of the Spanish, and the greater part of these but very little. I have seen people living within six miles of one of the largest cities and gaining their living by selling garden produce in its streets, who could scarcely understand or use the Spanish language enough to transact their business. To confine us to the Greek language for our religious instruction would be about a parallel.

It may next be inquired: What are the available resources among our native Protestants?

To say nothing as to the ability of native workers to create a Christian literature of which I shall speak, none of the missions at work in Mexico have as yet succeeded in training any considerable number of native ministers who would be considered by those who best know them, as competent to manage the affairs of a mission without the constant supervision of the foreign missionary, and, besides, they are, with a few possible exceptions, as ignorant of the native languages as are foreigners. Some boys and girls in our mission schools, and a few young men employed in the "supply" work would be available as interpreters, but I need not draw upon my own slender experience to show to any one who has ever been obliged to work by such agencies that such work is often worse than unsatisfactory. And I believe that the best results can never be attained by it. The bearer of the Glad Tidings must come into personal contact with those to whom he is sent.

Is there any reason why the American missionary should not go to these peoples, learning their languages and entering into their life as he does among other nations?

Some have expressed the belief that the Mexican government would assume an attitude toward any such movement not unlike that of our government toward the use of the native languages in the Indian schools.

This seems to me in the highest degree improbable. I would expect that the government would rather look with favor upon anything that would tend to arouse a pride of race among the indigenes. It must be remembered that Mexicans to-day are fond of thinking of the Republic as the lineal successor of the Aztec Empire. Many scholars would, too, I think, give a welcome to a missionary who should undertake the study of the ancient languages.

Some, again, look upon such labor as unnecessary, believing that the use

of the native tongues is soon to cease. I consider this also improbable. For 370 years the Spanish has had every advantage in Mexico, but has failed to displace the native languages. To-day it is itself growing weak. The day comes, I venture to predict, when, in the greater part of Mexico it will be of no greater importance than is the French language to-day in some of our Southern States. It cannot be expected to do, in its decadence, what it has failed to do in its strength. So that I do not expect to see the native languages spoken by any very greatly less numbers until a stronger than the Spanish race rules in Mexico.

Again, it is asked, if these languages are capable of expressing the truths of the Gospel, and if they are not of so barbarous a character as to be almost impossible of acquirement.

Man speaks no language in which he may not be told that "Jesus Christ came into the world to save sinners." There is no linguistic impossibility to the successors of those upon whom fell the baptism of tongues. And, from what little study I have given the subject, I am of the opinion that a man who has the courage and ability to begin his study at the very basis *anew* can master even the most difficult of these in about the average time required to master other foreign languages.

The existence of numerous dialects is also urged as an insurmountable obstacle. We are told that even a slight change of location among people of the same race would render useless the study of years. I question if this obstacle is not very much overrated. I believe that missionary history will show many instances of greater difficulties of this character overcome elsewhere. And, it is to be remembered that the introduction of missionary work in the languages will strongly tend to remove the differences of dialects.

If we shall raise here the question of the necessity of translating the

Scriptures and religious books, my views would be as follows: The beginning already made by the publication of the Aztec Luke, I look upon as valuable, more because of the interest that it has attracted than for its practical use, which must be slight because of its antiquated form. But if mission work is ever conducted among these people to any extent, a translation of the Scriptures into the languages used will be a necessity. Independent translation by each worker could not be thought of. If schools should be established and the people taught to read their own language, which they cannot now do, the Bible would, of course, be put into their hands and other Christian literature would be called into use. The teaching of the native languages, would, however, depend upon conditions not as yet fully understood.

The facts which I have briefly stated warrant, it seems to me, the appeal and give promise of success. It may be, that some of the missions now established can be so enlarged and adapted as to include the most urgent part of the needed work; but I should expect better results from new missions established either by the societies now engaged in Mexico, or by others. If each would confine itself to one nation, or, at least, if the work could be so adjusted as to avoid waste, and conflict of forces, much could be accomplished in a short time, while the less numerous tribes would furnish fields of labor for societies of limited resources.

Conceding the possibility that some of my conclusions may not be well founded, and doubting at the same time if data are yet at hand for a perfect judgment of the case; I would urge that the first step should be an exploration with a view to discovering accurately such points as, to what extent these peoples are dependent upon the native languages, to just what extent the more important of them are divided by dialects, and

what is the present prospect for their survival. Attention should also be given to the disposition of the people toward the Roman Church, their willingness, or otherwise, to receive instruction and other things that would aid in the selection of fields of labor among them. If those who were expected to become the missionaries should make this exploration (and this would be desirable), a good beginning should be made toward a mastering of the native languages.

The outfit for such an expedition need not be very expensive and the total cost of a year's work could be more than met by the literary proceeds. This part of the work might be entered upon at once and would do much to arouse an interest in the subject and make further advance possible. In fact, I believe that it must be done and that, too, by private effort, before any organization will move to the work of planting a mission.

Once in possession of the facts that could thus be brought to light, some society, or it might be, some man of means whose heart God should touch, would, I trust, furnish the necessary financial support for the opening of the work. The field chosen would probably be remote from civilization and full of dangers. A small, carefully selected and well-furnished force should be sent to make a beginning and advance should be upon the lines developed. It might prove that, under the touch of Christianity, elements of the old civilization would spring to life and thus new peoples be brought into the "federation of the world." Or, it might prove that all traces of the old were but forms of dust to vanish at that same potent touch. Then it would be the work of the missionary to guide these peoples clear of the dangers of the present Spanish-American civilization, and introduce them into the better and purer form of life into which we are already trying to lead their Spanish-speaking neighbors.

It cannot fail to add a thought of

interest to remember that the missionary living among these peoples, making an intelligent study of their life and language, would doubtless encounter many facts, and would give light upon that most perplexing problem, the history and origin of American races.

This work is a duty to someone; is it not to us? How can the Protestant Christianity of the United States be blameless if it fail to preach the true Gospel to these dying millions, who, right at our doors, have been for centuries cursed with a false faith? When we stand before the judgment throne will not we hear the question, "Where is thy Mexican brother?" Shall we answer, "Lord, we left him in his filth and ignorance and vice." Or shall we answer, "Lord, we told him of the blood that cleanseth, we brought to his dark mind the knowledge of Thy dying love, we showed to him 'the Lamb of God that taketh away the sins of the world,' and here, Lord, he is, washed and redeemed, a jewel for Thy diadem."

Anent the Aztecs.

BY REV. LEVI B. SALMANS.

Anglo-Saxons, as we are, and missionaries, too, suddenly set down in the midst of a Latin people, we could not fail to admire the Astec population of the fastnesses of the Sierras. They have never been conquered by force of arms, though the Latinized government, which has come to prevail throughout Mexico in a certain way, has come into the power of rulership. Yet the Ancient Cacique is the organized power behind the throne. Nothing of importance can be done by the Mexican government in these mountains except it be agreeable to the leaders among the Indians, as we would call them, though they are as different from our Indians as the Japanese are from Chinamen, or French from English. I do not know whether these comparisons are just right or not, but the Astec was a semi-civilized race, living in cities built of stone

and mortar, and had laws and government, with arts and industries, and were by no means the wild savage nomad, known as the Indian in the United States. Bishop Hurst says: "while the Spaniard conquered and ruled for three hundred years in Mexico, and grafted upon the people his religion, laws and customs, the Mexican or Indian has at last conquered the Spaniard, and taken possession of the realm. More than this is true of the Sierra of Pueblo. They were never conquered at home, while they aided nobly in conquering and expelling the Spaniard, and afterward the Roman hierarchy. They formed the troops who saved the day on the great fifth of May, 1862, at Pueblo, and on many another fiercely fought battlefield. They hold their land in severalty, and live largely on their land, rather than in villages. The personal independence of the Anglo-Saxon largely characterizes them. They are fierce in war, while at the same time they are very mild-mannered in peaceful intercourse. Romanism destroys the individual and builds up the institution. When Protestant evangelism seeks in the midst of a Roman civilization for individuals to convert, who, after being converted, will have independence and individuality enough to become useful evangelists and leaders among their people against the odds of sin, conservatism, and feudal inequality, it rejoices the heart to find such a people as these in the Sierra. It is true they are not nearly so highly civilized as the people in the cities of Mexico, but they are in sympathy with the country and the country is in sympathy with them, and they belong to the race that is on the top at this time; and when we get them converted we will have a most valuable evangelizing agency. Nearly one-half of the whole population of Mexico still speak their original tongues, and maintain, to a greater or less degree, their original customs. Among these none have, more notably

than the inhabitants of the Sierra of Pueblo, risen into prominence or furnished political leaders in the national affairs of the past generation.

On Board the "Taichow," Two Days From Bangkok Siam.

August 30, 1890.

DEAR DR. GRACEY:—Am on my way to my field of missionary labor, in Laos, and, in reading the July number of THE REVIEW, I have been much interested in an article headed "Mechanic Missionaries," by Secretary Brown, of the International Committee of Y. M. C. A.

The Church is waking up to the grand importance of utilizing its lay element, though slowly. The mechanic missionary comes in contact with a class of people, the very bone and sinew of a country, unreachable by either the ordained or the medical missionary. The rank and file of an army could not be made up of colonels and generals. Private soldiers do the fighting directed by their officers. Why should not the Church carry on her work both at home and abroad on the same plan?

Secretary Brown speaks of an extensive movement to establish one or more Christian undenominational 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. This is a laudable undertaking, and ought to have the hearty support of the entire Church. But it will, necessarily, be some time before these institutions can be in readiness for students, and then some time before these students will be ready to be sent to work. Let us call attention to the fact that you have just such a school in your midst. Park College, Parkville, Mo., has for fifteen years been sending its trained men, and women, too, into all parts of the home field (I am writing as an American), and into many foreign

countries. There is this difference between this college and those proposed by Mr. Brown: its distinctive work is the training of Christian workers for personal Christian work. The study of the Bible and the inculcation of personal piety are first; then the college work proper leading up to the degree of A.B., and lastly, the manual training, embracing nearly all the trades.

This would seem to be the natural order, and an argument in its favor is the great success Park College has had. Every one of our hundred and twenty-five graduates is actively engaged in Christian work, besides a great many who were unable to graduate. There is a practical advantage in their mechanical department. Nothing is done simply to show how it is done, but because it is necessary. The institution depends largely on the work of its students. They quarry the stone, mould the brick, burn the lime, cut the logs, saw the lumber, and build their houses; they cultivate and tend large gardens and a farm of several hundreds of acres; raise cattle, sheep and hogs; make wagons, repair implements, shoe horses, and do the one-thousand-and-one other things necessary on a large industrial establishment. There are now over three hundred students in attendance, and hundreds are refused admittance every year just because there is no room. If now there are those who want the mechanic missionary training, proposed by Secretary Brown, they need not wait until several other institutions are equipped. Let twenty such be built at once, they will not be too many; but let the Church use, to its utmost capacity, that one now in existence. The foreign field is calling for men. It is the loud cry from the north and the south and the west and the east and from all over the home field. Shall the Church hear the cry and withhold what is in her power to give—viz: facilities for training Christian workers, and opportunities to the

hundreds of her sons pleading to be fitted to carry the Gospel to all lands?

ROBERT IRWIN.

M. Henri Lutteroth, who died February 12, 1889, was the last surviving founder of that lampshining, we will not say amid darkness, but certainly among vapors, the *Societe des Missions Evangeliques de Paris*. Speaking of him, the *Journal* says:

"Our work has never had greater need than at the present hour of collaborators of this stamp, knowing how to place at its service the intensity of piety and of zeal together with all the distinctions of culture and of knowledge. Never, in fact, has the amount of labor imposed on the committee been more considerable than during this year."

The Moravian Church, which first sent a missionary to the south of Africa, in 1737, and which has a flourishing work in Cape Colony and the neighboring lands, now proposes to join the ranks of those who are seeking the evangelization of the equatorial regions. A mission has been projected, under the protection of the German government, for that part of the German zone of eastern Africa adjoining the northern and north-eastern shores of Lake Nyassa. The two pioneers of this newest Moravian mission, Theodore Meyer and Theophile Richard, will shortly set out for the sphere of their future labors.

J. TAYLOR HAMILTON,
Secretary of the Society for the Propagation of the Gospel, Bethlehem, Pa.

A Waldensian church-edifice, holding four hundred, has been opened by Cav. Dr. Prochet in Vittoria, a Sicilian town with a population of 25,000. The church was so full that Dr. Prochet could scarcely reach the pulpit. After sermon seven catechumens were admitted, and the crowd, inside and out, was so much interested and excited that the municipal guards had to disperse it.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Editorial Prospectus for 1891.

The editor cordially salutes his readers with the best wishes of the New Year. Notwithstanding the decease of the associate editor, no material change will be needful either in the character or contents of *THE MISSIONARY REVIEW OF THE WORLD*. The editor-in-chief will be aided by the prolific and graceful pen of the Rev. J. T. Gracey, D.D., president of the International Missionary Union, under whose sagacious control it is hoped that the International Department may supply to our readers even richer stores of missionary information and inspiration. The Rev. A. J. Gordon, D.D., of Boston, whose praise is in all the churches, will act as a regular editorial contributor, and we can think of no man in this country whose words will be read with more interest and profit.

Beside this editorial staff we shall be aided by a large and able body of editorial correspondents and contributors, and no pains will be spared to secure the best talent and the most consecrated piety in the service of this *REVIEW*. These pages will be devoted to the discussion of all the great questions connected with the spread of the Gospel both at home and abroad, and will be open to the advocacy of every cause or measure which is linked with human well-being, and to the impartial and critical investigation of all forms of philanthropic and Christian endeavor.

It will be observed that, in the interests of greater unity and simplicity of arrangement, we have but *four* main departments:

I. The *Literature of Missions*, including papers pertaining to general topics, translations from foreign periodicals, etc.

II. The *International Department*, under the efficient conduct of Dr. Gracey.

III. The *Editorial Department*, in-

cluding notes by the editor on various topics and books of a missionary character, and editorial correspondence.

IV. The *Department of Intelligence*, including the Monthly Concert, General Items of Information, Statistics and Monthly Bulletin.

The editor will spare no pains, and the publishers no expense, in securing from the ablest sources whatever will enrich the columns of this magazine. We hope to make it indispensable to every minister and missionary, theological student or friend of human weal. We have planted our standard on a level higher than any denominational platform, and shall seek to unite all true disciples of Christ in a new crusade against all the powers of darkness, and in favor of a speedy and universal proclamation of the Gospel. Once more we ask the prayerful and sympathetic co-operation of every Christian, and invoke, upon this sincere and unselfish endeavor, the blessing of the Master of us all!

The editor would add a special word to *contributors of articles* intended for publication. So great is the influx of unsolicited manuscripts already becoming that even the *reading* of them has been almost impossible. Of course, *preference will be given to papers which have been solicited*; but those who desire to send manuscripts would ordinarily do wisely, before sending, to inform the editor of such intention, state the topic, and inquire whether they are likely to be used. The editor begs to say, also, that the qualities of brevity, directness, and, especially, freshness of matter and pertinency to the great questions of missions, will give particular value to contributed matter. We cannot undertake to return rejected manuscripts unless stamps for that purpose are enclosed with them when forwarded to us. Any recent and well accredited

intelligence from any part of the field will be especially valued, and all accepted articles will be paid for so far as the limited resources of the REVIEW allow. Manuscripts, written in a clear and legible hand, and not obscured by corrections, interlineations and other blemishes, are also more likely both to be read and accepted. We have at times been compelled to cast aside a manuscript because it was neither possible for the editor to read it, nor the printer correctly to put it in type. Special pains should be taken by writers to make *proper names* correct and plain, and statistics accurate and unmistakable. No second article should be sent, ordinarily, until it is known that the first is accepted. If the correspondents will observe these suggestions and exercise due patience, the editor will endeavor to see that there is no just cause of complaint as to his part of the work. The burden of editorial duties and responsibilities is excessively onerous, but the constant endeavor will be to deal courteously, promptly and impartially by all contributors and correspondents.

Since arriving in this country, in June last, the Editor has been making a brief tour of the churches in the great centres, mostly east of Chicago, in the interests of missions, and with results most gratifying and encouraging. Boston, Northfield, and Greenfield, Mass.; Willimantic, Conn.; Germantown, and Pittsburgh, Penn.; Albany, Utica, Syracuse, Rochester, Buffalo, Lockport, Binghamton, and Elmira, N. Y.; Montclair, Newark and Camden, N. J.; Baltimore, Md.; Youngstown and Cleveland, O.; Lansing and Detroit, Mich.; Indianapolis, Ind.; and Geneva Lake, Wisconsin, and Chicago, Ills., have been among the places comprehended in this hurried tour. Almost without exception the audiences have been large and the interest manifested unusually intense. At Albany, Rochester, Syracuse, Elmira, the gatherings were of excep-

tional interest, and at Cleveland, Ohio, the evening meeting held in Music Hall numbered, probably, 4,000 persons. Some very beautiful examples of the power of consecrated missionary-spirited pastors to mould their congregations into missionary helper, and to stimulate systematic and cheerful giving, have been found. As in Great Britain, there have been many gifts of jewelry, etc., showing how God is leading His people to sacrifice superfluities for Him. A gold pen with pearl handle, a seal ring, two solid gold chains, a society badge, a pair of gold-mounted eye-glasses, etc., have been sent to me for missions. Large collections of money have, in several cases been made for the Board of Missions. And the farther the tour has reached the more abundant the calls for service became. It was a curious coincidence that the very day on which the last week-day appointment was fulfilled, was the day on which the co-editor, Dr. Sherwood, departed for the Better Country! In any case that death would have made further engagements, to any considerable extent impracticable, as it imposed double duty on the survivor. But no impression is stronger as left by these four months of contact with the churches, than this, that the *best agent a mission board can have*, is simply an unselfish missionary-spirited, well-informed pastor, who keeps the vital interests of the world-field constantly before his people. We never once struck an apathetic church where there was a man in the pulpit who was full of passion for souls.

Are Mission Converts a Failure?

In *The Church of Scotland Mission Record* of May and October, 1890, Dr. Archibald Turnbull, B.D., of the Darjeeling Mission, writes on the above topic. The author is abundantly able to discuss the subject. He is one of the ablest and most accomplished missionaries in the field and his labors have

been remarkably successful. The work begun by Rev. McFarlane, in 1870, yielded to his prayers and labors, but little apparent fruit, for some years. When Mr. Turnbull first joined the Mission, in 1880, there were some hundreds of converts; and Mr. McFarlane, having been called to his rest, Mr. Turnbull is now at the head of the mission, which has branched out into three divisions, each headed by able and devoted missionaries. Considerably over a thousand baptized Christians are now in communion with it. Professor Lindsay, convener of the Free Church Foreign Mission, who recently visited India, has described this Darjeeling Mission, as the "best mission he had seen in India." When such a man as Mr. Turnbull, with such a large experience, tells what he has seen of converts, his opinion cannot but be of great value, and by permission of our beloved friend, Rev. Thos. Nicol, B.D., the editor of *The Church of Scotland Record*, we propose to give our readers hereafter, at least, some portions of Mr. Turnbull's valuable testimony. He proves, to a certainty, that the Gospel is the power of God unto salvation, even in India.

Rabinowitch, the Hungarian Jewish Rabbi, who, a few years since publicly confessed Jesus as the Messiah, and led out a new body of Jewish believers, adheres to his faith and preaches to great crowds. A new, large hall, called after the great evangelist of the Free Church of Scotland, the *Somerville Memorial Hall*, is to be opened soon. We look with the intensest interest upon the new movement, known as the "Israelites of the New Covenant," and bless God for the Hebrew New Testament translated by Dr. Delitzsch, and for the sermons and addresses of such men as Rabinowitz, David Baron, Wilkinson of Mildmay and a host of others who are taking the warmest interest in the conversion of the Jews.

A Beautiful Epitaph.

The most interesting specimen of an epitaph is one to be seen in a pretty church, in Aneityum, one of the Loyalty Islands, or New Hebrides. It is a tablet erected by the grateful natives to their missionary, *John Geddie*. On this tablet is inscribed, in their language, the following:

When he landed,
in 1848,
there were no Christians here,
and when he left,
in 1873,
there were no heathen.

On almost any island within 2,000 miles of the shores of Tahiti, in any direction, a similar tablet might be erected, as an expression of the results of the twenty-two years' work, between 1817 and 1839—the epoch of John Williams—and yet, "*missions are a failure!*"

A Practical Cure for Scepticism.

In the life of Dr. Fleming Stevenson we find an interesting commentary on the words, "He that doeth my will shall know of the doctrine." At one time his mind was in a somewhat unsettled state regarding some elements of the creed in which he had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thorny points of theology.

This reminds us of what Shaftesbury used to say to young men:

"Nothing is more likely to keep you from mischief of all kinds—from mischief of action, of speculation—from every mischief that you can devise, than to be everlastingly engaged in some great practical work of good. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest curer of corrupt speculative Christianity. No man, depend upon it, can persist from the beginning of his life to the end of it in a course of self-denial, in a course of generosity,

in a course of virtue, in a course of piety, and in a course of prayer, unless he draws from his wellspring, unless he is drawing from the fountain of our Lord Himself. Therefore, I say to you again, and again, *let your Christianity be practical.*" *

To all of which the writer adds his confirmatory witness that *never, since the taking up in dead earnest the work of a world's evangelization, have speculative doubts harrassed the mind.*

As to churches and missions, I think their true relations to each other are very simply defined. The church is both a *rallying* and a *radiating* point. We are to come there to be fed and go from there to feed others. Generally I make my morning service especially a feeding time for Christian workers, when I try to bring out the substance of the Word—the promises, the ways of serving, the motives of true work for God, the preparations of prayer, etc.—whatever helps to qualify any disciple for holy living and unselfish serving. Then I am *glad to have* my Christian workers go out after that morning service to preach and teach that sermon and that Gospel elsewhere, and am quite willing to have their places empty at the second service that they may go and hold little evangelistic meetings, cottage meetings, prayer services, etc., where they may get at the non-church goers. I do not believe in Christians feeding without working. "If any man will not work neither shall he eat." Activity for souls prevents spiritual dyspepsia. It is the exercise needful to carry off the food into normal channels and assimilate it to our constitutional wants. I cannot understand how any man can be jealous of his workers going out to carry the Gospel and leaving an empty place half a day for some one else to fill who needs the Gospel far more. I have had a band of such young men, especially, for years, who, after morn-

ing service, go first to gather in and teach the poor neglected children in the afternoon, then hold a yoke-fellows' prayer-meeting and take supper together at their humble place of meeting; and who then go out for an hour, walk the streets, and personally invite to service those whom they find. And then, at eight o'clock, they go to their meeting-hall, or tent, and, in their simple way, preach, simply as laymen, and hold after-meetings for inquiry.

The Ritualism, which is more and more obtruding itself upon observation in the Anglican Church, and in some of the High-Church services of this country, is compelling some who have been zealous champions of the Episcopal Church, to look with alarm on the encroachments of a latent Romanism that is rapidly becoming patent. If these things go on, they will compel a withdrawal of those who cannot fellowship these semi-Papal practices. Take these two examples: Canon Scott Holland, in St. Paul's Cathedral, during his sermon, referring to the death of the late Canon Liddon, thus *solicited prayers on his behalf*: "Pray for him—for his refreshment, for his illumination, for his eternal repose." Praying for the dead finds no warrant in Scripture; it is a Romish practice that ought to receive no countenance from Protestants.

A service, which was, to say the least, *novel*, was held lately in that same Cathedral. It was styled a "*Service of Reconciliation.*" In September last, during public worship, one Sabbath morning, a stranger suddenly drew a pistol and shot himself, and shortly died within the sacred structure. Having no precedents to follow, after much consultation, the dean and chaplain formally requested the Bishop of London, in the exercise of his Episcopal authority, "*to declare the said Cathedral church exempt and reconciled from all canonical impediment, and from every profanation contracted and incurred by or through the*

* Hodder's *Life of Shaftesbury*, 1: 328.

aforesaid acts of suicide and blood-letting, forever." Hence this "Service of Reconciliation" on the 14th of October. *The London Times*, with a tone bordering on contempt, asks why, if the great temple was "polluted" by the crime, services were not entirely suspended—why the altar was not dismantled, and the edifice closed until the profanation could be removed by a "reconciling service?" Others ask, why the freak of a sensational suicide, should be considered as "polluting" a sacred edifice.

General Booth gives to the world his new contribution to the great problem of how to take care of the unhoused, unfed poor of London, almost at the same time that his wife's body is borne to burial.

Her funeral was one of the most impressive events of modern social history. Whatever we may think of the *Salvation Army*, it is one of the most remarkable developments of our time. Its genesis is recent—it began in the year 1865, and kept its "Silver Jubilee" in 1890. A quarter of a century ago William Booth resigned his post as a Methodist minister, New Connection, and began his "Christian Mission," thirteen years later called the "Salvation Army."

After this quarter century, this Salvation Army, at whose members and methods the world and the Church sneered, now has its banners flying in thirty-four countries or colonies, boasts 10,000 men and women wholly given up to its work, holds 50,000 religious meetings weekly, which are attended by millions of hitherto neglected and outcast people. It has, moreover, twenty-seven weekly newspapers, of which about 31,000,000 copies are sold in the streets, saloons, etc. It has accumulated nearly \$4,000,000 worth of property, and its rentals for meeting-places reaches \$1,000,000 a year, while it has a total income of between three and four millions.

Despite all its sensational methods,

all that offends refined taste, the Salvation Army compels recognition by downright earnestness and heroic self-denial. One of the most conservative ministers of the Presbyterian body, in a recent visit to London, went repeatedly to the army meetings, and, after careful investigation, declares himself wonderfully impressed with the evidences of God's presence and power.

Shortly before his death Canon Liddon went to one of the Salvation Army meetings in London. As he was returning with a friend, he said:

"It fills one with shame! I feel guilty when I think of myself! To think of these poor people, with their imperfect grasp of the truth! And yet what a contrast between what they do and what we are doing! When I compare all the advantages we enjoy, we who possess the whole body of truth, and see how little use we make of it, how little effect we produce compared with that which was palpable at that meeting, I take shame to myself. I did not like the women speaking, however. You know I have the misfortune to agree with the Apostle Paul on that question."

And now, Mrs. Booth, after long and acute suffering, has died, and the day of her funeral, though raw, foggy, dismal, the procession numbered probably 50,000 people, and the streets were densely thronged with spectators. At the head of the marching columns were the 5,000 officers of the army, men and women, marshaled in fifteen battalions. Each battalion carried a flag, some of them a number of flags, generally of white, with inscriptions in colored letters, such as "Love one Another," "Save your Soul," "Believe in God," and one especially striking flag bearing the words, "Mother of the Salvation Army." The coffin was carried on an open hearse, and bore no emblems beyond Mrs. Booth's bonnet and cloak, and the flag of the army, according to her earnest desire for simplicity in funeral reform.

Even the London *Times* lends two columns to a detailed description of the event, and the *Methodist Times* describes Mrs. Booth as "the greatest Methodist woman of her generation." No one who has read the little volume of her addresses, known as "Aggressive Christianity," will doubt her power.

And now, almost simultaneous with her death, General Booth issues his book, inscribed to her memory: "In Darkest England, and the Way Out." We have read it with profound interest, and we find ourselves very far from being disposed to ridicule or disregard its practical suggestions. From a somewhat extended study of the practical methods of the Salvation Army, especially in Great Britain, we were compelled to admit that, *more than all the churches put together*, this unique organization is bringing relief to the unfed, unhoused and uncared for masses of the great cities of Britain.

General Booth's book is a bold attempt to solve the most perplexing of social problems. His plan is a mere expansion of that which on no small scale is in actual operation in the Salvation Army centres in London. He proposes a scheme of three colonies—a town, a country, and an over-the-sea colony. Cheap food depots, advice bureau, labor shops, a household salvage brigade; the gathering of what would be wasted otherwise, and its utilization as food for human beings and for animals, or for various purposes of manufacture. He proposes to exact a reasonable amount of work from colonists and to pay reasonable wages, so that there may be no encouragement of paupers; to help outcast and criminal classes to a better life; to help those who are disposed to help themselves; to maintain wholesome discipline, and afford religious culture without compulsion. Those who would know details must read his book. Without giving endorsement to the peculiar methods of the army,

or the individual statements and propositions of this book, in common with thousands of the best men and women on both sides of the sea, we heartily wish General Booth success.

Canon Farrar, on November 9, preached a sermon on this philanthropic scheme, and even the great Abbey would not hold the crowds that thronged to hear it. He had, the week before, made a tour of the army centres, and was so impressed that he made a fervent and impassioned appeal in behalf of the proposed plan, while he disclaimed any authority to represent any one but himself.

Those who wish to get the substance of General Booth's scheme may find a recapitulation of it in Chapter VII, Section 5. Some of the most pious and philanthropic of British Christians are coming forward with liberal contributions toward the \$5,000,000 for which General Booth appeals, as the financial basis of his plan. So awful and so widespread is the degradation and destitution of this "submerged tenth" of Britain's population, that we rejoice at any honest attempt to relieve and remove another of the open sores of the world. Let the new project have at least a fair trial.

The following is from the son of the editor, studying this winter in Edinburgh, Scotland:

"After tea we went to the university to hear Professor Drummond on 'Christian Evolution.' He dwelt particularly on the progress of missions and their condition and work, as he had noticed it in his recent trip around the world. The lecture was a fine one in every particular, and he seemed to be thoroughly in sympathy with the missionary movement; to have observed keenly on the subject in his tour; and he urged all to consider carefully if their lives could not be best used for Christ in the foreign field. He lamented the fact that there seemed to be so much misdirected effort by well-meaning Christian missionaries,

because the problem of missions, in connection with the special countries in which they worked, was not more thoroughly studied and understood. He contrasted Australia and the South Sea Islands, Japan and China, especially, as presenting entirely different kinds of fields, which were to be sown with the same seed but in different ways, according to the nature of the ground, and growth already planted there. One thing he said about Japan was pretty well put—Japan is ready for anything new and European; she has taken from France a system of law; from Germany an organization for an army; from England a navy; from America a public school system; from the civilized world in general a fine system of railways and electric telegraph, etc. At present she is in the unique position of prospecting for a religion. There are, too, on the islands many missionaries prospecting for converts: they include Episcopalians of every degree of height, Presbyterians of every degree of breadth, and Methodists of every degree of warmth. Roman Catholics are practically out of the race.

"It was a thoroughly good lecture, and I would like to have it in print.

"DELAN L. PIERSON."

Latterly, the editor has been making a short tour of the great cities in the interest of missions. Among numerous letters received by him, the following will suggest their own lesson:

DR. PIERSON:

Dear Sir—Enclosed please find four dollars and ten cents, a small sum that I had intended to use toward a society pin, but if the Master can use it for telling the good story in the lands of darkness I dare not keep it for my own pleasure.

I would that it were more than it is.

May God, our Master, bless you in the work you are doing for Him, is the prayer of a college girl.

E— College, Oct. 6, 1890.

Here is another, enclosing a gold pen with a pearl handle:

Sabbath Morning, Oct. 5, 1890.

DEAR DR. PIERSON:

This gold pen was a Christmas gift. It has a sad story. It has never been used—it has lain idle ten years. May the dear Lord now use it in *some* way so as best to tell of the "Peace on earth and good will from heaven toward men."

ONE OF YOUR HEARERS.

The American Missionary Association has 500 missionaries. Among the Indian children they have encouraged unselfish efforts to help in carrying the Gospel to the destitute and unevangelized. But the children had no money. Some of them had never seen a copper coin. The government had offered premiums for the killing of gophers, and so the boys would hunt the gophers and bring their *tails* in as proof of the work done. Among other contributions was an enclosure, wrapping a gopher's tail within, and bearing this memorandum: "*Richard Fox, one gopher's tail: four cents.*"

One old colored saint in the far South used to pray with great fervor for the missionaries, and this was one prayer heard from his lips: "Oh, Lord, let de missionary down deep into de treasures of de Word, and hide him behind de Cross of Jesus." For whom might not that prayer well be offered?

While Christianity makes us more and more tenderly considerate even of the welfare of the most distant and destitute of the race, sin makes human beings more callous even to the most appalling misery close at hand. We have all heard of that notorious gambling resort on the Gulf of Genoa, Monte Carlo, and of the wretched and summary life-ending of many who have thrown away their means in its elegantly-furnished halls. Very lately it was reported that during ten weeks of this year as many as forty-nine

suicides had occurred there. "Every night," says *The Christian*, of Boston, "the grounds are carefully searched by the police after the casino is closed. One man drags a covered spring-cart, the wheels of which have India-rubber tires. When a body is found, for which a reward is given, it is immediately stripped of clothes and valuables, thrust into the cart, and silently hurried away and buried. Next morning the sun shines again, the band plays, saloons and tables are thronged, and people gamble as usual."

New Books.

F. H. Revell has issued two more volumes of the short biographies of missionaries: Henry Martyn and Robert Moffat. If there are any better brief biographical sketches for general use as educators of the young, and as a means of general stimulation to the missionary spirit, we have not met them anywhere. Within the compass of 160 pages, there is comprised a mass of information that is often diluted through three times the space. Cheap, thrilling, fascinating, these stories of missionary life combine the facts of heroism with the fancies of romance. They are very near to ideals realized. We believe that few will read one chapter without wanting to read the whole, or read one of the series, now embracing twelve, without wanting to possess the entire series, and give them away to others. We would like to give the series to every young man and woman in every Protestant congregation where English is spoken. The whole twelve may be had for \$6, exclusive of postage!

The editor also cordially commends to all readers the following books on missions: *James Calvert; or from Dark to Dawn in Fiji*, by R. Vernon. F. H. Revell, Bible House, New York. "This account of mission work, in what was once the cannibal group of Fijian Islands, is rendered specially valuable by its graphic account of native manners and customs as they were found

before the introduction of Christianity. All interested in South Sea missions should procure it. It especially commends itself for *brevity*. Other volumes in this series, lives of Carey, Chalmers, Comber, Crowther, Morrison, Patteson, Griffith John, etc., are as readable as romances. Such volumes can scarcely be multiplied in too great abundance.

The Success of Christian Missions, by Robert Young, F. R. S., G. S. In this volume, Mr. Young has made a careful compilation of testimonies in favor of foreign missions in most heathen lands, similar to that of Mr. Liggins. Personal, official and public testimony to the value and influence of the missionary operations of many societies is here gathered and preserved. For permanent reference, and as an answer to the slurs and attacks of adversaries, the book will be always useful and should be at hand in every well-stocked missionary library as, in its way, an encyclopedia of testimony. London: Hodder & Stoughton.

While we write, there just comes by mail from a dear personal friend, Dr. George Smith of Edinburgh, the last book so far produced by his scholarly and prolific pen. It is entitled *A Modern Apostle*, and is the life of Rev. Alex. N. Somerville, D.D., "the world's evangelist." He was an extraordinary man, and we propose hereafter to present an article upon him to our readers. Suffice it to say that he *thirteen times* made a "world tour of missions;" viz.: to Canada, Syria, Spain, India, Australasia, France and Italy, Germany and Russia, Central Europe, Greece, Asia and Africa; and beside this was the able and faithful pastor of one of the most prominent churches of Scotland. Here is a story of more than seventy-five years, full of service and every form of inspiration to heroic endeavor. Those who have read the lives of Carey, John Wilson of Bombay, Alexander Duff, Stephen Hislop, and that Short

History of Christian missions which we have never seen equaled in its way, all of them by the same gifted author, will not need to be told that this latest volume from his pen, recently issued by John Murray of London, is a book without which no ministers library is complete. It is one of the grandest books that modern biographers have offered to the public.

Livingstonia Mission.

[The following letter reached Dr. Sherwood's home November 3d, too late for his eyes to read it. Notwithstanding the personal references, the Editor feels that it belongs to the readers of THE REVIEW.]

LAKE NYASSA.

Mvera Station, May 11, 1890.

DEAR BROTHER:—Were there the least doubt about the excellence and usefulness of your REVIEW, I should gladly give my testimony in its favor. Let me merely mention that, along with many thousands of your readers, I most heartily enjoy and profit by it. Especially on a Sabbath afternoon or evening, after several services and two Bible-classes, feeling somewhat tired, it is with great pleasure that I take up THE MISSIONARY REVIEW and read it through, I may literally say, from beginning to end. Even though the "news" is from four to five months old when it reaches us, we, nevertheless, eagerly look forward to each following number.

I have, of late especially, enjoyed an article in the number for September, 1890, on "Prayer-Basis of Mission Work," by Dr. Pierson. I have read and re-read it, and read it to my companions, and each time I feel more than ever that "*the whole basis of successful missionary work is to be found in believing and importunate prayer.*" These words should be written in letters of gold on the tablets of our memory.

The items of news you give from various fields of labor are most in-

teresting and valuable. One sees as in a birdseye-view the steady and sure advance of the Master's Kingdom, and we rejoice.

In the work of a missionary there is often much to disappoint. One has to sow in faith and labor in patience, seeing no sign of a reaping-time. But when one reads of others who are already rejoicing in the ingathering of an abundant harvest, he for a moment forgets the plowing and sowing, the watering and waiting, and cannot help sharing in their joy and the Master's.

Another end gained by your REVIEW is that our hearts are enlarged and we begin to have a fore-taste of that glorious time for which our Saviour prayed: "That they may be one even as we are one. . . . that they may be perfected in one, that the world may know that Thou didst send Me."

With reference to the contents of THE REVIEW I have no suggestions to make. What we in the field need is an occasional inspiring article, one to rouse and encourage. To my mind there is no pen so gifted, in this respect, as that of Dr. A. T. Pierson. Let us be urged to prayer, patience, personal devotion to Christ, to faith and faithfulness. We know these things but do not realize them.

As many of us are unable to have large libraries, a summary of the biography of some missionary hero (as has appeared of Carey, Egede, etc.), is always most acceptable, or even an episode from such a man's life, or his views on any important missionary subject. And why not publish a whole biography, continued in several numbers?"

As regards my own work I shall not say much. At this present station we have been at work for only about six months. The work is much the same here as on other stations round the lake. We are 3,400 feet above the sea in a healthy and fertile country. A great door has been opened to us. The work is becoming more and more

interesting. Some 500 to 600 people hear the Word preached every Sabbath day. In the school, however, we have as yet only some twelve boys—boarders. People are afraid to send their children lest, having secured a good number, we should run off and sell them as slaves! This fear, will, of course, pass away in course of time.

Should you care to publish any part of this letter and any discouraged worker happens to read it, let me stretch out to such an one a brotherly hand, and say, "Courage, friend! the Master is looking on and is intensely interested in our work; let us press on, if not so ably as others, then at least as faithfully. Let us often prostrate ourselves before the 'Wondrous Cross,' and in deep self-abasement and lowly reverence, there learn to be 'nothing, nothing,' that the world might our Saviour see. When weary let us rest at His feet; when sad, lean on His breast. Let us drown our cares and worries in the ocean of His love, and we shall not sow in vain, but receive the sower's reward."

It is because I so often feel the need of encouragement myself that I am seeking to encourage others to-night, for the Master has been very near to-day and wonderfully kind. My subject of to-day, "My son, give me thy heart," has touched my own heart.

I cannot ask your readers to pray for us and our work specially; there are others who have probably a greater right to their prayers and thought; but let me urge all who pray for missions to more "*believing and importunate prayer*," and we also shall receive our share of the blessing.

ANDREW C. MURRAY.

The Rev. E. F. Baldwin, now in Beyrout, Syria, desires it stated that the letter in the October number, 1890, pages 776, 777, was not a specific letter for THE REVIEW, although Dr. Sherwood so understood it at the time, but a circular sent to THE REVIEW. The address, "Dear Editors" was affixed

simply as a way of introducing the letter. Mr. Baldwin will be remembered as the writer of the papers in *The Christian* (London), on "The Question of the Hour," advocating the conduct of missions on the lines laid down in Matthew x.

Without giving our endorsement to every sentiment of Mr. Baldwin in those letters, we confess to a large measure of sympathy with his general position. And we cannot but feel that when any missionary in these days attempts a work for God in the spirit of faith and prayer, it is not for other Christian workers to ridicule or criticise or oppose. There are many ways of doing the Lord's work. Why not let them all have a fair, faithful trial? Experiment will show whether God is with such methods; but the experiment must not be embarrassed with the secret or open hostility of even nominal disciples. Mr. Baldwin's personal consecration not even his critics can question. He is about to start on a prolonged journey, with a single companion, probably among the Bedouin. May God be with him!

Rev. Dr. Wayland Hoyt, his brother, Colgate Hoyt, and Charles L. Colby, Esq., have been preparing a "*chapel car*," for use in Minnesota and on the Wisconsin Central and Northern Pacific railroads. "Uncle Boston" is to use this chapel-on-wheels for his Sunday-school mission work, and it is finely adapted to his purposes. At one end are arrangements for living, and the rest of the car is a chapel fitted for about 100 persons. During summer months a tent will be carried, which can be set up for temporary use where crowds are too great for the chapel. Bishop Walker, of the Episcopal Church, has done a like thing for the territory under his jurisdiction, in North Dakota. Each of these moving chapels is about 60 feet by 10. The latter has gothic projections to give it a church-like appearance, and is finished in oak, in gothic style, with chancel, altar, lectern, cabinet organ, and even baptismal font and bishop's chair. We are surely making progress!

IV.—THE MONTHLY CONCERT OF MISSIONS.

[EDITORIAL.]

Facts and Figures about the World-wide Field.

—Alaska's coast is the sepulchre of ships. Dr. Sheldon Jackson says that almost a hundred vessels have found a watery grave there within twenty years! In one storm, and at one place, thirty-three ships were ground between ice-fields, and 1,200 sailors cast, wrecked, on a barren shore.

—According to the census of 1890, the population of the United States is 62,480,540. It seems to us that this is an underestimate; we have supposed 66,000,000 nearer the actual truth.

—A Messianic pretender appears in an Indian tribe. He claims that the Indian power and prestige is to revive and the lost ground be recovered. If this notion gets hold of the mercurial red men no one can tell what may come of it: they may attempt to exterminate the whites. Already, for three months, the whole northwestern part of our country has been in a state of disturbance and serious alarm.

—Principal Magee, of Dublin, says the dogma of the infallibility of the Pope has repelled the bulk of Irishmen, and led to intellectual independence which is reducing the ranks of Romanism and filling up those of Protestantism. He thinks vaulting ambition has again "overleaped itself" and "fallen on tother side."

—These are old figures, but their lesson is always new:

In 1800, not over 50,000 converts in all heathendom; now, over 1,500,000, and five times as many adherents.

In 1800, not over 70 mission schools; now, about 14,000, with 600,000 scholars.

In 1800, 50 translations of the Bible; now, between 300 and 400, of the whole or parts, like the Gospel of Mark.

In 1800, not over 5,000,000 copies of the Bible; now, more than that issue from the press every year.

In 1800, the population of the globe about 700,000,000, of whom some

40,000,000 were called Protestant; now, the population is more than *double*, and the nominal Protestants more than quadrupled!

—The first convert among the natives of India was Krishna Chundra Pal in 1800. Henry Martyn said it was a miracle as great as the raising of the dead. Now, every ten years the converts increase over eighty per cent. The first convert in western Polynesia was King Pomare II.; now there are 850,000, and all western Polynesia is evangelized.

—Up to 1853, the Edict Board of Japan made it capital offence for a Christian to set foot on the island empire. Now, there are 30,000 professed converts and 17,000 children in Sunday-schools. *One in twenty-eight* of the elect members of the new parliament is a Christian church member. As the Christians of Japan number but 1 to 1,200 of the population, it will be seen that the proportion of Christian members of parliament is *forty-three times as great*. This impresses us as one of the most remarkable signs of the power of Protestant missions in Japan. The contributions of native converts were about \$50,000 last year, nearly \$2 a head!

—At Oroomiah, Persia, last year, fifty-one out of sixty-seven pupils in the seminary were Christians and members of the church.

—The McAll mission schools had last year 235,000 children under instruction.

—The Established Church of Scotland reports 2,034 converts and 2,465 pupils in the schools in the Punjab Mission, India, with 723 converts baptized in 1890.

—Dr. Robert N. Cust reckons 223 missionary societies in the world: 113 in Britain and colonies; 56 in the United States; 20 in Germany; 14 in Netherlands, and 20 in other lands.

Many of these are doubtless small. Fifty have incomes of \$10,000 and upward, and twenty report over \$100,000. At least ten of these have got three-fourths of their funds from *native converts*!

Roman Catholicism, if we may trust the "Catholic Directory," for last year, has, in the United States, 13 archbishops, 73 bishops, 8,332 priests, 2,132 ecclesiastical students, 7,523 churches, 3,302 chapels and stations, 35 theological seminaries, 102 colleges, 635 academies, 3,194 parochial schools with 633,238 pupils in them, 553 charitable institutions, and about 8,000,000 members.

The approximate distribution of missionaries is said to be as follows:

	Population.	No. of Mis-	sionaries.	Proportion
Syria.....	3,000,000	100	1 to	30,000
Turkey.....	21,000,000	450	1 to	45,000
Madagascar.	5,000,000	50	1 to	100,000
Burma.....	8,000,000	40	1 to	200,000
Japan.....	38,000,000	200	1 to	200,000
India.....	250,000,000	900	1 to	275,000
Persia.....	7,500,000	30	1 to	300,000
Africa.....	250,000,000	600	1 to	400,000
S. America..	30,000,000	75	1 to	400,000
Korea.....	9,000,000	25	1 to	400,000
Siam.....	8,000,000	13	1 to	600,000
China.....	380,000,000	600	1 to	650,000
Arabia.....	6,000,000	4	1 to	1,500,000
Thibet.....	15,000,000	7	1 to	2,000,000

In Sahara district with 3,000,000; Afghanistan, etc., with 3,500,000; Annam, etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an ENTIRE DESTITUTION.

[We are aware that the above figures are not exact, but they are the best we have been able to obtain from a variety of sources. We shall be grateful to any one who will furnish us correct and reliable statistics.—EDITOR.]

—Senator Dawes, opposing an increase to the appropriations to Roman Catholic schools among the Indians, declared the 120 years of Jesuit missionary work among the Indians of California had left them less capable of self-support than it had found them. The accusation seems to be well

sustained by the facts. Mr. Henry A. Hinshaw, in the *August Science Monthly*, says: "At the end of the mission rule the Indian was really less capable of taking care of himself than at the beginning. He was found a free man, he was left a dependent. Driven to church by the whip, forced to kneel by being punched by goads, with no free or rational cultivation of mind or conscience, the religious instruction made up of scarcely anything else but ritual and superstition, and the idea of obedience to the priest, the result was what might have been expected." Why should the Government continue to appropriate money to such schools?

—M. Monod says he adopts very much the words of one of his best colporteurs: "It seems to me superstition is not so general as it was, and that what people call the 'Protestant faith' is honored by many Roman Catholics, who ten years ago felt nothing but a bitter hatred against the Gospel and the Scriptures which we colporteurs circulate. Blessed be the Lord for that! Those times are gone, and the light of the Gospel seems to spread. The Lord gives me new openings, and I must hasten to meet them."

—The women's societies in America are doing untold good by preparing and scattering broadcast missionary literature in condensed and cheap forms. Some of us, in this fast age, must skim the great pan and serve up the cream in little pitchers, rich and sweet. Our "little pitchers" are multiplying. Brief, compact and interesting leaflets, containing the great facts of missions, or short biographical sketches, or quaint stories of a half-humorous sort to illustrate giving and praying, and helping in the work, are freely circulated. Those who can condense the facts into a small space and yet preserve all their vitalizing force are benefactors indeed, and this the women of our day are doing with grand success.

—*The Church of Scotland Mission Record* nobly says:

“But no one can pretend that our missionary collections are such as ought to satisfy us. Let us remember how large is our number of communicants—about 588,000. Our missionary contributions show but a very small sum as given per communicant. For the foreign mission, or mission to the heathen abroad, there was contributed last year by the church at home, through the assembly scheme, the ladies' association, legacies and special subscriptions, a total of £28,331—not quite one shilling from every communicant. And when we exclude the ladies' association, legacies and special subscriptions, it appears that the sum raised for this object by church collections in Scotland was £13,172—giving an average of *only 5 1-4d* from each communicant. We grant that many of our communicants are poor persons, but it will not be denied that the great majority are in circumstances to afford some help to any good cause which thoroughly interests them. If they give nothing, or very little, we must conclude either that they do not know that there is an object deserving and needing their aid, or that they feel no interest, or little interest, in it.”

—Arch-deacon Farrar, of London, says: “It comes with shocking ill grace, and sounds like shameful hypocrisy, when those who give nothing and do nothing for missions, make the ‘home heathen’ a false excuse for doing nothing. They talk as if it were weakening the resources of England! and surely that is stupendous nonsense when we are not even spending as much on missions as on tobacco and Christmas cards.”

—Canon Christopher, one of the notable men of Cambridge, England, proclaims his interest in missions by annually entertaining a great company of representative men to breakfast.

—On the plains and in the *selvas* of Brazil there are a million of wild Indians, ignored by the Christian world.

—During the past ten years over 11,000 converts have been gathered in the missionary fields of the Moravian Church.

—Sabbath observance is making great progress in Paris. A determined effort is made to close all places of business on Sunday.

—Ninety thousand copies of the illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

—The last five years have seen greater developments in the opening and Christianizing of Africa than the ninety-five years preceding.

—The Gospel of Matthew has been translated into the Laos language by Mrs. McGilvary of the Presbyterian Board. The Acts of the Apostles is also nearly ready.

—The American Baptist Telugu Mission calls for a re-inforcement of twenty-five men in the next two years. Dr. J. E. Clough, of Ongole, has under his care more than 17,000 Christians.

—Rev. Dr. Boggs, of Ramapatam, says all India is in a state of ferment. The Hindus and Mohammedans actively oppose the advance of Christianity, and at the same time missionary work is pushed more vigorously than ever.

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1891, are \$503,159.53. The society calls for an immediate special contribution of \$50,000 to meet the deficiency caused by the passage of the silver bill.

—Four railroads are projected, or in process of construction, from the east coast of Africa toward the interior; one in the territory of British East Africa Company, one in German territory, one in the Portuguese possessions, and one passing through Portuguese territory to the domain of the British South African Company.

V.—GENERAL MISSIONARY INTELLIGENCE.

Foreign Mission Notes, by Rev. James Johnston, Bolton, England.

African Missions.—There are reported to be over 500 missionary stations in the Dark Continent, with which 400,000 converts are associated, whose number is increasing at a yearly average of 25,000 souls.

Slavery.—A meeting held at the Stanley and African Exhibition in London was addressed by several returned missionaries, of different societies. Their reports were very encouraging, especially as to the Congo region. Lord Knutsford urged more exertion for the suppression of the horrible slave traffic. Although the British are less directly active in combatting it they seem determined to banish the great curse of Africa. So far as Protestant societies are concerned they are free from the disgrace of buying boys and girls to train them as Christians, whereas, French Catholic societies openly countenance this unwise policy. A representative of the Anti-Slavery Society entreated English people to eschew the use of ivory, every scrap of which, according to Mr. Stanley, is steeped in blood. The venerable Archdeacon Maple, of the Universities' Mission, described his work on Lake Nyassa. He paid a warm tribute to the African Lakes Company for resistance to the introduction of liquor and to similar evils. The work of Dr. Laws, of the Free Church and of the Scotch Established Church, on the Shire Highlands, was equally eulogized. The Archdeacon said, in face of the partitioning of Africa by European powers, their duty as pioneers was to maintain their ground unless superior force compelled them to retire. Dr. Guinness referred to the scope of the Congo Mission, founded in 1878, by Mr. Henry Craven and others, which had at the present time three missions and seventy-five missionaries. Nowhere in the world is mission work more hopeful. The people were ac-

cessible, remarkably intelligent, and considered by the missionaries to be more Christian, on the whole, than the ordinary run of Christians in England. By the Rev. W. E. Taylor, (C. M. S., Frere Town,) it was observed that the present is the time to win the population to Christianity, otherwise they would be made converts to Mohammedanism. The Rev. R. P. Ashe (late missionary of the C. M. S. at Uganda) said that the friends of missions do not realize that the missionaries in Central Africa have, with less assistance, difficulties to face, corresponding to those which Mr. Stanley narrated in "Darkest Africa." A collection was taken for the purchase of a steamer to be launched on the waters of Victoria Nyanza for the use of the Church Missionary Society's agents. The total outlay will be £5,000, of which £2,300 has been secured. In aid of this desirable object Mr. Stanley made an eloquent appeal in the columns of *The London Times*, to British Christians.

Bishop Smythies.—The brave leader of the Universities' Mission, departing once more to his field, preached a farewell sermon to a congregation of supporters in St. John's, Red Lion Square, Holborn, from the missionary passage in Col. iv:3, "Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." He returns, accompanied by three clergymen and two lady nurses, making a complete mission staff of seventy persons. During his sojourn in Europe the Bishop visited Berlin, and was cordially welcomed by the young Emperor of Germany, who spoke with marked sympathy and appreciation of the Universities' Mission.

Cardinal Lavigerie.—After discussing in Rome further plans bearing on the anti-slavery question, the

Cardinal passed through Marseilles, on his way to Algiers. From there, to Biskra, whence he will make various excursions in southern Algeria.

Holland and the Slave Trade.—The principal members of the Belgian government are impressing upon the Dutch cabinet the absolute necessity of giving its signatures to the general act of the Brussels Conference; if not, a stigma will rest on the country in preventing the execution of effective measures for the suppression of the slave trade and its horrors. The export trade of the Congo State for the second quarter of the year 1890 was double that of the corresponding period of 1889, and five times larger than it was in 1887. These figures show the necessity of giving the Congo State the means to pursue its honorable and humane mission.

Wesleyan Missionary Society—Tonga.—The good news is confirmed respecting the improved condition of affairs among the native Wesleyans, chiefly due to the wise intervention of the High Commissioner, Sir J. B. Thurston. The majority of the exiled Wesleyans have returned from Fiji. With the re-affirmation of religious liberty, the hitherto suppressed feeling of fear and restraint is beginning to disappear, and large numbers are again attending the Wesleyan Church.

Secunderabad.—That ardent Wesleyan missionary, the Rev. William Burgess, reports that he has baptized 200 natives this year (1890), and expects shortly to announce double that number.

Italy.—In connection with the vigorous campaign of English Wesleyans in the Italian peninsula, the doubted secession of a whole Roman Catholic village in Italy to Methodism is now ascertained to be beyond dispute.

English Wesleyan Missionary Society Finances.—With regret the secretaries state that out of a prospective home income of £100,000 for

1890, they had received only £13,000; meanwhile they had to borrow money at a high rate of interest to meet their liabilities.

Japan.—To secure more help for the English Church mission in Japan an important meeting has been held in the library of the Lambeth Palace, London. Bishop Barry said, notwithstanding the lateness of the English Church in the field, it would ultimately take the leading place in influence and responsibility among Christian communities there. A remarkable feature of the Japanese is their capacity to adapt themselves to what they had adopted. The church mission had certainly no desire to hinder the growth of native institutions, or to press upon the Japanese any western customs which could not be appreciated or assimilated.

Madagascar.—Excitement reigns in the island consequent upon the terms of the Anglo-French agreement becoming known. The various missionary societies view with misgivings the ultimate action of the queen and her advisers. As to the immediate prospects, religiously and politically, the statements of authorities are conflicting. According to agents of the London Missionary Society recently arrived in England, no alarm is entertained in relation to Madagascar's agreeableness to the French Protectorate. An experienced missionary, the Rev. J. Sibree, believes that there is a tendency to exaggerate the differences and apprehend risks only in days to come. The English Government have been gradually compelled to subscribe to what the Malagasies must have foreseen many years since. A younger missionary, the Rev. James Taylor, declares the influence exercised by the London Missionary Society on the natives is unequaled by any kind of organization in the island, and that from the Society it would be difficult to wean the people.

On the other hand these assurances are vigorously controverted by the

latest mail communications from the island. Great unrest prevails touching the Anglo-French agreement; the Hovas pronouncing vehemently against a French Protectorate sway. For two powers to deprive a country substantially of her rights and privileges without consulting her is considered cruelly unfair. In retaining her freedom to conduct her *civil* and *commercial* intercourse, "Madagascar," says the principal local journal, "will fight to the last if France demands the control of the foreign office, or assumes a protectorate over the Government of Her Majesty Ranavalomanjaka III." This language is unmistakably decisive. Until very recently the government in Madagascar had no idea of the island's liberty being endangered. A claim of France some time ago to represent Madagascar in her foreign relations was refused, consistent with articles 1-2 of the 1885-6 Franco-Malagasy Treaty. It was consequently surmised that as France did not urge it that she interpreted the clauses to refer to the pledge of Madagascar not to enter into compact defensively or offensively elsewhere unless the consent of France was previously obtained. The Malagasy Government is content to allow France to intervene on her behalf in exterior political matters, quite otherwise respecting internal affairs. Madagascar cherishes her independence and sets great store on everything which develops her resources, and naturally wishes to retain a free hand for her administration and an open seaboard to transact trade with other lands. The organ of the English, *The Madagascar Times*, asserts that the agreement is a monstrous contravention of past treaties, and warns France of the dangers which await her should she persist in taking nominal possession. "Europe," this paper states, "is mistaken in her belief that Madagascar has been unmonstrative because the French control affairs. This is not so. Madagas-

car has remained quiet because she believed that she was outgrowing the time for foreign aggression. She now finds that she has been sleeping in fancied security, and to-day she is awake in a rage. The country is aroused. There is a dangerous spirit thrilling throughout the country. The late political calm has disappeared. To an individual the Hovas are patriotic, and, if France insists upon putting a wrong construction upon the Treaty of 1885-6, the Malagasy will heroically repel her aggression. Watchful sympathy is desired for the religious and national welfare of a people who are beginning to enter on a civilized career. By the missionaries in particular, abounding grace and wisdom are needed to guide their converts in the right paths.

London Missionary Society.—

The London Missionary Society will send delegates to the International Council of Congregationalists, to be held in London in 1891. This step is regarded as a sign that the society is moving from a broad evangelical basis to one of a more denominational character.

Church Missionary Society.—

The benefactions to the Church Missionary Society for the current year are about twice as much as those of the average of the last five years, and the ordinary income steadily increases.

Six London societies send out unordained missionaries, not demanding college education. Thus not only are wider doors opening before the church in foreign lands, but the gate of entrance for workers is becoming much broader.

Two more young ladies went out last month to the Zenana work in Rajahmundry, India, sent out by the Lutheran Mission Committee. The two workers, Miss Sadtler of Baltimore and Miss Schade of New Brighton, Pa., were given a farewell meeting in St. John's Lutheran Church, Philadelphia. A chest of medicines was presented to the missionaries.

Monthly Bulletin.

—Mr. David Sinclair, M.A., principal of the Missionary College at Madras, and who, after twenty years of service, retired at the beginning of the last year, is dead.

—Professor Riggenbach, of Basel, for twelve years president of the great Basel Missionary Society, died also September 5. He had a fascinating history.

—Some 200 Hebrew students in the University of Odessa petitioned the Russian government to be allowed to go forward with their studies as Hebrews, and met a refusal. It resulted in their *conversion to Christianity!*

—Bishop Hannington was cruelly murdered by Mwanga, of Uganda, whose Christian subjects have now reinstated him on his throne. Two years ago Bishop Parker, who followed him, perished on the shores of Victoria Nyanza. And now, a third bishop, Mr. Tucker, has started for equatorial Africa. Thus far these bishops have held office less than two years each; but for the work in which they perished *more than twenty* have been found ready to take the place of each one who has died.

—It is proposed to build a sort of "People's Temple" in London, with sufficient space for 100,000 persons, so that when great public interests are at stake room may be found for popular meetings and discussions.

—A "Hindoo tract society" in Madras is trying to neutralize the missionaries' work by leaflets in defence of Hinduism, as they have already imitated Christian "catechisms" for teaching and indoctrinating the young.

—A chair for study of the English Bible was last year established at Princeton College. At Yale over 150 students of the higher classes elect a course of Bible studies, with two lectures a week.

—Miss Anna E. Johnson has left Bryn Mawr, Pa., for the McAll work in Paris.

—Two Bengalese ladies, after a five years' course, received at Calcutta University the degree of Bachelor of Medicine. They are both disciples of Christ.

—The British and Foreign Bible Society issued last year 3,790,000 copies of the Bible, either wholly or in part; and the London Religious Tract Society 77,000,000 publications, every one of which, in some form, announces the glad tidings of salvation in Christ.

—The French Protestant Mission among the Basutos has over 6,000 communicants.

—Rev. R. Glover, D.D., of Bristol, and Rev. T. M. Morris of Ipswich, two of the foremost men of the Baptist denomination in England, are in China as a deputation from the missionary society to visit the stations and report on needs and claims of the work.

—Arthur Brooks, whom the natives killed a year ago in Africa, was the eleventh martyr the London Missionary Society has given to the East African Mission. Since then Mr. Slade's death left but *three* men to carry on this work.

—Rev. Dr. Sheldon Jackson has been establishing three new missions—Congregational, Episcopal and Presbyterian respectively, in Alaska. This is a practical illustration of interdenominational comity.

—In three colleges of North Carolina 15 students have volunteered for missions. At Oberlin 32, and \$400 have been raised for their outfit.

—On Lake Nyassa the Scottish Free Church has, at Bandawe, 1,180 pupils and 38 native teachers in its schools.

—Moravians distance us all in missionary heroism. One of their Alaska missions is 3,000 miles from its base of supplies, and sometimes the cold is

so intense that even the smoke is turned to frost in chimneys.

—Mr. Penazottj, the agent of the American Bible Society, in Peru, is in prison solely for the crime of circulating the Word of God in the Spanish tongue. His instructing of the people has been construed as violating a semi-obsolete decree of the Peruvian constitution. We watch the result of this trial of Protestantism in South America with interest.

—Rev. John Newton, seventy-eight years old, and oldest of missionaries in India, landed in Calcutta in 1835, and is still a hale and happy worker. He is a Presbyterian, and believes in the "Perseverance of the Saints!"

—According to Dr. Pentecost, Bishop Taylor is the only evangelist who has left behind him in India a permanent work. We may be permitted to say that our friend Pentecost sometimes allows himself to make statements which are too sweeping, if not careless. Bishop Taylor not only worked as an evangelist, but he founded churches, and large churches, too, which few evangelists do. Hence, his eminently scriptural and apostolic work abides, which cannot be said of some who only do the work of an evangelist.

—Think of America sending a few missionaries to Africa and finding it difficult to raise enough money to support them, while Boston alone, from 1882 to 1887, sent to the Dark Continent 3,500,000 gallons of strong drink! Rev. David A. Day, at Monrovia, saw landed at one port on one Sunday 50,000 casks of gin!

Africa.—Mr. J. Nixon 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. Chief Kchama, he declares, is also a chief whose word can be depended upon, a noble example of successful missionary work. His Christianity is nothing nominal, but 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.

—Basel Missionary Society recently observed its seventy-fifth anniversary. It has missions in India, China, and on the African Gold Coast and the Camaroons, and not until recently have unmarried lady missionaries gone to the frontier to engage in educational and other work among their dark and darkened sisters.

Alaska.—Important are the openings for the spread of the Gospel in this largest possession of the United States. Its area is 531,409 square miles: Arctic division, 125,245; Youkon, 70,884; Southeastern, 28,980. Its extreme length north and south is 1,100 miles; its extreme breadth is 800 miles. Total population about 30,426; white, 430; Creole, 1,756; Innuvit, 17,617; Aleut, 2,145; Tenneh, 3,927; Thlinket, 6,763; Hyda, 788. It occupies the extreme northwest of the continent. This important country was purchased from Russia by the United States government in 1867, and is now under its control.

Turkey.—Great Revival in Aintab. In the annual report of the American Board the significant event in Asiatic Turkey was the revival, whereby 538 were added to the church in Aintab, and by its influence no less than 1,000 hopeful conversions occurred within the limits of that one field. The three centers of collegiate and theological training were specially blessed. Only a small number of college graduates, however, enter the theological school, and there is an increasing tendency to come to America to complete their studies and to better their fortunes.

Cost of War.—According to representations given recently in the German Reichstag, France has a war footing of 3,300,000 men; Russia, 2,570,000; Germany, 2,900,000; Austro-Hungary, 1,150,000; Italy, 1,090,000; or these five powers can summon into the field, should the necessity require it, 11,019,000. Who can foretell the awful consequences should any power be so rash as to let loose the war dragon? And to prevent such a catastrophe, it is deemed necessary to keep up a peace footing for Russia of 314,000; France, 511,334; Germany, 486,983; Austro-Hungary, 325,693; Italy, 255,418; or in all, 2,393,423.

Worth Noting.—The secular press announces that Abbe Mesmer has started from Rome to assume his position at the head of the Roman Catholic University in Washington. In this case at least, we regret that the law which prohibits the importation of contract labor will not be enforced. We trust, however, that the American public will not lose sight of the fact that this new university is to be placed under the direction of a foreigner, and of one who comes with the blessing of a Pope who, from his hatred of free institutions, continues to keep up the farce of his being a prisoner in the Vatican, and is arrayed in open antagonism to the civil law of Italy. If the man is like the master, we may reasonably expect that the consistent policy which has been so long maintained in Italy will not be forgotten in America.

Mr. W. F. Wilkinson.—Another worker fallen on the Congo. The Baptist Missionary Society have received this sad intelligence of one who less than six months ago was set apart at the Society's Birmingham meetings for the noblest of callings. Of heroic ardor, the death of so young a man cannot be other than a source of grief to all who follow with interested eye the course of the conflict.

Canon Liddon on Missions.—Across the triumphs and the failures of well-nigh nineteen centuries, the spiritual ear still catches the accents of the charge on the mountain in Galilee; and, as we listen, we note that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept which, if it ever had binding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctly as it was binding on the first disciples. We are ambassadors of a charity which knows no distinctions between the claimants on its bounty, and no frontier save those of the races of man. A good Christian can not be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he cannot but ask the question: "Do I not owe it to the millions who have no part in these priceless blessings that I should do what I can myself, or through others to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"—*Spirit of Missions.*

Rev. Dr. A. P. Happer, President of the Christian College, Canton, China, is ordered by his physician to give up work and return home. He has disease of the heart. As soon as the trustees appoint his successor he will hand over the College, which he is now arranging to do.

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I.—LITERATURE OF MISSIONS.

THE REGIONS BEYOND.*

[EDITORIAL.]

The old Greeks were a worldly-wise people. In the Olympic games they showed their sagacity. Three pillars stood in the ancient stadium, respectively at the starting point, midway, and at the goal or turning point. On the first was inscribed a Greek word, whose force was, "Show yourself a man!" "Do your best!" On the last was a word which might be rendered, "Stop here!" "Arrest your steps!" But on that midway pillar was the imperative *Σπευδε*, "Speed you!" "Make haste!"

How much philosophy there was in that! No risk was greater than the risk of overconfidence when success was but half attained. A racer, who at first outran the others, and at the middle of the course found himself ahead, would be tempted to relax his efforts; and so some athlete, who had reserved his strength for the supreme effort at the end of the race, would pass him by and get first to the goal.

Paul was a trained athlete in the spiritual sphere; and the law of his life was, "forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Spinoza wisely said that there is no more fatal foe to all progress than self-conceit and the laziness which self-conceit begets. To think and feel that we have already attained or are already perfect, is the narcotic that brings on the sleep of the sluggard and the slothful.

The motto of the great apostle of the Gentiles was, **THE REGIONS BEYOND**. He would be satisfied with no other man's method of measurement, with no narrow circumference of present attainment. He yearned to evangelize—to preach the Gospel in the Regions Beyond, and not to boast in another man's canon or measure as to territory already embraced in the scheme of labor.

That motto of Paul is the true watchword of the Church in this new age of missions. After all the work of a century, we have only

* The substance of an address at anniversary of China Inland Mission, Mildmay Hall, London, England, May 21, 1890, and stenographically reported.—A. T. P.

just begun. We are not even at the midway pillar; and God says, "Speed ye! Make haste! Forget the things behind and push for the Regions Beyond." And this will we do, by the grace of God!

This grand motto suggests various important applications:

1. The Regions Beyond, in the literal sense, of *territory thus far unclaimed and unoccupied for Christ*.

If this great work of evangelizing the world is ever to be done, we must penetrate the deceptive halo of mere enthusiasm and come to the bare, hard facts of a world's destitution and degradation. Zeal is good, but zeal according to knowledge is better. To know the facts is to be oppressed with a great burden for souls. To judge from what is sometimes said or written on missions, one would suppose that the work, not only of evangelization but of conversion, is going on so rapidly that we might wake any morning and find the whole world brought to Christ.

Let us get past and behind this rose-colored cloud, and look at those great bald facts that, like those stony shafts of eternity, the crags of the mountains, lift their awful forms before us—1,500,000,000 of human beings—enough, if they were moving, single file, past a given point, one every second, to consume fifty years, day and night, in passing, yet going down to the grave at the rate of more than one every second! Death, three times every century, sweeping the entire population of the globe into eternity, like chaff from a threshing-floor, to make room for a new generation! And this process going on for nineteen centuries, uninterruptedly, so that, since Christ was born, nearly sixty generations have lived and died, most of whom never heard of Him! What if all that host might be supposed to move in procession at the same rate we have already imagined! It would take over a *thousand* years! And, while we are talking about evangelizing the world, and some enthusiasts are prophesying its speedy conversion, is it not true that there are to-day more unsaved souls in the human family than there were last century, or even last year? With all our missionary effort is not the world's population advancing faster than the churches of Christ are gathering converts?

Surely it is time the church should fully awake to her responsibility. We act as though we had ages before us in which to preach, and the unsaved had ages before them in which to be reached, whereas our term of service and their term of life must very soon expire.

The China Inland Mission found the germ of its being in the fact that, in Inland China alone, were eleven great populous provinces where as yet no missionary had gone to reside; and, in ten of the eleven, missionaries are now permanently working. Let the church not shrink from facing the facts: the destitution still unreached is appalling. What are 700 missionaries in China among 350,000,000 of

souls? One missionary to half a million! About the same proportion of missionaries among the 250,000,000 or 300,000,000 of India, one to about 400,000! In Siam, with from 8,000,000 to 10,000,000, about a score of men and women, laboring among the native Siamese and Laos people, every male missionary having an average parish of a million souls, and cities with a population of 200,000 having not even a Bible-reader or native teacher!

Consider Africa's need! How little is it understood. Even a missionary journal gave currency to the misleading statement that the Dark Continent is "tolerably well supplied with missionaries, as thirty-five missionary societies are now at work there." If you go across Siberia and down the eastern slope of the Kong Mountains, through the three Soudans, of the Niger, Lake Tchad and the Nile, 3,000 miles to the Red Sea, and if 400 miles north and south of your line of travel you could survey the land, you would find 90,000,000 of people with scarce one missionary! And farther south, in the Congo Free State, you might travel from Equatorville east to the Great Lake stations, and there is another territory 1,000 miles long by half as many broad, whose 40,000,000 of people when Stanley passed through Uganda had not yet seen a missionary! Doubtless Africa has to-day at least 200,000,000 of people who never saw a Bible or heard the first proclamation of the good news. And yet Africa is "tolerably well supplied with missionaries!"

Am I not justified in saying that we must get beyond and behind all this illusive glamour of ignorance and imagination? Yes, beyond evanescent touches of sympathy and passage of resolutions, and *do* something for souls that are dying without Christ.

In all the world we have six thousand or seven thousand missionaries, representing 30,000,000 of church members—one for every five thousand! Whereas, if Protestant churches gave out of their membership one in three hundred, it would put 100,000 missionaries in the field, exclusive of the native helpers, who have for the last half century outnumbered four or fivefold the missionaries from Christian lands. These are, doubtless, familiar facts; but Sydney Smith said that for purposes of impression *repetition* is the only figure of speech worth a farthing. These facts must be beaten in by repeated blows. We must not only strike while the iron is hot, but make it hot by striking. Never will the people of God take up the work of missions as they ought until they both understand and feel the emergency and extremity of a dying world and their own opportunity and obligation with reference to it.

As to opportunity, there was never any such before. We live in days more augustly awful than any in previous history. I would rather live in this year 1891 than to have lived when Christ walked the earth. Grand as would have been the privilege of seeing the

Lord in the flesh and being closely associated with Him then, this day of grace offers us opportunities of service and privileges of fellowship which, in their way, are even more transcendent.

The regions beyond, of the whole world, now lie open before the children of God. Fifty years ago the burden of public and united prayer for missions was that God would *open the doors of the nations* to the preaching of the Gospel. In those days Japan was like a vessel hermetically sealed; China was the walled kingdom, fifteen hundred miles of solid barrier shutting out "the foreign devils;" India was in the selfish clutch of the East India Company; the islands of the sea were held by cannibal savages, and Africa was not even explored. A hundred years ago it seemed as though there was no chance of reaching the vast bulk of the race with the Gospel. A great wall of idolatry, superstition, prejudice, surrounded the nations, with here and there a solitary breach; now, that whole wall is down, with here and there a fragment remaining to oppose our advance. Let those who see no God in history tell us how changes so stupendous have been brought about inside one century. No human being, no combination of human elements could ever have done this. But "one day is with the Lord as a thousand years," and there have been single historic "days" in this period, in which He has wrought the work that ordinarily would have taken a millenium.

That one year 1858 may be selected as the *annus mirabilis* of modern missions. During that one year doors were opened giving access to one thousand millions of the human race. In that year, 1858, Great Britain, after two hundred years of exclusion, made her treaty with Japan. In that same year China, by the treaty of Tientsin, threw open not only her ports, but her interior, and provided that any Chinese subject might embrace the Christian faith without molestation or persecution. In that same year India was transferred from the sordid East India Company to the British crown, and Victoria became Empress of the Indies. In that same year the revolutionary changes in Papal Europe laid the basis of Free Italy. In that same year David Livingstone sailed a second time for South Africa to complete his pioneer path for missionaries. In that same year Benito Juarez, in Mexico, overthrew the monastic system, confiscated the estates and revenues of the Papal Church, and opened the way for Protestant missionaries to enter Central America. And in that same year Elizabeth Sale, of Helensburgh, Scotland, successfully penetrated the zenanas of Hindustan, and led the way in woman's work for woman!

Was there ever such a year as 1858? Within less than a twelve-month doors of approach were opened to from thirty to forty millions in Japan, three hundred to four hundred millions in China, two hundred and fifty to three hundred millions more in India, including all

her millions of women and girls, two hundred and fifty to three hundred millions more in Africa, besides the hosts in Papal Italy and Mexico! When Paul and Barnabas came back to Antioch from their first mission tour, "they gathered the Church together and rehearsed all that God had done with them, and how He had opened the door of faith to the Gentiles." But did God ever open doors of access in Apostolic times with such rapidity and on such a scale of grandeur as in your day and mine? Who shall dare say that the days of supernatural working are past, when such miracles of Providence are performed before our very eyes?

The apathy and lethargy of the Church of Jesus Christ are alarming, for they suggest a deadening of sensibility. We are like those that walk amid a blare and glare and flare, and whose eyes and ears are dazed and dulled by the glory of the scenes in the midst of which they are moving. This year 1858 was not the only wonderful year in modern missionary history. In 1878 there was such a mighty movement of God's grace in India that sixty thousand people turned from idols in Tinnevely and the Telugu country within six months! And it was in that same year that some twenty persons gave upwards of \$4,000,000 to missions, as though God would show what on the one hand His grace could do among the heathen, and, on the other hand, in prompting a higher Christian liberality.

The Regions Beyond, thus marvelously opened to the Church, are a perpetual challenge to us to *occupy* till He comes. We need to get down on our faces before God for a greater Pentecostal baptism than the Church has ever yet known. All our efforts lack unity and harmony and business methods. On some mission fields a score of different denominations will sometimes be found, working side by side, in a comparatively small district, while in the Regions Beyond millions are without a single missionary. And our home fields are often overstocked in comparison. When in Scotland, on my mission tour, I found in one village, of perhaps 1,200 people, five fine church buildings with as many educated pastors; the entire church-going population could have been accommodated in one of those buildings, and cared for by one of those ministers, while the other four, with the money that their buildings cost, might have been evangelizing the interior of China, India or Africa, where each man might have a parish of from one million to ten million souls! There is something wrong in the Christian Church when denominational zeal outstrips that nobler zeal for the evangelization of the vast multitudes that are absolutely uncared for. It would seem that something is wrong, even in the *basis* of our missionary work, when the Church of God can calmly look on eight hundred million of human beings that, even yet, after nineteen centuries, have not so much as heard whether there be a Christ or no!

When Rev. Geo. W. Chamberlain first went to Brazil, he found 10,000,000 of people in a nominally Papal land, who scarcely knew what a Bible was. One old patriarch of four score years, to whom he gave a Portuguese New Testament, and explained salvation by faith, said to him: "Young man, this is what I have long been waiting to hear. But where was your father when my father was alive that he never came to tell my father how to be saved?" Some such question as that we must all answer, if not before we die, at the judgment seat of Christ.

These Regions Beyond—this territory unclaimed and unoccupied for Christ—should at once be possessed. Christ distinctly outlined for His Church her missionary policy: *it is not concentration but diffusion*. We cannot too often ring out this truth. Some have urged the American Board to concentrate its forces largely upon Turkey, and then, when Turkey is thoroughly evangelized, it will, they say, furnish evangelists for the Regions Beyond. A similar policy has been urged upon the Presbyterian Board in New York as to Japan, and the Church Missionary Society as to India. The argument is that we should unite our forces upon a limited field till it is thoroughly Christianized, and then make the newly converted people an evangelizing force to push on to the furthestmost limits of the earth.

This looks well and sounds well at first suggestion; but is it scriptural? Our Master made no such discrimination. "Go ye into all the world," "unto the uttermost parts of the earth," and "preach the Gospel to every creature." Those are our marching orders. The policy of concentration more or less limits the area of the work of the Church. To follow such a policy is not to go into the Regions Beyond. We are tempted to choose fields comparatively near, attractive, promising; fields offering prospect of large and quick harvests; and leave the more distant, destitute, degraded races of mankind to utter neglect. While we are concentrating on Turkey, Japan or India, what is to become of the other millions of mankind that have only one lifetime in which to hear the Gospel?

Again we would peal out in the dull ears of a sluggish Church the signal of opportunity and obligation! We are to take whatever men and women we can get and whatever money and other means we can gather and do just as our Master bade us—go everywhere and to every creature with the Gospel, and do it at once. And when the Church of God will do her simple duty with faith in her Lord, the miracle of the loaves and fishes will be repeated on a larger scale in human history. The small provision, which seems nothing amid such a vast multitude of hungry souls, will, when brought to the Master and used along the lines of His command, again illustrate the miraculous mathematics of God. As we subtract from our supply, He will add to our resources. As we will divide, He will multi-

ply; and He will increase for distribution what we decrease by distribution.

We write it solemnly and with profound conviction and deep emotion: Christ waits to see the travail of faith in the souls of His people before He can see the travail of His own soul in the redemption of the race! Never will that largest and last blessing come to our mission work until we emphasize evangelization for which we are responsible rather than conversion for which we are not responsible; until we abandon our worldly-wise centralization and concentration and adopt the divine policy of universal extension and diffusion, going with all speed even to the uttermost parts of the earth and bearing among all nations our witness to our Lord and His cross. From His cradle to His tomb, and from His sermon on the Galilean Mount, to His last commission, perhaps upon the same Mount, we seem to see but one commanding signal: it is a Hand pointing

 TO THE REGIONS BEYOND.

[*To be continued.*]

EACH religion has an appropriate symbol. The *cross* has come to represent Evangelical Christianity, as the *crucifix* does the Papacy, and the *Greek cross* the Greek Church. The *wheel* of endless transmigration may well stand for Buddhism, the *iron ring* of caste for Brahmanism, the *crescent* for Mohammedanism, the *sun-disk* for Parseeism, the *tablet* for Confucianism, the *dragon* for demon worship, the *stone* for fetichism, and the *axe* for a destructive atheism.

"BECAUSE iniquity abounds the love of many shall wax cold." No believer can afford simply to breathe a polluted atmosphere, and if his work for God compels such associations he must frequently go, as Christ did, apart with God, and on the lofty mountain tops breathe a pure air, taking long and deep inspirations of that purifying and strengthening oxygen and ozone. Prof. Bernard used to illustrate our unconscious accommodation to a vicious atmosphere by placing a sparrow under a bell glass receiver, with air enough for three hours respiration. Then, at the end of two hours, he put a second sparrow under the receiver, and it fell over dead, while the former bird was able to sustain the process of respiration for the remaining hour. So there is a law not only of physical but of *spiritual toleration*. We learn to live in a polluted atmosphere, to accommodate ourselves to a low level of spiritual life. Could we come suddenly from a pure society into the carnal and worldly and selfish atmosphere often found even in Christian churches, we should be stifled. Let us live much with God, in the closet, and so learn to detect and flee from a contaminated atmosphere. May this law not explain in part the high consecration of true missionaries? They can maintain spiritual life amid such surroundings only by much converse with God.

THE MISSION OUTLOOK.—II.

BY J. MURRAY MITCHELL, M.A., LL.D., NICE, FRANCE.

We proceed to speak of the foreign field. And first we ask what progress has been made in the evangelizing of the nations generally?

We sometimes hear even the friends of missions assert that the progress is deplorably small. We ask—small in comparison with what? If the answer be—small in proportion to the effort made, the answer runs clean counter to our deepest convictions. Considering how little man has done or tried to do, the blessing from on high appears to us most graciously, most marvelously large. The seed we sow never perishes; it brings forth fifty, sixty and a hundred fold. Just compare the progress made in modern times with what was witnessed when the Gospel was preached even by apostolic lips. Some thoughtlessly speak as if the miracle of Pentecost had been frequently repeated through the early centuries. It was not so, even during the first. The highest estimate which we can possibly form of the number of professing Christians in the year 100 is not half a million, including children, and some authorities make it considerably less. But, during the last century, more than 3,000,000 have been rescued from heathenism by Protestant missions alone. The Lord is pleased to bless our poor, initial efforts far beyond what we had reason to expect—for very feeble and faltering have these efforts been; and His marvelous goodness ought to impel us to run henceforth the way of His commandments.

We are fully aware of the retort which is frequently made: "Yes, you have gained perhaps 3,000,000 from heathenism during the last century; but the heathen population of the world has been increased by a vastly greater number; and there are far more heathen now than there were a hundred years ago." True, but the Christian population of the world has been increasing too. *Proportionally* it seems to increase twice as fast as the heathen population; and by the end of the present century—that is, ten years hence—the Christian inhabitants will *actually* increase more rapidly than the heathen inhabitants. Of course, we may be told that merely nominal Christianity is of no value. But that is not true. Just compare the state of Europe with that of the heart of Africa! The last accounts, supplied by Stanley and Mackay, regarding interior Africa, are as horrible as the descriptions which Dante gives of hell. Europe is no paradise; but neither is it a pandemonium.

We are amazed at the erroneous conceptions as to the progress of missions existing in quarters that ought to be well informed. A few years ago a journal of high name asserted that the conversions to Mohammedanism in British India were about a hundred thousand annually. More recently an anonymous writer in one of our most influential magazines maintained that the conversions to Islam were

every year about 50,000, and that India was steadily becoming Mohammedan. It was of no use for missionaries to protest against these assertions; on such subjects they, good men, are supposed to be hopelessly prejudiced, and it is for able editors to put them right. But next comes Sir W. W. Hunter, whose knowledge of Indian statistics is unquestioned, and he informs us that, so far as statistics are available, the general population of India, in nine years, has increased 8 per cent., but the Christian population 30 per cent.; and that, taking Bengal as a sample, while the Mohammedans have increased 11 per cent. the Christians have increased 64 per cent. That particular error, then, is finally disposed of. So much as regards numbers; but what about character? No doubt there are black sheep in the flock. Missionaries are sometimes deceived by inquirers, and the children of converts in heathendom are very like young people in Christendom. Still, there has been generally—we suppose universally—a remarkable elevation of the Christian community in intelligence and character, and, as a consequence, it has risen and is rising in position. In India, government returns show that crime exists among native Christians only to one-fifth the degree which obtains among the Hindus. We believe the same thing is true of converts in China, Japan and Siam. It is remarkably true throughout the Dutch dominions in the islands of Eastern Asia, as we may have occasion to show a little farther on.

Let us now glance at the chief mission fields separately, beginning at the East:

JAPAN.—The progress in this empire during the last twenty years or so in which it has been possible to preach the Gospel in public, has been steady, and, as compared with that in other countries, even rapid. Recently, among the educated or half educated young men there have been manifestations of a feeling of dislike to foreigners; and probably the cry of "Japan for the Japanese" will wax louder and louder. The strong feeling of nationality will affect the missions and their ecclesiastical arrangements. Quite possibly foreign missionaries will be told, before ten years are come and gone, that their presence is no longer needed; and this not scornfully or bitterly, but from a conviction that Japanese Christians can manage their own affairs and evangelize their countrymen better than foreigners can. For our part, we respect their feeling; and though we desire no abrupt severance of existing ties, we trust to see, ere long, the great spectacle of a national church in Japan—self-supporting, self-governed and self-extending. We say a national *church*. The missionaries are laudably exerting themselves to reduce the number of ecclesiastical divisions among Christians. The Presbyterians have all united; they had almost coalesced with the Congregationalists, when a bar was unhappily interposed—from America, if we mistake not.

The Methodists wish to unite; and so do the Episcopalians and others. Excellent, so far; but the Japanese Christians long for one grand, national church; and they will have it if foreigners do not interfere. *Ex Oriente lux.* Very probably the problem of union, at which the churches of Europe and America are toiling, will receive its solution from the minds and hearts of more far-off Eastern Christians. That ought to humble the haughty West; but all of us, we trust, would heartily rejoice in the result. When we speak thus, we dream that there will be one grand united church holding the principles of the Reformation. The Roman and Greek churches will doubtless remain apart from this, and from each other, in Japan as in other places.

The new constitution of Japan gives full tolerance to Christianity, and the Gospel may now be preached over the length and breadth of the empire. Are the two old religions—Shintoism and Buddhism—likely soon to pass away? Some have answered yes; but we fear not. Shintoism is a vague, colorless creed, and one naturally leaps to the conclusion that it cannot long contend against the Gospel. But it is the old, ancestral faith; nearly all the vaunted glories of Japan are connected with it; and, probably, it will die slowly, as did the religion of Rome, even after Constantine's profession of Christianity. How difficult to forget the national traditions handed down for more than two thousand years; how difficult to throw off the religious ideas they embody! Buddhism is an alien faith, though in itself more definite than Shintoism; but it may not perhaps survive its rival. Confucianism has been the creed of many of the higher classes, and its worldly, cold philosophy may content them for a good while longer—all the more readily, because it can easily combine with the ancestral Shinto worship.

KOREA comes next—the “hermit nation,” as it used to be called; “the land of the morning calm,” as it calls itself. Korea had very little distinctive religion. Shintoism was little known; Buddhism was proscribed; Confucianism influenced only a few among the higher classes. Vague, confused superstition was all in all. But Korea happily has an easy alphabet, and multitudes, even of women, are able to read.

The beginnings of Protestant work in Korea are due to the Rev. John Ross, missionary of the (Scottish) United Presbyterian Church in Manchuria. He translated various portions of the Scriptures into Korean, from the year 1873 onwards. These were circulated in Northern Korea, and the result was truly remarkable—indeed, few things in mission history have been more so.* Then came the American Mission, in 1884, being begun by Dr. Allen, a medical missionary,

* See Report of Foreign Missions of (American) Presbyterian Church for 1890. In a spirit which does them much honor the Americans speak most warmly of the labors of the Scottish Mission, which preceded their own.

whose professional skill was greatly valued in the highest quarters. An Episcopal Methodist Mission has followed, and recently an Anglican one. Two laborers from the General Assembly of Victoria, in Australia, co-operate with the Presbyterian Mission. So far a marvelous blessing has rested on the work. The opening of Korea has been more sudden, and more complete, even than the opening of Japan.

CHINA.—In connection with China the eye first naturally fixes on the late Missionary Conference held at Shanghai. It was very large, very harmonious, very earnest and very hopeful. Of the arousing call to the Church of Christ to send China a thousand missionaries within the next five years we have already spoken. Especial stress was laid on the work of women. Dr. Williamson, since then, to the great loss of China, deceased, said that the permanent Christianization of China depends on the women, and that the women can be reached only by women. The conference did not take any narrow view of Christian work, and one of its solemn declarations was: "We hear a loud call to the Christian Church to supply Christian educationists for China." Lastly, it came to a most important resolution regarding the translation of the Scriptures into Chinese. Hitherto there have been rival versions, and interminable disputes as to the rendering of important words (even the name of God among them), and when the conference met, agreement on long-contested points seemed utterly hopeless. But the "great mountain" became "a plain," and satisfactory means were proposed for the preparation of versions in the high classical language, the colloquial Mandarin, and an intermediate dialect. In addition to these there is a considerable number of local dialects, and arrangements were entered into by which versions into these will be made, or, if already made, harmonized. Had the Shanghai Conference achieved nothing more than this, all the labor and expense connected with long journeyings and a session of more than a fortnight would have been richly repaid.

SIAM.—Buddhism is the established religion in Siam; but here, as elsewhere, the name veils a mass of childish superstitions. The chief mission here has been the American Presbyterian, which began its work in 1840. Its operations are carried on mainly in the northern part—Laos. Some twenty years ago there was a severe persecution of the Christians; but, for some years past, opposition on the part of the government has completely died away. Education and medical work receive decided encouragement from the king and the high officials. All the missionaries seem to be full of hope.

NETHERLANDS, INDIA.—The Dutch possessions in Eastern Asia are so called by the Hollanders, though they have no connection with Hindustan. (They are part of *India extra Gangem*.) Until of late the Dutch authorities discountenanced missions, if they did not

actively oppose them. To this day religion is at a low ebb among the Dutch inhabitants of Eastern Asia, and the clergy are often avowedly rationalistic. But the missions have done much faithful work, and the blessing from on high has rested on them. We give some remarkable figures in a note.* We understand that the opposition of the authorities to missions has entirely ceased. They admit that the native Christians are visibly superior to the heathen (including Mohammedans) in industry, cleanliness and morality. The owners of plantations in Java prefer native Christian laborers to all others. Let it be observed that, though the Mohammedans are zealous in proselytizing, yet the conversions from Islam to Christianity have been very numerous, especially of late.

INDIA.†—In this great field the battle between the Gospel and heathenism becomes hotter every day: "All reports of religious affairs are growing in urgency and interest."‡ The next Decennial Missionary Conference takes place two years hence, and the proceedings may be expected to be of absorbing interest.

There are vast diversities between different parts of India. Even the languages spoken amount, according to the census report, to 106, and some have reckoned as many as 132. The diversities among the inhabitants are astonishingly great. To use Lord Dufferin's words: "At one extremity you have the naked, savage hill-man, with his stone weapons, his head-hunting, his polyandrous habits, and his childish superstitions; and at the other extremity you have the Europeanized native gentleman, with his refinement and polish, his literary culture, his Western philosophy, and his advanced political ideas."

Even a lifetime barely suffices to supply a full, comprehensive idea of India. We are, therefore, continually in danger of drawing too general conclusions from particular facts. And hence come such conflicts of opinion as to the state of things in India. Some already tell us they can hear the wailing cry that "great Pan is dead";§ while others declare that, as yet, he has received no serious wound. We, therefore, entreat the friends who pay a cold-weather visit to India, and then rush home to proclaim the conclusions they have reached, to specify the part of the Indian Continent which they have studied and think they understand. On the other hand, we must request the men who knew India ten or fifteen years ago to remem-

* Christians in Java (1873)..... 5,673

" " (1889)..... 11,329

" in Sumatra (1873)..... 2,500

" " (1889)..... 12,000

" in all Dutch India (1873)..... 168,672

" " (1889)..... 250,000 = an increase of 66 per cent. nearly.

These figures are given by Inspektor Schreiber, of Barmen.

† Many of the principles we state regarding missions in India will apply to missions generally. ‡ Last report of British and Foreign Bible Society, p. 184. § Ibid, p. 185.

ber that change now proceeds rapidly, even in what used to be called the "unchanging East."

The accessions to the Church of Christ in India continue to be chiefly drawn, as heretofore, from the races generally called aboriginal—such as the Kols, Santals, Garos, Khasias, etc. (as in Burma from among the Karens). It was high time that missions should exert themselves in behalf of these tribes; for, ere long, they would certainly have been merged in the general Hindu population; the absorption was steadily going on. We lately noticed an assertion by a high Indian official to the effect that Hinduism is gaining rather than losing ground. Quite true, in a sense. Uncivilized races are influenced by the civilized races near them; their vague demon worship gives way before the more definite Hindu mythology, and their marriage and funeral rites fall gradually under the control of the Brahmans. Races that live apart escape this influence in a great degree; but those that have intercourse with the Hindus become more or less Hinduized. True, they are not received into the Hindu community—they are not taken into caste; they are, so to speak, tied on to the great mass, not ingrafted into it. Other races, such as the Dhers, of Gujarat, or the Mhars and Mangs, of Maharashtra, no longer live apart from the Hindus; they are attached to the villages—permitted, not indeed to live in them, but around or near them. Among such races the progress of the Gospel is not much slower than among the more sequestered aborigines.

It is cheering to watch the steady elevation of these hitherto down-trodden races. The Brahmans, of course, sneer. Often have we heard them say, "We are too wary to swallow your bait, and so you go to those wretched outcasts." In truth, the missionary goes to all; but the proud Brahmans, as a rule, despise the message; while, in many cases, the poor and despised do not. And the reception of the truth raises and refines; the very expression of the countenance is changed. Then, when the children of converts are carefully taught and trained—and that this should be done is a most pressing, sacred duty—they compete, on no unequal terms, even with the intellectual Brahmans.

Thus the wrongs of ages are gradually becoming redressed; a social fabric, based on a new foundation, is slowly rising; and, by and by, the Christians will be not only the men of light, but the men of leading, too.

Among the middle and higher classes the visible progress of the Gospel, as shown in the number of baptisms, is much slower than among the races we have just referred to. Hitherto it has been very difficult to reach these classes except through schools and colleges. This is still true of India generally; but there are already exceptions to the rule, especially in the largest cities. If evangelistic addresses

were attentively listened to only when delivered in English, one might fear that the language, more than the meaning, formed the attraction; but earnest appeals in the vernacular, when the speaker wields it with any power, are also becoming acceptable. The change is immensely important. Educational missionaries ascribe it to the influence of Christian education, and we think they are right in doing so.

Attacks on educational missions continue to be made, as they have been for fifty years; but we see no new argument advanced. We suppose they will be repeated; but the missionaries will patiently toil on—aye, no kind of mission work is so toilsome as theirs, and assuredly it is not from a love of ease they take to it—and while they heartily rejoice in the extension of all kinds of missionary effort, they cannot, in faithfulness, give up their own. Education, both lower and higher, has become a necessity in India. Who is to give it? Government is disposed to withdraw more and more from its higher institutions, and (in a spirit which does it much honor) is expressing its belief that only those in which religious instruction is given can meet the necessities of India. Are Protestant missionaries to abandon the work?

Hoc Ithacus velit, et magno mercentur Atridæ. Nothing would delight the natives more; nothing would delight the Romanists more. The moulding of the higher thought of India would then be in the hands of these two classes. We hold that too much has been conceded already to the cry of “preaching, not teaching.” The Cathedral Mission College, in Calcutta, in connection with the Church Missionary Society, founded by Bishop Cotton, was given up in 1880, under the impression that there were needlessly many colleges in Calcutta; but the demand for higher education has greatly increased since then, and the missionaries of the Church Missionary Society regret the closing, and for this reason, among others, that they now cannot get into touch with the influential student class as they used to do when their college was in existence.

Some people talk of educational missions as if they were *merely* educational. Is there one such mission in all India? We believe not. People who criticise what they call “Dr. Duff’s system” should try to understand what that system was.

The fullest examination of this question with which we are acquainted is contained in the “Revised Special Report of the Foreign Missions Committee of the Church of Scotland on Educational Missions in India.” The document comprises 213 pages, and embodies the opinion of eighty-four persons, connected with various churches, who were deemed well qualified to pronounce an opinion on the important question proposed; and it shows that, after most patient and prolonged inquiry, the General Assembly of the Church resolved to maintain its educational efforts. The report deserves to be studied as a valuable repertory, not only of opinions, but of facts.

We read that when the apostle and his companions were tossed up and down in Adria, they "cast four anchors out of the stern and wished for the day." When some one rejoicingly pointed to the first streaks of dawn on the Eastern horizon, we wonder whether he received the chilling rebuke: "The dawn is nothing; we are waiting for the sunrise." But so speak many now. They do not believe in processes and preparations. They expect the sunrise immediately to follow midnight. Each of the higher religions of India covers as large an area as it did before; and many sorrowfully ask what impression, then, the Gospel is making on them. We reply that the Gospel never comes into real contact with heathenism without affecting it, and the influence exerted is in direct proportion to the completeness of the contact. The moral teachings of Christianity appeal to natural reason and conscience; they carry with them their own bright evidence, and are accepted without much delay. The deeper mysteries, such as the divinity and atoning sacrifice of Christ, are, it may be for a long time, vehemently opposed by many; nor need we wonder at this, seeing that "no man can call Jesus Lord but by the Holy Ghost." But when the Gospel is fully and faithfully proclaimed, it is never long proclaimed in vain. The truth is revealed to some; and these profess their faith, and, if need be, are prepared to suffer for it.

Now, in India, the higher religions are being shot through by the arrows of light; that is to say, the moral teachings—and much of the teaching regarding God contained in the Gospel is steadily penetrating the mind of heathenism. The professors of heathen religions may deny that they borrow from Christianity; they may not be aware that they do borrow, but that does not alter the fact. One of the most noteworthy proofs of what we now affirm is supplied by a statement lately made by the high priest of the chief division of the Bombay Zorastrians, to the effect that the attributes ascribed in the Avesta to Ahuramazda are the same as the Old Testament ascribes to Jehovah. The statement is far from correct; but the high priest honestly believed what he so strongly affirmed. The wish was father to the thought.

We need hardly dwell longer on this. Every student of church history will see in it only a repetition of what occurred during the first three centuries. Heathenism was then compelled by the presence of the Gospel to remodel itself. "Reformed heathenism adopted features borrowed from Christianity, and even grew to be an imitation of it."* It thought to save itself by so doing. But by and by, as the lamented Liddon expressed it: "Conversions came with a rush."

Our readers must have been surprised to hear of the late sugges-

* Uhlhorn "Conflict of Christianity with Heathenism," Bk. II., ch. 3.

tion, made by at least one man of influence, that the Bible be added to the Hindu sacred books. A very natural proposal, in the mouth of one who recognizes the steady onward march of Christianity, and would fain come to terms with it before it is too late. But the progress of the truth is still more fully proved by the alarm that is so widely professed and the vehement efforts to oppose it—Hindu tracts, Hindu preachers—these are now sent forth in great numbers; and the Gospel is mercilessly attacked. The large society called the “Arya Samaj,” gives in to Christianity so far that it surrenders polytheism, idol-worship, caste, and child-marriage, and permits the re-marriage of widows. It falls back on the Vedas as the sole authoritative scriptures, and, by torturing Sanskrit terms, it finds Christian and modern ideas in them. It is especially afraid of Christian schools. Its propagandism is zealous and increasing. “If we continue to sleep,” it cries, “our temples will soon be Christian churches.”

But it is in vain that the Arya Samaj has abandoned three-fourths of Hinduism in order to save the remainder. Christianity is, so to speak, in the air.* It affects all the religious thinking of India; and its influence is seen in the remarkable attempts at reform which are happily becoming so frequent. People may call these only social reforms; but in India what is social is also religious. The Rajputana chiefs, bolder than the British Government, have limited marriage expenses and fixed the minimum marriage age for men at 18, and for women at 14. This is a stupendous change; and it involves stupendous consequences. The persistent efforts to encourage the re-marriage of widows; the refusal of the barbers of Bombay to shave the heads of widows; the formation of a social reform association, which held its third annual meeting in December, 1889, where it was noted with interest that several Hindu ladies were present; these and similar movements are, to any one that knows the people of India, full of interest and promise; and, we repeat, that they are traceable, directly or indirectly, to the influence of Christianity. We spoke above of ideas changing; but there is also, though to a less extent, a change of institutions.

We have been speaking of Hindus. But the Mohammedans in India are also moving. Their antipathy to Western education is considerably mitigated. That enlightened man, Sir Synd Ahmad, tells us that his college at Alighar is flourishing. If so, Moslem bigotry is proportionally declining.† Meantime, the uneducated Mohammedans—note especially what has happened in the north at Peshawur—

* Since this was written, we find the same expression quoted in the Church Missionary Society Report. p. 172.

† A high Indian official, Sir Auckland Colvin, has said: “An Alighar college man has become synonymous with a man of liberal ideas, advanced education and independent character.” We have seen this college. We have observed that its alumni are Mohammedan in little more than name.

are as greatly terrified at the progress of Christianity as is the Arya Samaj among the Hindus. Zenana mission teachers are objects of especial dread to Mohammedans, as well as to Hindus. Let our sisters thankfully and strenuously persevere; their work is telling greatly.

[*To be continued.*]

THE Church of God cripples all her mission boards and mission work by a selfish withholding of money for the Lord's cause, and then wonders at the slow progress of missions in fields where retrenchment makes all advance impossible. This absurd contradiction reminds us of the wars of Arminius (Hermann), Prince of Cherusci (16 B. C.—16 A. D.) The Germans bored holes in the tongues of the Roman lawyers and judges, and then said, "*Now, rattle away!*"

ONE of the McAll workers in Paris was very much affected at finding a poor working woman, already in a dying condition, who had strayed into one of the *salles* and there for the first time heard of Christ as the Good Shepherd of souls. She was trying to recall and put together in an intelligible shape the few hints she had picked up at that meeting, mere fragments of gospel truth, and when she found one at her bedside who could give her the whole truth about this great Saviour her joy was so great that she forgot even the agonies of dying! And yet there are literally millions of souls in France hungering for just such a Gospel.

MATERIALISM, like other forms of infidelity, has a basis of *insincerity*. At a meeting in Liverpool an evangelist publicly said: "I do not believe there is an honest man in the world who really believes that we are all simply matter and go out of existence at death. If there is a real materialist in this audience I would like to see him." A man rose up and shouted: "*Well, here is one.*" "Come up here," said the evangelist, "I want all these people to see a man whose mother died like a dog, and that was the end of her." "You are a liar," shouted the man, "she was one of the best women that ever lived, and *she's in heaven to-day!*" The fellow was fairly caught in his own trap. He quite forgot for the moment his own creed!

THE efforts of churches which are not evangelical and which lack all true missionary spirit to found mission enterprises, simply to appear aggressive and seem abreast of other professed believers—in other words, to save themselves the humiliation of a significant contrast—have always ended in disastrous failure. Often, instead of Christianizing the heathen, they themselves become heathenized. Those impulsive spurts in the direction of missions remind us of a significant phrase in the psalms, in which, referring to the triumphant passage of Israel over the Red Sea, the sacred writer adds, "*which the Egyptians, assaying to do, were drowned!*"

A CONDENSED SKETCH OF THE MISSION OF THE AMERICAN BOARD IN NORTH CHINA.

HENRY BLODGETT, D.D.

The history of the North China Mission is closely connected with that of the Shanghai Mission, and through that with the history of the Canton Mission, the first of the American Board, and of the American churches in China.

Mr. Bridgman, the first American missionary to China, arrived in Canton in the year 1830, twenty-three years after Dr. Morrison, the first Protestant missionary to this empire. In 1847 Mr. Bridgman went to Shanghai as a delegate of his missionary brethren to assist in the translation of the Bible. This resulted in his permanent residence in that city, where he died in the year 1861. The translation made by Messrs. Bridgman and Culbertson into the written language of China is still in use, while the twenty volumes of the Chinese Repository, edited by Dr. Bridgman, remain as an invaluable thesaurus of matters relating to China and the far East.

In the year 1854 Messrs. Aitchison and Blodgett were sent out by the Board to join Dr. Bridgman at Shanghai, thus forming the Shanghai Mission. Mr. Macy joined the mission in 1858, making the fourth ordained missionary.

During the years in which the mission was continued at Shanghai, Dr. Bridgman was engaged in translating, also taking the pastoral care of the church connected with the boarding-school of girls, under the charge of Mrs. Bridgman. The three younger members of the mission were engaged in the usual work of teaching and preaching, as they were able, both in the city and the outlying country.

The rule established soon after the opening of the "Five Ports," of twenty-four hours absence only, from one of the ports, was soon broken at Shanghai, and before long became a dead letter. Missionaries made frequent tours into the interior. In the autumn of 1858 Messrs. Aitchison and Burdon (now Bishop Burdon of Hong-Kong), after many journeys in the country together, took up their residence at Ping Hoo, a city of 100,000 inhabitants, seventy miles southwest of Shanghai. Here Mr. Aitchison remained for the winter, but returned at length to Shanghai in hope of commencing a mission in the north of China.

Such a movement seemed very desirable both to the Board, and to the members of the mission. Shanghai being the northernmost of the five ports then opened, various European and American Societies had designated their missionaries to this city, so that, before the opening of China in 1860, more than thirty laborers, representing as many as ten or eleven bodies of Christians in different countries were congregated there waiting for restrictions to be removed as a signal for advance to all parts of China.

The year 1859 was one of sore trial to the Shanghai Mission. Mr. Macy died in April; Mr. Aitchison accepted in June a place offered him in the American Embassy, then about to proceed to Peking, in the hope that it might result in fixing his residence in the Northern Capital. He had only been eight days in Peking when he was taken ill, and after eleven days of suffering, died August 15th *en route* to the seaboard. He was buried in the Gulf of Chihli. In the autumn of the same year Mrs. Blodget was compelled by failure of health to return to the United States.

In the following spring, 1860, Mr. Blodget for a like reason was forced to quit Shanghai. He went first to Japan, and, after two months at Kanagawa, embarked on a British transport, bound for Taku to join the fleet about to rendezvous at that place. The ship arrived at her destination August 19th, just one year from the time, when, near the same spot, Mr. Aitchison was lowered to his watery grave.

A few days after her arrival the Taku Forts were taken, and in a short time all North China was open to the missionary and the merchant. Tientsin became an *entrepot* of foreign trade, and Peking the place of residence of the ministers of the various treaty powers of the West.

Early in September, of this year, Mr. Blodget landed in Taku, and on the 8th of November took up his residence in the city of Tientsin, being at that time and during the following winter the only Protestant missionary in this newly opened province.

The city was then garrisoned by the allied English and French forces. A lodgment was readily obtained in the barracks of the British soldiers, and Christian work was commenced at once, both among the soldiers and the thronging multitudes of Chinese, who received with great friendliness the newly arrived missionary.

In April of the following year, 1861, Mr. Blodget had the happiness of welcoming to this field the Rev. J. Innocent, of the English Methodist Mission, and in May the Rev. J. Edkins (now Dr. Edkins), of the London Mission.

A journey to Peking in the month of May showed how entirely the country was open to travel, and to Christian effort; nor was any objection offered to passing about freely within the walls of the capital, even to those in no way connected with the legations.

During this month a chapel and houses for residence were rented within the city of Tientsin, and the Sabbath services were removed from the temple court, in which they had been held, to this place. Blind Chang, the first convert, was baptized in June, 1861. He was a weak man in humble life, but there is hope that he died a Christian.

Several journeys were undertaken, in this and the following year, for the exploration of this new field, as also for direct missionary effort. These journeys extended to Teh-chen, in Shantung, on the

South; to Pao Ting-fu, the capital of Chihli; to Tai Yuan-fu, Ta T'ung-fu, in Shansi; to Chang Chia K'eu (or Kalgan), on the Northwest; also to T'ung Cheu and other cities east of Peking.

The Rev. J. Doolittle, of Fuhchau, spent the winter of 1862 and 1863 in Tientsin assisting in the work of the mission. Mr. Blodget spent the greater part of the winter in Peking, but returned to Tientsin in view of the departure of Mr. Doolittle for Fuhchau. The mission was reinforced in 1863 by the arrival of the Rev. C. A. Stanley in March, and the Rev. L. D. Chapin in May. They took up their residence within the city walls, in houses which had been purchased the previous autumn through the aid of the late Dr. S. W. Williams. Subsequently, on the ground of health, the residence of the missionaries was changed to the settlement, southeast of the city.

The principal labors of the missionaries have been in preaching the Gospel, and in the distribution of Christian books, both in the city and in the country. A day-school of boys has generally been maintained, and at times a few boarders have been taken in and cared for. The project of a higher institution of learning at Tientsin, in which the English language should be taught, has often been before the mission, and has met with much favor.

The work of this station received a great impulse in the years following the famine of 1877. At that time the missionaries, furnished with funds to the amount of \$10,000, more or less, by the liberality of Christian nations, threw themselves unreservedly into the work of famine relief, in which they were assisted also by members of the station at T'ungcheu. Their principal labors were in the region of P'ang Chuang, the central place of their work in Shantung. Multitudes of the starving people were relieved in their distress. In this and the following years the missionaries found open doors and open hearts to the preaching of the Gospel. Several hundreds turned to the Saviour. The church was greatly enlarged, and a new station at P'ang Chuang was the result. The life of Mr. Smith, at one time greatly endangered by famine fever, was spared, and his labors are continued at this new station.

The importance of Tientsin as the port of entrance, not only for Northern and Western Shantung, but also for Northern Ho Nan, for Shansi, Chihli, and inner Mongolia cannot be overestimated.

The station at Peking was formed in 1864. Though frequent visits had been made to this city by Mr. Blodget since May, 1861, it was not until February, 1864, that he took up his permanent residence here. Through the timely assistance of Dr. Williams, the present mission premises were purchased in March, and a chapel was opened in one of the rear buildings almost immediately for public preaching. This was a new departure for Peking, and one which attracted crowds of curious listeners.

The premises had been purchased from the Chinese for the Society for the Propagation of the Gospel; but that Society, being cramped by its own laws, was unable to take them over, and allowed this advantageous location to pass into the hands of the American Board.

On July 1st, Mrs. Bridgman arrived in Peking, having left New York when only partially recovered from a dangerous accident, and narrowly escaped the Alabama on the way. Mrs. Bridgman at once set herself to establish a girls' boarding-school, which has been continued ever since that time, and is now known as the "Bridgman School." She also gave to the Board the entire sum which had been expended for houses, lands and school buildings, amounting to not less than \$5,000. In 1868 she left Peking, broken down in health, and spent the remainder of her days in Shanghai, where she died, in 1871. While in Shanghai, though in feeble health, she laid the foundations of a boarding-school for girls, and a dispensary, which, by her will, have passed into the hands of the Woman's Union Mission of New York.

The mission force in Peking was increased in November, 1864, by the arrival of the Rev. J. T. Gulick and Mrs. Gulick; and again, in August, 1865, by the arrival of the Rev. C. Goodrich and Mrs. Goodrich. A month before their arrival, in the early part of July, Mr. and Mrs. Gulick left Peking for Kalgan, to open a mission station in that city. The next reinforcement was by the coming of Mr. and Mrs. P. R. Hunt and Miss M. H. Porter, in 1868.

Miss Porter very soon took charge of the Bridgman School; Miss Chapin joined her in 1872. Under the efficient management of these ladies, and of Miss Haven, who arrived in 1879, this school has maintained a high character, and has been of the greatest service in training up young women suitable for wives for the native helpers, able also to take some part in Christian work. This school has formed the nucleus for efforts for women, both in the city and in the country.

Mr. Hunt after twenty-seven years of service in India, came to Peking with the enthusiasm of youth to establish a mission press, and also to take charge of the financial affairs of the Mission. The press he established in 1869. It was at the time, and still remains, the only press of Protestant missions in North China. The money used for this purpose was supplied by the indemnity fund received from the Chinese Government after the burning of the mission press in Canton in 1858, and was originally given to the Board by the Bleeker Street Church, in New York, for the establishment of that press. Mr. Hunt was a skillful printer. Work done by him was well done, whether in the establishment of the press, or in printing the books which issued from it.

During the nineteen years in which Mr. Hunt and Mr. Noble, who succeeded him, had charge of the press, there were printed on it, for

the American Bible Society, the version of the New Testament, in Mandarin, prepared by the Peking Committee, that of the Old Testament, also in the Mandarin, prepared by Bishop Schereschewsky, the Psalms and various portions of the New Testament; for the Russian Ecclesiastical Mission, the four Gospels, with notes on the same; for the Church Mission Society, the book of Common Prayer; a series of Sabbath-school lesson papers and other works, for the North China Tract Society; a treatise on theology by Mr. Sheffield; several editions of a hymn book by Messrs. Blodget and Goodrich; a geography by Rev. L. D. Chapin; a smaller work on geography by Rev. L. W. Pilcher; a treatise on physiology by Dr. Porter; tracts and books by Miss M. H. Porter and Miss M. E. Andrews, and, in addition, a considerable list of tracts and books not here enumerated. From the first this press has done a select work for local convenience—rather a large work for distant parts of China.

In commencing chapel preaching in Peking Mr. Blodget was assisted by the late Rev. W. C. Burns, whose memory is still fragrant in the minds of some who heard the Gospel at that time. Subsequently Messrs. Goodrich, Holcombe and Roberts, each during the time of his connection with this station, labored in evangelistic work, both in the city and in the country. These are now succeeded by Messrs. Ament and Aiken. A good degree of success has attended these efforts, and frequent accessions in the city and at the country stations indicate a constant growth in the membership of the church.

The boys' boarding-school in this station was discontinued in 1869. Two day-schools for boys have usually been maintained in the city, and at present there is one day-school in the country. There is also a day-school for girls in the city.

Perhaps there is no large city in Europe, or even in the whole world, more open to every sort of evangelistic and educational labor, and to all the eleemosynary institutions of the Christian church than is Peking at the present time.

The Kalgan station was opened by Rev. and Mrs. J. T. Gulick in the summer of 1865. Great difficulties were encountered in the early days of this station in renting houses and procuring suitable places for mission work. In the end unwearied patience, combined with great skill and prudence and unbounded charity in caring for the sick and needy, secured the desired result.

This station was reinforced in 1867 by the arrival of Mr. and Mrs. Williams, in 1868 of Mr. Thompson, in 1870 of Miss Diamant, and subsequently, after Mr. and Mrs. Gulick had left for Japan, by Mr. and Mrs. Sprague, and Mr. and Mrs. Roberts and Miss Dr. Murdock.

Healing the sick and a boys' day-school were from the first carried on jointly with evangelistic work at this station. After the coming of Dr. Murdock, a hospital and a dispensary, including an opium re-

fuge, were opened. A girls' boarding-school was established by Mrs. Williams, which is now under the charge of Miss Diamant. The buildings for the school were erected largely by funds contributed by one of the mission families.

The Yu Cheu Valley, seventy miles southwest of Kalgan, has hitherto been the most fruitful part of this field, and in the city of Yu Cheu it is now proposed to establish a new station. Kalgan and Yu Cheu are solely in the charge of missionaries of the American Board. Other societies are not likely to enter this field.

Kalgan is located at a pass in the great wall. It has an outlook upon the rolling pasture lands of Mongolia. The roving Mongols are often seen in the streets of the city, and pass through in numbers on their way to Peking, or in their pilgrimages to Wu T'ai in Shansi. The missionaries have often proposed labor for these sons of the desert, and something has been done among them. One convert to the Christian faith has been baptized in Kalgan. It has been suggested that one missionary should devote himself to this work.

The station at T'ungcho was opened by the Rev. L. D. Chapin in 1867. No serious difficulty was experienced in securing residences. The people in T'ungcho have from the first been friendly to the missionaries. The station was reinforced in 1868 by the arrival of Miss Andrews, and in 1869 of Mr. and Mrs. Sheffield; Miss Evans reached T'ungcho in 1872; Mr. and Mrs. Goodrich, after their return from the United States in 1872 spent a year at Yu Cheu, and thence removed the following year to T'ungcho. Dr. Holbrook arrived in 1881, Mr. and Mrs. Beach in 1883, Dr. and Mrs. Ingram in 1887, and Miss Miner in 1888.

The boarding-school for boys, early established by Mr. Chapin, has been enlarged, and expanded by the efforts of Mr. Sheffield and others, so that it has now become the Mission High School. To this pupils are sent from all the stations of the mission to go through with a thorough course of study, in the hope that many of them will enter the Christian ministry, and that all will become helpful in one way or another to the cause of Christ.

The course of study embraces a thorough knowledge of the Chinese classics, learning to compose in the written language, a familiar acquaintance with the Bible, including the study of Bible history and geography, and the committing to memory of quite a number of the books of the New Testament, also some of the more important branches of general knowledge and Western science, such as geography, mental and written arithmetic, algebra, geometry, chemistry, mechanics, physiology, geology and astronomy. It is designed to extend the course and introduce higher branches as fast as the needs of the school and the circumstances of the mission make it expedient. The high school is to become the college.

Connected with this high school is the theological seminary of the mission, designed for those who are preparing to enter the ministry. Here the various departments of exegesis, systematic theology, church history, sacred rhetoric and the pastoral charge are attended to, so far as the attainments of the students and the circumstances of the case will allow. A great and an increasing amount of medical work has been done at this station from the first.

Through the energetic labors of Dr. Holbrook a hospital and dispensary were opened, the work in which is now vigorously carried forward by Dr. Ingram. Dispensaries are also opened at two country stations not remote from T'ungcho. It is proposed that medical instruction shall be given to some of the students at this station.

General evangelization, both in the city and, to some extent, in the country, has been carried forward at this station, in connection with the work of teaching, with hopeful results.

T'ungcho is the port of Peking, twelve miles distant from that city, with which it is soon to be connected by rail. Its accessibility by water and its abundant accommodations have made it to be chosen as the place for the annual gatherings of the mission.

The station at Pao Ting fu was opened by Mr. Pierson in 1873. At no other place has so great difficulty been experienced in obtaining suitable residences for mission families. For more than a year Mr. Pierson lived in a Chinese inn, and until the present time he has occupied rented houses in a crowded part of the city. It is only within two years that the desired plot of ground has been purchased, in the southern suburb, upon which buildings have been erected to accommodate one or two families. Happily there has been no collision with the authorities or with the people. By uniform kindness and prudent management all causes of offense have been avoided.

Here, as in Kalgan and T'ungcho, medical aid, though administered by unprofessional hands, has from the first been a most potent agency in removing prejudice and opening the hearts of the Chinese. After the arrival of Dr. Peck, in 1880, this branch of the work fell to his care. Large numbers of patients flocked to his hospital and dispensary from the city and the surrounding region of country. Under the care of Dr. Merritt, who arrived in 1886, this useful work is still continued.

A school for boys, and one also for girls, in each of which there have been some boarding pupils, have been maintained at this station. Work for women has been carried forward by Mrs. Pierson and Miss Pierson. Colporteurs under the direction of Mr. Pierson have labored extensively in all that part of the province.

Pao Ting fu, as being the provincial capital, is a place of much political importance. Its situation at the head of river navigation renders it a commercial emporium for grain, salt and various kinds of

merchandise. All missionaries for Shansi pass through Pao Ting fu. This is the highway for officials passing from the capital to the south-western provinces of the empire. The place is well chosen as an important and convenient centre for missionary labor.

The station at P'ang Chuang was the outgrowth of the work at Tientsin. Mr. Hou, a man whose name is held in loving remembrance by the Christians of that region, heard the Gospel in P'ang Chuang from a native helper, and went himself to Tientsin to learn more of this new way. In the Gospel he found the truth for which he had elsewhere sought in vain, and was baptized in 1872.* "Within a few years he became himself a helper, his house the headquarters of the missionaries at every visit, as well as the centre of the famine relief work, and his village was afterwards chosen as the residence of missionaries designated to the Shantung station of the American Board. From the year 1872 the work in this region gradually expanded until, at the end of 1877, the annual additions brought the membership up to forty-three, representing twelve different villages." Then followed the long to be remembered famine of 1877, and the famine relief, and the subsequent enlargement of the church, in view of which the mission resolved, in 1880, to open a new station at P'ang Chuang.

It has been usual in China, in all the missions, to locate missionaries in large and important towns and cities. P'ang Chuang is almost, if not quite, the only case of a mission station established in a rural district quite away from any city or great mart of trade. Yet the missionaries here have a great work on their hands. They are in the midst of a very populous region of country, so that within a radius of six miles there are approximately 150 villages and hamlets, containing 60,000 inhabitants. In more than sixty of these villages they already have church members, and the lines of their efforts are constantly reaching out into the outlying villages, towns and cities which are not distant from their central station.

The fact is, moreover, to be remembered, in considering the location of this station, that in China the reverse is true of that which took place in the Roman Empire. There the villagers, or *pagani*, were the last to embrace the Christian faith. In China they are the first.

The greatest success of Christian missions in China have been thus far among the country people. Not only are they more simple-minded, but they have also less to fear in becoming Christians from loss of wealth or position, or of the means of earning their daily bread. The most independent man in China is the small farmer, who owns a few acres of land, and by daily toil earns his daily bread.

After some delay in the purchase of land and erecting houses, and

* "Sketches of a Country Parish," by Rev. A. H. Smith.

further delay, occasioned by the opposition of a recusant magistrate, happily overcome by the friendly aid of the United States officials, the missionaries took up their abode in P'ang Chuang, in 1882, with a most cordial reception, and lively demonstrations of affection and gratitude on the part of the people. These kindly feelings have continued, for the most part until the present time.

The labors of this station at the present time are the oversight and instruction of the native helpers, the care of the churches and day-schools, teaching the scriptures to men and women, and the wider range of evangelistic work. There is daily preaching to the dispensary patients, and regular preaching both at the central station and at the six outstations.

The medical work begun by Dr. Porter, and now carried forward by Dr. Peck, has been as in other parts of China, of the greatest value to the Christian name. The hospital, established largely through a gift of the late Dr. Williams, bears the name of this early missionary of the Board, and devoted friend of the Chinese. Its fame has extended to regions far and near, and brings to the village of P'ang Chuang patients from all grades of society, some of whom have come hundreds of miles, and even from other provinces, to be healed of their diseases.

A commodious and tasteful chapel has been erected at this central station wholly by the offerings of members of the church, and of other churches in the mission without any assistance from the funds of the Board. Some of the outstations, stimulated by this example, are now moving in the same direction.

The field of labor set before the missionaries at P'ang Chuang is immense. Fifteen miles north is the city of Têh Cheu, with its surrounding towns and villages. The southern part of the province of Chihli, the northwestern part of Shantung, and the northern part of Ho-nan, all densely populated and covered with walled cities, towns, villages and hamlets, are easily accessible from this central station, and all invite the labors of Christian missions.

One step forward into this unoccupied region was taken in 1886, by the occupation of Lin Ching, a Department city forty miles southwest of P'ang Chuang, by the Rev. F. M. Chapin. The following year premises were purchased for mission residences, and, in 1888, Messrs. Chapin and Perkins removed their families to this new station. A kindly reception to the missionaries has been given by the people. The medical work of Mr. Atwood, who labored at this station for a time, and later by Mr. and Mrs. Perkins, has been, as elsewhere, most helpful to the evangelistic work. Should the day ever come when the Chinese are as eager for the Gospel as they now are for the medicines of the foreign physician, the conversion of the Chinese will be at hand.

The mission in North China is of recent origin, but it has been abundantly blessed of God. After more than thirty years of labor in Canton the American Board had but one station and several tens of converts. This was in the early stages of the China missions. In North China the Lord has given us in twenty-eight years five stations in the most important cities of Chihli, two stations in the western part of Shantung, and in these seven stations more than 1,000 converts. The work laid upon the mission is great. The encouragements to its performance are also great. The outlook for the future is full of promise. If the mission and its supporters go forward in humble trust in the ever present Saviour and in patient endurance of labor and trial, they will have the honor of being used by God, with other branches of His Church, to establish the Kingdom of Christ in these populous and powerful regions of China, into which in His providence they were the first among Protestant missions to enter.

A PRIEST, finding a young Irish lad in his parish in possession of a Bible, attempted to take it from him on the plea that it was the prerogative of the spiritual father to feed his spiritual babes with "the sincere milk of the Word." "Your riverence," replied the lad, "I would rather *kape the cow* myself."

A CLERICAL wag says that where denominational and sectarian feeling gets the upper hand in a community, even the church bells become intolerant and get a sectarian twang in the ears of the people. The Presbyterian bell seems to peal out, "Or-tho-doxy—orthodoxy!" the Episcopalian, "Con-fir-ma-tion—confirmation!" the Methodist, "Come to the al-tar—come to the altar!" the Congregationalist, "Inde-pend-ence—independence!" and the Baptist, "Want to be dipped—want to be dipped!"

THE Island of Sumbawa (Sunda series) has the Tomboro volcano on the north side. In 1815 was a terrific convulsion lasting over three months. The sound was heard 1,000 miles off at Sumatra; the sky was dark with ashes at Java, and the sea covered with them to a depth of two feet for many miles. Awful whirlwinds swept over the land and sea, and out of 12,000 persons only 26 survived.

And yet, even such distress and desolation imperfectly represents, as in a figure, the awful destruction carried to body and soul by the prevalence of heathenism and paganism. Vice is deified and cruelty enthroned. Read Alexander Mackay's just-published memoirs, and get a glimpse of the atrocious cruelties of heathenism. It reminds us of Java's *Valley of Death*, half a mile in circuit, where the prevalence of carbonic acid gas makes impossible the survival of either animal or plant life. The *Museo Borbonico*, at Naples, suggests that Pompeii lay in such a valley.

BUDDHISM AND CHRISTIANITY—A CRUSADE WHICH MUST BE MET.

BY F. F. ELLINWOOD, D.D.

On the 9th of November *The New York Herald* published an article of four columns and a half, over the signature of Baron Hardon Hickey, a professed Buddhist and missionary chosen to promulgate Buddhist doctrines in the United States. To an interviewer of another paper Baron Hickey has expressed the belief that America is a peculiarly favorable field for the spread of Oriental doctrines.

The design of the article referred to, which was plausible and rather ably written, was to prove that the history and doctrines of the early Christianity were largely borrowed from Buddhist sources. A reply which was sent to *The Herald* was refused admission to its columns, but inasmuch as this crusade is being waged in all parts of the United States where it ought to be met by the defenders of the Christian faith, that reply is herewith given in the columns of *THE MISSIONARY REVIEW*. While well-established Christians and friends of missions are not to be disturbed by such assailments as those of Baron Hickey, it is to be remembered that there is a vast borderland lying between the Christian church and the infidel associations of the country, and that it embraces millions of people, especially of the young, and so long as our weapons of defense are so numerous and so potential, it is not wise to leave this broad, neutral territory to the mercy of the enemy. The fact that many of the most influential and extensively circulated of our secular papers discriminate in favor of skepticism and irreligion, as being more sensational, renders it all the more necessary that the Christian church should be alert, and that through every legitimate avenue, the clear and convincing truth of Christianity should be as widely circulated as are the manifold errors of our time.

The assumption that Christ became a follower of Buddha is not new. There lies before me, a *Buddhist Catechism*, by Subhadra, which makes the same allegation. It declares that "the fundamental tenets and the personal character of the founder of Christianity are of Buddhist origin"; that "Jesus was an Arahāt and attained Nirvana." Hardon Hickey goes farther and calls him the Maitreyeh whom Buddha predicted. There are a few truths mingled with Baron Hickey's statements which should be distinguished from his erroneous conclusions. It is true that a limited intercourse was established between India and Greece by the conquests of Alexander, 327 B.C. A few references to Indian customs are found in Strabo, Arrian and Pliny, but it is the wildest assumption to claim that an influence which was so faint even in the great commercial marts, reached and moulded the peasant population of a Judean village, or that the influence was distinctively Buddhistic.

Again it is true that asceticism prevailed throughout the East; but that the fasting of Christ was borrowed from Buddhism is absurd. Moses fasted forty days in Sinai centuries before Buddha was born. Besides, Indian asceticism belonged to Brahmanism and not to the Buddha. It was, indeed, practised by the Essenes, as it was also by the ancient Druids, the Peruvians, the Mexicans, and even the Hot-tentots. Among the Jews there was an ascetic school of prophets at Gilgal centuries before Buddha's time.

The field of controversy on which Baron Hickey draws his sword has been fought over for the last hundred years, and the parallels which he presents have been exploded over and over again. A century ago Lieutenant Wilford espoused the theory that the entire civilization of Egypt, Palestine, Greece and Rome, including Christianity, had come from India. He importuned the pundits to search for manuscripts, and for a consideration they met the demand. He filled the magazines of Europe with his discoveries. But at last he was constrained to confess publicly that he had been the dupe of Brahman fraud.

A Frenchman by the name of Jacolliot has made a similar attempt in our own time, aiming to show that the life of Christ was a plagiarism upon the story of the Hindu Krishna. He, too, collected manuscripts and translated them; but Professor Max Müller has honey-combed his pompous displays of Oriental learning, and remanded him to the same category of dupes with Lieutenant Wilford. In volume V. of "Chips from a German Workshop," he says: "Much of the so-called Sanskrit is not Sanskrit at all, and Jacolliot's ancient Vedic quotations are not Vedic and not ancient; they simply belong to the last half of the nineteenth century."

Agnes Porphry adopted the same tactics, alleging that many things in the life of Christ had been anticipated by Pythagoras; and Julia Domna, wife of Severus, prompted Philostratus to work up a life of Apollonius of Tyana, which should match the history of Christ. (Uhlhorn's "Conflict," etc.) The very latest charge of plagiarism against Christianity has recently been made by the Aryas of India, who allege that the Westminster catechism has stolen its doctrinal statements from them.

Baron Hickey leaves us a little in doubt as to whether the copying from Buddha is charged upon Christ and his immediate disciples or upon the "creed-mongers of Alexandria" at a later day, or whether all were concerned in the fraud. He thinks that there is no doubt that Christ studied Buddhism and became a disciple, and that Buddhist influence widely prevailed in Palestine. This implies that the Gospel history was in the outset strongly colored by the Buddhist narrative, and that Christ Himself adapted the events of His life to the Buddhist story. The emphasis, however, is put upon the plagi-

arism of the Alexandrine "creed-mongers." In replying as briefly as possible to Baron Hickey, I shall endeavor to cover all these implications :

In strong contrast with these cheap assertions of Alexandrine corruption and plagiarism is the frank admission of such keen critics as Renan, Weiss, Volkmar, Schenkeland Hitzig, that the Gospel story as we have it was written during a generation in which some of the companions of Jesus still lived. Renan says of Mark's Gospel that "it is full of minute observations, coming, doubtless, from an eye-witness," and he asserts that Matthew, Mark and Luke were written "in substantially their present form by the men whose names they bear." These Gospels were the work of men who knew Jesus; Matthew was one of the twelve; John, in his Epistle, speaks of himself as an eye-witness. They were written in a historic age and were open to challenge. They were nowhere contradicted in contemporary history; they fit their environment and their age.

How is it with the authenticity of Buddhist literature? Oldenberg says: "For the *when* of things men of India have never had a proper organ;" and Max Muller declares to the same effect that "the idea of a faithful, literal translation seems altogether foreign to Oriental minds." He also informs us that there is not a single manuscript relating to Buddhism which is a thousand years old, and scarcely one that can claim five hundred years. For centuries after Gautama's time nothing was written; all was transmitted by word of mouth. Buddhists themselves say that Pali canonical texts were written about 88 B.C.

Any fair comparison of the two histories should confine itself to the writings which are regarded as canonical and whose dates can be fixed. No more importance should be attached to the later Buddhist legends than to the "Apocryphal Gospels," or to the absurd "Christian Legends," which appeared in the middle ages. The Buddhist canon was adopted by the council of Patna, 242 B.C. The legends which Baron Hickey compares with the canonical story of Christ are not included in that canon, or, at most, very few of them. They are drawn from certain poetical books written much later, and holding about the same relation to the Buddhist canon that the "Paradise Lost" and "Paradise Regained," of Milton, bear to the Scriptures of the Old and New Testaments. Who would think of quoting "Paradise Lost" in any sober comparison of Biblical truth with the teachings of other religions?

Even the canonical literature, that which is supposed to contain the true history and teachings of Buddha, is far from authoritative, owing to the acknowledged habit—acknowledged even by the author of the Dhammapada—of adding commentaries, notes, etc., to original teachings. Not only was this common among Buddhist writers, but

even more surprising liberties were taken with the narrative. For example, the legend describing Buddha's leave-taking of his harem is clearly borrowed from an earlier story of Yasa, a wealthy young householder of Benares, who, becoming disgusted with his harem, left his sleeping dancing girls, and fled to the Buddha for instruction. Davids and Oldenberg, in translating this legend from the "Maha-vagga," say, in a note: "A well-known incident in the life of Buddha has evidently been shaped after the model of this story," and they declare that "*nowhere in the Pali Pitakas is this scene of Buddha's leave-taking mentioned.*"

As another evidence of the way in which fact and fiction have been mixed and manipulated for a purpose, one of the legends, which has often been presented as a parallel to the story of Christ, represents the Buddha as repelling the temptation of Mara by quoting texts of "scripture," and the scripture referred to was the Dhammapada. The blunder here is amusing; first, because the Dhammapada was compiled hundreds of years after Buddha's time, and second, there were no "scriptures" in Buddha's time, for nothing was written till two or three centuries later; and third, Buddha is made to quote his own subsequent teachings, for the Dhammapada claims to consist of the sacred words of the "enlightened one." Most of the legends of Buddhism were wholly written after the beginning of the Christian era, and it cannot be shown that any were written in their present form until two or three centuries of that era had elapsed. T. Rhys Davids says of the "Lalita Vistara," which contains a very large proportion of them, that "there is no real proof that it existed in its present form before the year 600 A.D." The "Romantic Legend" cannot be traced farther back than the third century A.D. Oldenberg says, "No biography of Buddha has come down to us from ancient times, from the age of the Pali texts, and we can safely say that no such biography was in existence then." Beal declares that the Buddhist legend as found in the various epics of Nepal, Thibet and China, "is not framed after any Indian model (of any date), but is to be found worked out, so to speak, among Northern peoples, who were ignorant of, or indifferent to, the pedantic stories of the Brahmins. In the Southern and primitive records the terms of the legend are wanting. *Buddha is not born of a royal family; he is not tempted before his enlightenment; he works no miracles, and he is not a Universal Saviour.*"

The chances are decidedly that if any borrowing has been done it was on the side of Buddhism. Mr. Hickey's assertion that 30,000 Buddhist monks from Alexandria once visited Ceylon (and he gives this not as a legend but as a historic fact) is absurd on the face of it; but that a Christian colony settled in Malabar at a very early day is attested by the presence of thousands of their followers even to this day.

Christianity has always been restrictive and opposed to admixtures with other systems. It repelled the Neo-Platonism of the "creed-mongers" of Alexandria (they borrowed from Plato, not from Buddha), and it fought for two or three centuries against Gnosticism, Manichaeism and similar heresies; and the assumption, in the face of all this, that the Christian Church went out of its way to copy Indian Buddhism, must be due either to gross ignorance or to reckless misrepresentation.

On the other hand, it is in accordance with the very genius of Buddhism to borrow. It has absorbed every indigenous superstition, and entered into partnership with every local religious system from the Devil worship of Burmah and Ceylon to the Taouism of China and the Shintoo of Japan.

In its long-continued contact with Christianity it has changed from the original atheism of Gautama to various forms of theism, and in some of its sects, at least, from a staunch insistence on self-help alone to an out-and-out doctrine of salvation by faith. This is true of the Shin and Yodo sects of Japan. From recognizing no God at all at first, Buddhism had, by the seventh century A.D., a veritable trinity with attributes resembling those of the Triune God of the Christians, and by the tenth century it had five trinities with one Supreme Adi-Buddha over them all. Each reader must judge whether these late interpolations of the system were borrowed from the New Testament Trinity which had been proclaimed through all the East many centuries before.

Buddhism is still absorbing various elements through the aid of its various apologists. Sir Edwin Arnold has greatly added to the force of its legends by the Christian phrases and Christian conceptions which he has read into them. Toward the close of the "Light of Asia" he also introduces into the Buddha's sermon at Kapilavostu the teachings of Herbert Spencer and others of our own time.

Even the "analogies" of the Buddhist legends, as a late apologist calls them, are undergoing a rapid development. Professor Seydel was ingenious enough, with the help of fact and fancy, to make out fifty-one "parallels" to the Gospel history; Baron Hickey has up to date "one hundred." Doubtless still more are to follow.

In discussing the specific charge of copying Buddhist legends in the Gospel narratives, we are met at the threshold by insurmountable improbabilities. To any one who understands the spirit of Judaism and its attitude toward heathenism of all kinds, it is simply inconceivable that the Christian disciples, whose aim it was to propagate the faith of their Master in a Jewish community, should have borrowed old Indian legends, which, by the very terms of Baron Hickey's supposition, must have been widely known as such. And our Buddhist friends must admit that it is a little strange that the

Scribes and Pharisees who were intelligent, and as alert as they were bitter, should never have exposed this transparent plagiarism. The great concern of the Apostles was to prove to Jews and Gentiles that Jesus was the Christ of Old Testament prophecy. The whole drift of their preaching and their epistles went to show that the Gospel history rested squarely and uncompromisingly on a Jewish basis. Peter and John, Stephen and Paul constantly "reasoned with the Jews out of their own Scriptures." How unspeakably absurd is the notion that they were trying to palm off on those keen Pharisees a Messiah who, though in the outset at Nazareth he publicly traced his commission to Old Testament prophecy, was all the while copying an atheistic philosopher of India.

It is equally inconceivable that the Christian fathers should have copied Buddhism. They resisted Persian mysticism as the work of the devil, and it was in that mysticism, if anywhere, that Buddhist influence existed in the Levant. Whoever has read Tertullian's withering condemnation of Marcion may judge how far the fathers of the Church favored the heresies of the East. Augustine had himself been a Manichean mystic, and when after his conversion he became the great theologian of the Church, he must have known whether the teachings of the Buddha were being palmed off on the Christian world. The great leaders of that age were men of thorough scholarship and of the deepest moral earnestness. Many of them gave up their possessions and devoted their lives to the promotion of the truths which they professed. Scores of them sealed their faith by martyr deaths.

But even if we were to accept the flippant allegation that they were all imposters, yet we should be met by an equally insurmountable difficulty in the utter silence of the able and bitter assailants of Christianity in the first two or three centuries. Celsus prepared himself for his well-known attack on Christianity with the utmost care, searching history, philosophy and every known religion from which he could derive an argument against the Christian faith. Why did he not strike at the very root of the matter by exposing those stupid "creed-mongers" who were attempting to play off upon the intelligence of the Roman world a clumsy imitation of the far-famed Buddha? It was the very kind of thing that the enemies of Christianity wanted. Why should the adroit Porphyry attempt to work up a few mere scraps of resemblance from the life of Pythagoras and why should the wife of a Roman emperor employ a man to trump up precisely such a story as our baronial friend now asks us to believe, when all they had to do was to lay their hands upon familiar legends which afforded an abundance of the very articles in demand?

But altogether the most stupendous improbability lies against the whole assumption that Christ and His followers based their "essen-

tial doctrines" on the teachings of the Buddha. The early Buddhism was atheistic. This is the common verdict of Davids, Childers, Sir Monier Williams, Kellogg and many others. The Buddha declared that "without cause and unknown is the life of man in this world," and he recognized no higher being to whom he owed reverence. The "Buddhist Catechism," to which I have already referred, shows that modern Buddhism has no recognition of God.

It says (page 58): "Buddhism teaches the reign of perfect goodness and wisdom *without a personal God*, continuance of individuality *without an immortal soul*, eternal happiness without a local heaven, the way of salvation without a vicarious Saviour, redemption worked out by each one himself without any prayers, sacrifices and penances, without the ministry of ordained priests, without the intercession of saints, *without divine mercy*." And then, by way of authentication, it adds: "These and many others which have become the fundamental doctrines of the Buddhist religion were recognized by the Buddha in the night of his enlightenment under the bodhi tree."

And yet we are told that this is the system which Christ and His followers copied! Compare this passage with the Lord's Prayer or with the discourse upon the lilies and its lesson of trusts—I appeal not merely to Christian men, but to *any* man who has brains and common-sense—was there ever so preposterous an attempt to establish an identity of doctrines? But what is the evidence found in the legends themselves? Several leading Oriental scholars, and men not at all biased in favor of Christianity, have carefully examined the subject, and have decided that there is no connection whatever. Professor Seydel, of Leipsic, who has given the most scientific plea for the so-called coincidences, of which he claims there are fifty-one, has classified them as: (1) Those which have been merely accidental, having arisen from similar causes and not necessarily implying any borrowing on either side. (2) Those which seem to have been borrowed from the one narrative or the other, and (3) those which he thinks were clearly copied by the Christian writers. In this last class he names but five out of the fifty-one.

Kuenen, who has little bias in favor of Christianity, and who has made a very thorough examination of Seydel's parallels, has completely refuted these five. (See "National Religion and Universal Religion," page 362.) And, speaking of the whole question, he says: "I think we may safely affirm that we must abstain from assigning to Buddhism the smallest direct influence on the origin of Christianity." He also says of similar theories of De Bunsen, "A single instance is enough to teach us that inventive fancy plays the chief part in them." ("Hibbert Lectures," 1882.)

Rhys Davids, whom Subhadra's "Buddhist Catechism" approves as the chief exponent of Buddhism, says on the same subject: "I

can find no evidence of any actual or direct communication of those ideas common to Buddhism and Christianity from the East to the West." Oldenberg denies their early date, and Beal denies them an Indian origin of any date.

Let us now consider Baron Hickey's analogies *seriatim* :

1. "The genealogies of both Buddha and the Christ are traced from their fathers, not their mothers." This parallel would fit Mohammed as well as Buddha. The whole argument rests upon the assumption that the mother of Buddha was a virgin, which is contrary to canonical Buddhist history. The *Sacred and Historic Book of Ceylon* translated by Edward Upham, tell us that Buddha was born in wedlock. The late King of Siam, in a sketch of the Buddha, says that "he was born of natural generation." Subhadra in his *Catechism* says that "his parents were King Suddhodana and Queen Maya." Even the wild Jataka legends of Ceylon declare the same.

2. Baron Hickey declares that the conception by the Holy Ghost, announced by Gabriel, corresponds with Maya's dream of the white elephant. But his story of the white dove is manufactured for the purpose; no such myth was ever held by any Christian sect.

3. He compares the coming of the wise men with frankincense with the Brahmans who hastened with congratulations to the palace of Suddhodana. There is no canonical authority for the latter, though it was a common custom, and would have no significance.

4. "As Herod was afraid of the child, so King Bimbisara told his ministers to search the land to find whether any famous child had been born." Herod meant murder; Bimbisara, according to the Jataka legends, merely sent to inquire about the great teacher and his doctrines.

5. "The Simeon of the Bible corresponds with the Brahman Asita, an aged man who came to see the thirty-two marks and the eighty signs of the Buddha." This is a clumsy after-thought. How should anybody be looking for marks of a Buddha on a Hindu baby thirty years before Buddhism had been thought of?

6. "The presentation of Jesus in the temple is similar to a corresponding one in the childhood of the Buddha."

This is one of Professor Seydel's "evident cases of borrowing." But such presentations of children were required under both the Jewish and the Hindu systems, and the claim of any particular parallel is weak.

7. "In his twelfth year Jesus was found in the temple, discoursing with the doctors, so, also, the father of Buddha found his son in the wood, surrounded by sages, etc." This does not agree with the Sinhalese legends, which say that the Buddha's youth was given to pleasure, and that his zenana contained 40,000 dancing girls.

8. "The Buddha bathed in the stream Naranjana, and Jesus was baptized." This bath occurred when Buddha resolved to abandon his Brahmanical asceticism; he no longer regarded dirt as a means of grace. Whoever has seen a Hindu fakir besmeared with wet ashes will realize the significance of Buddha's bath, and, therefore, of Baron Hickey's parallel.

9. "The forty days' fast in the wilderness is common to both teachers." If any borrowing were required it would have been done from the life of Moses, who fasted forty days in Sinai. Buddha never fasted forty days. The "*Mahavagga*" tells us that after his "enlightenment" he passed twenty-eight days in *joyous meditation*. His "Middle Path" shunned fasting as one extreme. He had begun to eat. He received his enlightenment on a full stomach—the first in six years.

10. There is no real parallel in the temptations of the two, though both are said to have been tempted. Buddha was tempted, according to Southern legends, several times and in respect to different things, but not at the beginning of his ministry.

11. "The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist scriptures." Where?

12. As to Buddha's Sermon on the Mount, high and breezy summits were often resorted to, especially the Vulture's Peak. It was an incident of a hot climate in both cases.

13. "The first disciples of Jesus, and even Jesus Himself, were at first followers of John the Baptist. The number of disciples in both accounts was at first five, afterwards sixty."(?) As a matter of fact, Christ's disciples were not graduates from the school of John, but were called from their fishermen's boats. Instead of being a teacher of Jesus, John felt unworthy to unloose His shoe latchet.

14. "Both performed wonders." Buddha particularly disclaimed miraculous powers: the miracles were subsequent embellishments.

15. The incident of Buddha's walking on water needs a more particular statement with time and place and authority.

16. That both he and the Christ had a presentiment of death is very probable.

17. It is quite possible, also, that, among the thousands of Buddha's converts, were courtesans; but that the rich and brazen Ambapali who invited the Buddha and his disciples to dine, was the model after whom the Gospel narrative formed the picture of the crushed and penitent Magdalene, is far-fetched.

18. As for triumphal entries into cities—if a crowd of followers is meant, both, probably, had many—Christ at Jericho as well as at Jerusalem. Buddha is said to have been followed on one occasion by twelve hundred people, and King Bimbisara is said to have interviewed him with 80,000 of his overseers!

19. "Both systems were missionary religions from the start." This is true; but how paltry is the notion that a mere motive of imitation prompted the wide-spread evangel of Christianity!

20. We are told that "Buddha fed the hungry," instead of which he was a mendicant and carried a beggar's bowl, and never performed a miracle.

21. As to the question asked of Jesus by the by-standers: "Did this man sin or his parents that he was born blind?" If metempsychosis was in their minds, they could have borrowed it from the Greeks who had held it from the days of Pythagoras.

As to the general question, there seems to be little need of assuming that these shadowy coincidences denote borrowing on either side. Many of them are merely fanciful and are the work of modern apologists. Many others are such natural correspondences as might spring from similar causes. If incidents have in any case been borrowed, the chances are much greater that all-absorbing ever-changing Buddhism has been the copyist.

New York, November 25, 1890.

[The editor is constrained to add that the article which is printed above is, as he thinks, the most painstaking production that Dr. Ellinwood has, perhaps, ever written. It is felt by many who have seen it before it appeared in these pages that it ought to be put in some permanent form. Rev. Dr. Paxton, of Princeton Seminary, has pronounced it "a perfect rejoinder." We make a great mistake if we assume that merely ignoring and "pooh-poohing" at the active and aggressive movements of error are going to meet the case. The war is upon us. The old fathers of the early church did not confine themselves to pious denunciation. Think of Tertullian, Cyprian, Ambrose, Origen, how they fought with the beasts of Ephesus, and how magnificently they conquered the haughty heathenism of Greece and Rome. This paper will undoubtedly be reprinted in tract form.]

WE often speak of ourselves as only "*instruments* in God's hands." It is our privilege to think of ourselves, if we are truly His servants, as *agents*. An instrument is a dumb, senseless, lifeless thing, which has no active, intelligent power even to co-operate with him who handles and uses it; but an agent (*ago*) is one who *acts*; however, in behalf of, and under control of, another, yet acting intelligently and individually, as Aaron spoke under Moses' dictation. Even the ox and ass yield a voluntary, intelligent obedience, and are far above the plow they drag or the goad by which they are urged on. We are God's agents, and He worketh not only *by* us, but *in* us, both to will and to work. (See Greek of Philippians, ii., 13.)

THE HISTORICAL GEOGRAPHY OF THE CHRISTIAN CHURCH.

II. THE PENTECOSTAL CHURCH.*

BY PROFESSOR HENRY WOODWARD HULBERT.

It would be difficult to point out a scene of more dramatic historic interest than that laid in the upper room of prayer at Jerusalem in the year 30 A.D., between Thursday, May 18th, and Sunday, May 28th. The Master had gone, never to return to quiet again the doubt of a Thomas with a material argument. He had left them unexpectedly, but His parting words contained a promise and a command. The little, trembling church, the muscles of whose lips had hardly ceased articulating the question: "Lord, dost Thou at this time restore the kingdom to Israel?" was waiting with breathless expectation to be clothed upon with power. There sat restless Peter, the echoes of whose blasphemies had hardly died away. There were John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. There were the women, Mary the mother of Jesus, and his brethren and others, swelling the number of names to one hundred and twenty—one hundred and twenty poor, weak men and women in the midst of a rich and powerful civilization with as many millions. The minute hand in the great clock of destiny was rapidly nearing the critical point. The child of many promises, the dream of patriarchs and kings and prophets, the only tangible outcome of the life and death of Jesus the Messiah—the fate of all seemed to hang in the balance. The whole future of the world—its wide-spread lands, its unnumbered billions (present and to come)—lay in the prayers of a few broken-hearted, yet believing souls. Who could have predicted the result?

Let us notice, in a cursory way, the geographical conditions which surrounded this little church of six score members on May 28th, 30 A.D. Putting aside very largely the profounder conditions, moral and intellectual, we ask: What were the natural, political, commercial, linguistic and racial features of the known world which were to compose the environment of the primitive church as it commenced its conquest of the globe? An answer to this question will involve a study of (1) the extent of the known world at that era, (2) the character and extent of the Roman civilization, (3) the commercial and military relations of this civilization to outlying barbarism, (4) the spread of the Latin and especially the Greek languages, and lastly (5) the wide dispersion of the Jewish race throughout the world.

Take an ordinary school globe and cover up on it all that portion unknown to the geographers, 30 A.D., and we are at once impressed with

* For article I. of this series see *MISSIONARY REVIEW OF THE WORLD*, January, 1890, pp. 26-32.

the small extent of the known world. It seems like a mere toy as contrasted with the great bustling earth of to-day. As far as civilization was concerned that was nothing more than a Mediterranean world. A stretch of three thousand miles east and west, and of fifteen hundred miles north and south contained it all. Britain was still unconquered. The fierce Parthian, hardly weaned from his pastoral life in Central Asia, was the greatest organized enemy of Rome. He had learned a little bit of the lesson of civilization from the conquered Persian, but he was still essentially barbaric. India was superficially known by navigators, and far-away China was reached by caravan routes. Travelers occasionally brought in reports of strange lands and peoples; captives struggled back to the confines of civilization with marvelous tales of Hyperborean paradises, and one-eyed monsters; but all about this confined area of *terra cognita* lay the great, impenetrable cloud-land of *terra incognita*. The Pentecostal church prayerfully faced the Roman civilization, but what of the vast stretches of sea and land still veiled from their eyes, but included in their Master's last command? In spite of ignorance, which they shared with the wisest of antiquity, the apostolic leaders were able to grasp the thought "*every* knee shall bow and *every* tongue confess to God." Their faith was wider than the known world. They were assured that there could not be "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all." Peter's vision on the housetop at Joppa, teaching the impartial love of God to every human soul on earth, was the most comprehensive social lesson the world ever received. The apostles and the earliest evangelists are supposed to have done missionary work far outside the limits of the empire, going as far as India and Southern Russia.

But the immediate task before Christianity was the conquest of the centres of civilization—the Roman Empire. Let us notice the geographical characteristics of this Mediterranean world as related to the company of Christian believers in Jerusalem. (1) It was an empire of cities. Rome began with a city, she conquered cities, and from beginning to end her genius was municipal. In the East this was not so strictly true as in the West. The nomad life of the Orient could not be so easily brought and held together; but Asia Minor, Syria and Egypt were honeycombed with thrifty cities. Christianity must needs then handle cities and their thronging population. As the apostles looked out upon the Roman empire they found from four to five thousand cities to be reached. For three or four centuries Christianity was destined to be municipal in its methods, and this gave a determining bent to the whole future of the Church. (2) The tideless Mediterranean furnished easy access by water from city to city. It was covered with sails employed in a thrifty commerce. The

Roman fleet swept the pirates from the seas and gave security to the humblest craft. A great number of the cities were situated on or near the sea, and a map of the coast looks like a string of pearls broken only at the Bosphorus and at Gibraltar. (3) Splendid Roman roads connected all parts of the empire so that news was carried rapidly and power was quickly concentrated and distributed. From Jerusalem one could walk over these superb roads, a few years later, all the way to Scotland, with only the narrow bodies of water to cross, a distance of 4,080 Roman miles (3,740 English). Along these highways trudged the messenger of the Gospel, from city to city, counting the mile-stones as he went, and wondering, perhaps, whether the words of the prophet were not fulfilled: "Cast ye up, cast ye up: prepare the way, take up the stumbling-block out of the way of my people." (Isaiah lvii:14.) (4) Over one hundred million people were thus by land and water ways compactly drawn together in a territory containing less than two million square miles. Geographically considered, no portion of the globe furnishes so interesting a battle-field for religious conquest as the territory of the old Roman empire.

Roman civilization spread itself outside its own regions by two methods—commercial and military—and Christianity must needs follow in the track of merchants and armies. Caravan routes came streaming in like rivers into the common basin of the Mediterranean, through the trackless Sahara from Central Africa, down the Nile from the Great Lakes, from Yemen along the Red Sea, from the Persian Gulf through the Syrian desert, and from Mesopotamia, where was centred the trade of Central Asia. To this busy mart on the eastern border of the empire, came pouring in the treasures from the Persian Susa, from Hyrcania and from Bactria, which in turn drew upon China through *Statio Mercatorum* and upon Hindustan and Farther India through *Clisobra*.

Turning from the land trade to the sea, the routes are no less numerous or patronized. The whole coast of Southern Asia was familiar to the merchants and regular routes by sea were open, finding their natural termini in the Persian Gulf and the Red Sea. Along this extensive seaboard on the Indian Ocean the rude craft crept timidly without the compass, but the markets of Alexandria, Antioch, and Rome were well stocked with the dainties of the far East. Another thrifty line of commerce found its way from the great river systems of what is to-day Russia, down through the Bosphorus. Still another line came pouring into the outlet of the Mediterranean from distant Britain, and daring navigators pushed along the coast of the North Sea, and even penetrated the Baltic lands in search of trade. If a little later we find Christianity firmly planted in far-away places let us not be astonished. The door was providentially open and the

missionaries of the early church could easily enter. A very large portion of the earliest evangelists were merchants, and the laity from the first have furnished the main agencies for the spread of the Gospel.

Garrisons of Roman soldiers were stationed all along the borders of the empire. These military barracks soon became centres from which Christianity could spread outside the civilized world. The new religion took easily to the Roman camp and these isolated spots along the Rhine, the Danube, the Euxine and the Euphrates became points of light. Tracing the legend of St. George back to the facts of which it is a distortion, we find that he was one of these Roman soldiers. When the armies pushed beyond the boundaries of the empire Christianity was sure to go with them. Christian soldiers captured and enslaved by barbarians were the means of converting whole nations.

Another geographical condition of the greatest importance to Christianity was the wide extent of the territory over which the Greek and the Latin languages were spoken. The administration of civil and military government was through the Latin. The language of business, science and literature was the Greek. At the opening of the Christian era Hellenistic Greek was the *lingua Franca* of the Roman world. Greek colonies had been established all around the Mediterranean, and these had determined the language of commerce—there has never been an instance in history where the language of commerce has failed finally to win its way to every station of life. It is a truism that Greek letters and arts conquered Rome more effectually than the legions of the Republic had overcome the Peninsula of Hellas. The New Testament was composed in this universal language, and all through the early centuries Christian churches were Hellenistic. Later on the Latin tongue took the supremacy in the Western world and still remains the liturgical language of the majority of Christians.

But more important to the Christian Church than any of the conditions mentioned was the geographical distribution of the Hebrew race. Everywhere synagogues were the early preaching-places of the apostles, and the majority of the Christians of the first century were of Jewish extraction. Christianity, as the fulfillment of the Old Testament religion, naturally turned to the believers in that Revelation. Providentially, it seems, these seven millions of people, with their monotheism, their nobler conceptions of God and their purer ethics and life had been scattered broadcast over the Roman world and even beyond its boundaries. The Sibylline oracle says that "every land and every sea" was filled with them. Strabo, writing of the century before Christ, says that the Jewish people had already come into every city and that it was not easy to find a place in the world which had not received this race and was not occupied by

them. Josephus, Philo, imperial epistles, as well as the Acts of the Apostles, tell the same story. Forcibly torn from their country, frightened away from Palestine, the battle-ground of the Asiatic world, enticed away by flattering offers from Ptolemy, Seleucidæ and Roman governors, lured to the most distant climes by the hope of gain—this race started out on the most singular career history can show us of a nation keeping its nationality without a national territory.

Let us notice more particularly their whereabouts in the year 30 A.D. There were three centres about which the Jews were gathered in masses—Syria, Egypt and Mesopotamia—although some parts of Asia Minor and Cyrene in Africa might almost be ranked with the three mentioned. At the time of which we are dealing there were, according to the latest and best authorities, four million Jews in Syria from the Taurus range to the Sinaitic peninsula—a population twice as large as that occupying that same region to-day. Jerusalem, Damascus and Antioch were the centres; but we may suppose that every city and village in Syria had representatives, and that houses of prayer were found everywhere.

In Egypt Philo (an Alexandrian Jew born about 20 B.C.) estimated that there were one million Jews out of a total of nine million inhabitants. The city of Alexandria had several quarters occupied exclusively by this race. Prayer-houses were found all over the city. Jews were scattered over the Delta and up the Nile we know not how far. The Falashas of Abyssinia to-day indicate a powerful Jewish influence on the upper Nile at an early period. The Jewish sect of the Therapeutæ had their chief seat on Lake Maroëtis. The influence of the Alexandrian Jews was all out of proportion even to their great numbers.

There were one million Jews in Mesopotamia and Babylonia, on the very border of the empire. These were the descendants of those members of the ten tribes and of the Kingdom of Judah, who had been carried away in captivity and had not returned. In fact, after the so-called return from captivity these eastern communities seem continually to have grown by accessions from all parts. Josephus counts these colonies of his people not by thousands but by millions. The Talmudic schools of Babylon were equally influential with the western schools. Elsewhere it is estimated that there were scattered one million Jews, making seven millions in all. They seem to be living everywhere in Asia Minor. Strabo divides the inhabitants of Cyrene into four classes—citizens, agriculturists, metoikoi and Jews—showing that this race, so troublesome to the Roman authorities, was numerous there. We find traces of Jews all along the north coast of Africa. In Thrace, Macedonia and Greece we know from the Book of the Acts that they were plentiful. Agrippa's epistle to Caligula

also gives ample evidence. At Rome and Puteoli there were large colonies of Jews—Cicero, Suetonius, Philo and Josephus are our witnesses for Italy. They were found in Spain and Gaul in all the cities. Herod Archilaus was banished to Vienne and Herod Antipas to Lugdunum (Lyons) both in the Rhone Valley. Outside the Roman empire we know there were Jews in Ethiopia, Southern Arabia, Armenia, Iberia, Chalchis, Crimea, Hyrcania, and even in distant China. In fact, it is difficult to mention a district of the known world at the date 30 A.D., which did not have representatives of the Jewish race.

These, then, were the more important geographical conditions that faced the Pentecostal church of six score members. There was the Roman empire with its roads and harbors and languages. All about this lay unknown lands and tribes with their unnumbered millions. Scattered all over the known world were the Jews who furnished just so many open doors to the religion of the Messiah. It will be the object of succeeding papers to show how the little church threw itself fearlessly into the conflict, and won province after province for the kingdom of its Master, and to show how we have entered into their labors.

THE RAPID GROWTH OF ASIATIC POPULATIONS.

This is written you from one of our inland stations, one of a group of a dozen villages right round about. The one thing that always strikes me in a Chinese town or village is the number of small children that are running loose all around. One thing is certain, the population of this already overgrown empire is certain to be kept up. More than that, it is growing within the past twenty-five years with increased rapidity. One estimate puts it now at a yearly advance of *four millions*. We dwell on the growth of our own population at home, but China is advancing nearly three times as fast. *Forty millions in ten years* is enough to start and stock a new nation.

Japan, too, is growing rapidly in numbers. A few years ago the people were estimated at thirty-seven or thirty-eight millions. Now the government puts them at forty millions. India, too, shows remarkable results. The census is taken there with great care by the British government. The last census was taken in 1881. Since the previous one taken along from 1867 to 1872 in the different provinces, the gain had been 15,010,304. In all these cases the population is by natural increase, and not, as in the United States, by immigration.

These are solemn and impressive figures taken in their bearing on Christian missions. *It will not do to wait till the Jerusalem folks are all converted.*

W. ASHMORE.

Swatow, China.

ARE WE DISCIPLES OF CHRIST?

[FOR THE MISSIONARY REVIEW OF THE WORLD.]

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv: 33.

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me."—Mark x: 21.

"But a certain man named Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet."—Acts v: 1, 2.

Examining ourselves, as individuals and as churches, how many disciples of Christ can we find, according to the criterion He has established in the explicit rule and the explicit injunction above quoted? No dodging! Let us not get behind the pretense of a *heart* forsaking, while our hands tenaciously grasp the bulk of our possessions. Let us at least not mock God and "lie unto the Holy Ghost," by saying, "Yes, Lord, I give all to Thee," while we actually give nothing, or a dole, or a tithe; lest we join ourselves with Ananias and Sapphira in infamy as well as perdition. "*It were better not to vow.*"

But all of us members of evangelical churches *have* thus vowed. We have all made the profession, or pretense, of Ananias and Sapphira. We have consecrated ourselves and all that we have—our persons, our possessions and our children to the Lord. WHERE then are the proceeds? Are they fully laid at His feet, according to the profession? Or is a "part" of them "kept back"? Is it an honest profession, or a lying pretense like that of those two dreadful monuments of the Lord's indignation at hypocrisy in the Church? We do not know how large a part Ananias and Sapphira kept back. Probably it was a small proportion, such as they thought would not be noticed. How many modern Ananiases and Sapphiras are agreeing together to tempt the Spirit of the Lord, while joining in the communion of His supreme self-sacrifice, by keeping back, not a minor proportion, but NEARLY ALL, of that which they have solemnly and publicly dedicated.

Far be it from us to judge one another. But let us remember that there is a Judge, and that if we would judge ourselves we should not be judged. Let us not flatter ourselves, or each other, with vain hopes in Christ that are explicitly excluded by His own reiterated warnings.

Can sinners hope for heaven
Who love this world so well?

And are not the ministers of Christ themselves derelict if they encourage, even tacitly, the assumption of discipleship on the part of those who give no evidence of a *bona fide* assignment of so much as their property to the Lord that bought them?

W. C.

TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK.

—*De Macedonier* gives the following statistics for Java: West Java, 11 missionaries, 21 congregations, 20 helpers, 1,963 souls; Bagalen, 4 missionaries, 60 congregations, 2 helpers, 5,937 souls; Salatega Mission, 5 missionaries, 18 congregations, 6 helpers, 534 souls; East Java, 9 missionaries, 27 congregations, 54 helpers, 6,276 souls. Whole number of souls, 14,710. In 1886, 10,979. Increase, 3,731; yearly rate, 11 $\frac{1}{4}$ per cent.

—*De Heidenbode*, the organ of the *Nederlandsche Gereformeerde Zendings-vereeniging* (Netherlands Reformed Missionary Association) says very pertinently: "When the sigh ascends from the churches to heaven: 'Lord, the 1,000,000,000 souls of the unchristian world have no bread,' what is his answer? The same as in the wilderness to his disciples: 'Give ye them to eat.' He was compassionately willing to feed the hungering multitudes, yet he sent down no bread from heaven, and brought up no fish from the sea. The disciples were to give them what *they had*, and this He blesses, so that there is enough and to spare. Even so, He does not preach the Gospel to the nations through angels, or send down Bibles from heaven in all the varying tongues of earth. We are to give them what *we have*, and He will add the blessing."

—The *Journal des Missions* for September, 1890, gives account of the baptism at Thaba-Bossiou, in Lessuto, of 90 adults.

—The following letter of welcome from King Lewanika, on the Zambesi, to M. Adolph Jalla, is not a bad letter from a heathen king: "To the new missionary, health! Come soon with the peace of thy God. I thank thee for thy letter. I too would fain see thee and salute thee soon, new missionary! I shall soon rejoice to see thee with my eyes. Health, health, it is I who love thee.—LEWANIKA."

—The *Journal des Missions*, speaking of the efforts making by some governments to decoy the missionaries into the service of their particular interests, says: "Woe to the herald of the good news of Christ's free salvation who lets himself be enticed by a worldly master, under the cover of promoting civilization, into the service of colonial interests! Here, as elsewhere, everything goes to show that no man can serve two masters, that the church and the world are two distinct domains, that the salvation of souls and the supposed interests of colonists are the most often mutually incompatible."

—The definitive recognition, by England, of Madagascar as under the protectorate (a polite way of saying under the dominion) of France, has led to well-founded apprehensions concerning the London Society's missions there, which have Christianized the ruling tribe of the Hovas. We remember only too well the declaration of the Protestant Guizot: "France abroad means Catholicism." To be sure, the treaty expressly provides that "in the island of Madagascar the missionaries of the two countries shall enjoy a complete protection, religious tolerance, liberty for all forms of worship and for religious instruction are guaranteed." But who believes that if the Jesuits once more came to govern France they would allow it to keep this treaty except evasively? And England is not now the England of Cromwell, or even of Chatham. However, the Protestant steadfastness of Queen Pomare and the Tahitians will doubtless be emulated by Queen Ranavalona and the Hova churches. It is a matter of great thankfulness that the Protestant mission of our French brethren on the Zambesi is likely to be rescued from the ignoble clutch of Portugal and assigned to the benign guardianship of England. The inroads of the children of Mammon, unhappily, cannot be restrained by any power.

"Never," says the *Journal*, "has the world witnessed a partition so gigantic. Whatever may come of it, He that sitteth in the heavens (says yet) I have set my King upon my holy hill of Zion."

It is not to be understood, of course, that all the French colonial officers are hostile to Protestant missions. Some are themselves Protestants, and others are friendly to every elevating influence abroad, Protestant or Catholic. M. de Brazza, the great agent of extending the French authority along the right bank of the lower Congo, has himself urged the *Societe des Missions* to establish its mission on the Congo, and promised it his best support. And, although since the loss of Alsace-Lorraine, the French Protestants are only some 600,000 out of 38,000,000, yet their greater mental freedom, more earnest religion, and higher moral standard, make them an antagonizing power manifold greater than their numbers against both atheism and ultramontaniam.

—Dr. Warneck, in the *Allgemeine Missions-Zeitschrift*, in answer to a deprecatory remark of Major Wissmann, that Protestant missions ought not to shrink from criticism, observes very pertinently that Protestants criticise their own missions rather too much than too little. Roman Catholics, possessed as they are with the instinct of infallibility, do not criticise theirs at all.

Major Wissmann puts the Roman Catholic missions in Africa above the Protestant, as putting the *labora* before the *ora* (which they would hardly acknowledge), declaring that the Protestants reverse the order. Dr. Warneck replies that they do neither the one nor the other, but, as commanded by Jesus Christ, teach *faith in Him*, which then becomes the inner principle of both prayer and labor. Dr. Wissmann, like most of such men, seems to regard the Africans only in one light—their relation to the labor market. But, as Dr. Warneck remarks, the Catholic missionaries have bought children (doubtless with the most benevolent intentions) over whom they have power. The Protestants exhort to industry free people, over whom they have only influence. The immediate industrial results, therefore, are more noticeable on the side of the former. The lasting results will turn more largely to the credit of the latter. Even now Major Wissmann acknowledges that, industrially, the Livingstonia Mission equals the best Catholic missions. The trouble with the Catholic missions is, that however benevolently they treat their converts, in so many cases they do not teach them how to go alone.

Dr. Warneck remarks that, although where the Roman Catholics, as in China, have been laboring for three centuries, they have naturally an *absolutely* greater number of converts, yet they seldom have *relatively* so large a number if we compare time, outlay, and number of laborers, and that in fields where they and the Protestants have both labored for nearly the same time, the *absolutely* greater number of converts is almost everywhere on the Protestant side, excluding the European immigrants whom the Catholic reports count in, and whom the Protestant reports count out. Even in East Africa, to which Major Wissmann principally refers, the Catholics (not including Uganda, the statistics of which are undetermined) only claim some 2,000 converts, over against some 4,500 of the Protestant missions.

"The present Protestant missions *proceed simply in the way of the apostolic missions*, when they put their confidence, not in the forms of outward worship, but in the power of evangelical truth. And to-day, also, we do not find that this confidence puts us to shame, as is shown by the results of our missions, e.g., in the South Sea Islands, as well as in West and East Africa, where we have gathered fully a million of *free* Christians from among the heathen into well organized, and in part already independent, churches. We may well allow that the outward worship of the Roman Church has a certain share in the

results of her mission; but much more are these owing to *other* outward means, *e.g.*, purchase of children, concession of temporal advantages, employment of the civil power, connivance with heathen irregularities, etc."

—In view of the sharp national animosities, which have attached themselves to the relations between the Anglo-American Stanley and the German Emin Pasha, the following judgment of Stanley, founded on his latest book, from the great German missionary magazine, is of much value. The *Zeitschrift*, has throughout, while genuinely German, held itself clear of all exaggerated nationalism, in matters which concern universal humanity and the kingdom of God: "This book leaves no doubt that in Stanley we have to do not only with one of the most heroic, circumspect, enduring of travelers, but also with a warm friend of mankind, a great student of human nature, a wise dealer with men, and a conscientious performer of the commissions assigned to him. He is not lacking in self-consciousness, and the energy with which he is wont to act sometimes verges on recklessness; but without the inflexible firmness, which ever and anon degenerates into harshness, he would never have overcome the absolutely gigantic difficulties which lay in his way, and never have attained his end. But Stanley is by no means merely a valiant man of iron will, he has also a warm heart, is full of motherly carefulness, fidelity and devotion to his friends, white and black, nor is he wanting in humility and a sound feeling of piety." He would hardly be a Welshman if his sense of religion were not strong.

—The *Societe Centrale Protestante d'Evangelisation*, in its forty-third annual report, that of 1889, says: "It has a faith, and it confesses it. In this regard it has gone beyond the Synod of 1872. It used to be said, as it still is: Why these doctrines? Is not life enough? Bring near the prophets, remove the doctors; inflame the heart and take no care about the head. Inflame the heart with what? The heart, too, has need of reasons, and the reasons of the heart are the very doctrines which you reject. According as these doctrines are present or absent, religious fervor increases or declines. History teaches us that in all times moral is closely connected with doctrinal relaxation. Why, then, should we separate the prophets and the doctors, as if they did not belong together? They imply each other, they do not exclude each other. Let me only cite three names: St. Paul, St. Augustine, Luther—three glorious prophets and three illustrious doctors. But for the doctrines which it has adopted and propagated, the Central Society would not have done what it has done, for it would neither have felt nor kindled the same confidence."

—"France is divided into two camps, of equal passion, if not of equal strength. The *religious society* anathematizes the civil society; the *civil society* anathematizes the religious society, and ever and anon the one point on which they seem to agree is that it is the duty of each to murder the other. Lost in this tumult of battle, what are we doing, we, French Protestants of every denomination? We maintain religious faith and bless social progress. We show France how she may be at one with herself, and be at the same time Christian and liberal. If, weaned of their bitter and resultless struggles, civil and religious society are minded some day to make peace, they will make it, not under our name, indeed, but on our territory. The triumph of Protestant principles, whether under Protestant forms or not, is the religious future of our country, and of every country." Free religion, not in the infidel but in the Christian sense, as against the compelled religion of the middle ages.

—The Danish churches raised for missionary purposes in 1888, about \$24,000.

ENGLISH AND AMERICAN EXTRACTS.

—The *Church Missionary Gleaner* for October reports as ready to go out six university men, six clergymen from the Islington school, nineteen single ladies and four others. Adding the wives—"whom we must never leave out of account"—and there is a total of ninety-one new missionaries. "But the day is rapidly coming when that will seem quite small."

—It seems that, as with the ark of old, each African tribe has been afraid to keep the bones of Bishop Hannington, being persuaded that the wrath of heaven has attended each attempt to detain them, until at last they are given to an Englishman who comes from the coast "by the route which Hannington, in his last moments, declared that he died to secure!"

—Miss Ridley, lately gone to China, says in the *Gleaner*: "I do not do much else but study. I am standing, as it were, on the brink of a wonderful ocean—this difficult, interesting and fascinating language—just playing with a few of the drops."

—It is known that the aborigines of Japan are the Ainos, or Ainus, now mostly found in the northern island, Yezo. They are very degraded, but are said to be rather of our type of race than of the Mongolian. It has been questioned whether they have retained any religion. But the Church Missionary Society missionary to them, Rev. J. Batchelor, writes in the *Gleaner*, that "they firmly believe in a God who is the life giver and benevolent sustainer of all, and they thankfully and dutifully acknowledge His gifts and mercies."

—It is known how highly the Church of Scotland, both Established and Free, values education in India. It is now, in the Established branch, engaged in reviewing this whole question, and corresponding widely with authorities in Indian affairs. Some of the answers deserve reporting:

Sir Charles U. Aitchison, late lieutenant-governor of the Punjab, is very sure that if the chasm now yearning in Hindu belief is filled up by an unchristian theism, the church will have all the sapping and mining to do over again. He mentions the American College at Lahore, as one of the types of schools that ought to be multiplied through India, giving university training, together with the steady personal application of Christian truth by cultivated men. "God forbid," he says, "that I should undervalue preaching and evangelizing. I believe India is only waiting for some native St. Paul to turn by thousands to the Lord. But the more active you are in your schools the better you will be prepared for that day when it comes." Even now, he says, the most and the best converts are from the schools.

Sir William Wilson Hunter says that a Christian government cannot give anti-christian, and, in India, cannot give Christian teaching. The result is deplored, deservedly, by the natives of India. Missionary schools alone can make good the lack. Such schools the government feels free to aid. "It would not do," he says, "that just as Hinduism and Mohammedanism are entering the field of education more largely, Scotland should withdraw from it. Alexander Duff and John Lawrence," he remarks, "went to India in one year. One saved India for England; the other rescued Christianity from sinking again into such a degradation as that into which the uneducated 'Portuguese Christians' had brought it."

Sir William Muir, Sir Henry Ramsay and Sir Richard Temple give similar testimony.

The Rev. Robert Clark, of the Church Missionary Society, thinks that there are friendly Hindu and Moslem teachers whose influence is positively better than that of some nominally Christian teachers. He calls them "Hiram's Carpenters."

It is an error to suppose that the Scottish Establishment in India spends chiefly for schools. £2,492 is spent for them; £5,488 on evangelistic work.

The Rev. D. Mackicham, D.D., of the Free Church, remarks that there are fewer conversions now at such schools than at first. This he attributes (1) to the great modifications of Hinduism, giving a temporary resting-place to many; (2) to the religious indifference of the age; (3) to the stronger political life awakening in India, carrying off much moral force—all temporary causes, but operative at present.

The Rev. A. Clifford, of the Church Missionary Society, says that "Dr. Duff's converts are the backbone of the native church in Bengal." Few, but mighty.

Bishop Caldwell and Mr. Sharrock declare that these higher schools are the *only way* of reaching the higher castes. The Roman Catholics, moreover, are waking up to the importance of education, and the question is, into which scale enlightened India shall be thrown.

James Wilson, Esq., twenty-five years missionary in India, says that the condition of India, that is, especially of Hinduism, with its compact society and overmastering religion, is unique. Individual conversions cannot be there, at present, the main end. India is a mighty rock to be tunneled, and education is the process of tunneling. The rate of conversion among the aborigines, who may be called the soft rock, does not at all give the rate among the Hindus, who are emphatically the hard rock. As yet, *no* method of labor has gained many conversions from Hinduism proper. That mission schools have not, therefore, is not against them, while for ultimate results we may well regard them as an indispensable agency.

The Hindus are beginning to be alarmed at the absence of ethical teaching from the government schools. One Hindu journal, quite independent of direct missionary influence, calls for the introduction of a little book, called "The Precepts of Jesus," compiled by Rajah Ramahun Roy, the original leader, I believe, of the Brahmo Somaj. Says Mr. Wilson:

"I have nothing to say against other methods of spreading the truth; but I, for one, have no regrets that so many years of my life were spent in India in diffusing among the young people of that country knowledge of any and every kind, including that knowledge which maketh wise unto salvation."

Judge Roberts, of the Punjab, brings like testimony to the grievous decline of morality and integrity which has followed the divorce of religion and education. The Rev. S. S. Allnutt, M.A., late of Cambridge, now of Delhi, says that this system starves the Hindu conscience, already weak, and leaves the intellectual to struggle with the animal nature, aggravated by an English propaganda of atheism, "rampant, vaunting, undisguised." The vile Bradlaugh has recently, we remember, visited India, partly to prosecute this apostolate of hell. Even the Mohammedans, it appears (except the heretical Shiites) disdain to acknowledge sin before God, or profess repentance of it. Mr. Allnutt wholly condemns the too usual practice of allowing heathen teachers to give formal instruction in Christian doctrine.

The Rev. John Paton, formerly chaplain in Bombay says: "Convert all the aboriginal types and leave the Brahmanical castes untouched, and you have only touched Hindu religion by the fringe. Neglect neither Aryans nor non-Aryans, nor the methods best suited to the genius of either. A mighty citadel (and *no* citadel of heathenism compares with Hinduism) must be besieged with infinite patience and manful use of every form of appliance."

Principal Miller, of Madras, says that the Jesuits have a broad outlook, and the Protestant missions, as yet, a narrow one. Shall educated India, he asks,

be Jesuit or Protestant? He strongly condemns the helter-skelter mutual emulation of Protestant schools. One-fourth of their revenues, he says, have been spent in paralyzing another fourth.

Mr. Mozumdar, the Brahmo Somaj leader, says that he knows mission school graduates above others by their superior moral principle and greater firmness of character.

A Hindu jurist, calling for religious education in government schools, declares it better that a few should embrace the faith of Christ than that all should become practical atheists.

The Rev. John Monson, B.D., of Calcutta, says that if Protestants do not want Protestant Christianity in India to be absorbed by Roman Catholicism, they must not relax, but intensify, their efforts for the higher education.

The Rev. John Crawford, B.D., says: "Christ has gained, because natives have seen men of all Christian creeds in Britain establishing Christian colleges."

The Rev. Herbert J. Thomas remarks: "The best that the natives of India can say of the English Government is that it is without religion; and they think no better of the English on that account, as their newspapers abundantly show."

On the other hand, various eminent authorities, among them Sir Monier Williams, speak doubtfully as to the results of these schools.

In 1863 the General Assembly of the Church of Scotland decided that its higher schools in India should be deeply modified, in the direction of much fuller instruction in religion. Thus modified, it appears to be the mind of the present Missionary Committee, that they ought decidedly to be maintained, as being a needed counteractive to the irreligion of the government schools, and as peculiarly agreeable to the Scottish genius. The General Assembly is yet to take action on the report of the committee.

The Colonial and Continental Church Society, an Anglican institution, formed "to send clergymen, catechists and schoolmasters to the colonies of Great Britain and to British residents in other parts of the world," is important among those many semi-missionary societies called into being by the peculiar nature and relations of that dominion "on which the sun never sets." Its total income for 1889-90 was £35,668, of which £17,600 was raised at home, the remainder in the colonies and on the continent. The society takes a part in the Indian missions of British America. It also aims at commending to the French-Canadians a purer form of the Gospel. It appears to represent principally the evangelical school of the Church of England. We observe that the Marquis of Salisbury is one of its subscribers, and that his eminent competitor is not. The Society for the Propagation of the Gospel seems to do the same work for the High Church party, although it is an extensive, and in various places rather an interfering, foreign missionary society.

—The *Church Missionary Intelligencer* for October, 1890, remarks: "The British Empire at the present time is five times larger than that of ancient Persia under Darius; it is four times larger than that of Rome under Augustus; and it is one-eighth larger than all the Russias put together; it is three times the size of the United States, sixteen times that of France, and forty times that of Germany, if we leave out of account her recently acquired territory in Africa. Now, if we admit that God guides the affairs of men, surely there must be some sufficient reason for placing such vast populations under our control, and when we remember that all these possessions have come to us since the Reformation, it seems as if we had in this fact a hint as to what the reason is!"

—The same number of the *Intelligencer*, warning against expectations of what may be called a tumultuary movement of conversion in India, says: "In

very truth there is no possibility in India of such a thing as a popular movement. There is no public opinion—how could there be in a body of 250,000,000 of people, of divers races, speaking a great number of different languages, and disintegrated by the cleavage of caste, by no means conformable to the strata of society? The conversion of a whole caste would render that of the next above it none the easier, rather all the more difficult. The ocean of Indian thought has been for ages stagnant; there are in it neither tides nor prevailing currents. But the water of life is pouring into it, and creating, at all events, local eddies, which go swirling onwards steadily, spite of their back-waters, towards the throne of Christ."

—The *Intelligencer* quotes from two organs of two branches of the Brahmo Somaj the two following declarations: "Christ Jesus . . . is as much necessary in this age and in India as He was 1,800 years ago in Judea. As sinful children of men, we, the people of India, are as much in need of the Living Son of the Living God as the people of Judea were in days gone by." "In Christ, humanity, possessing nothing, not even a stone to lay its head upon, declared nothing good but its Father in heaven, surrendered itself wholly to His will, was tortured and killed, and finally was raised to eternal glory and everlasting blessedness. Humanity was reconciled to divinity, and the earth witnessed the rare spectacle of a divine humanity reigning over her." The editor remarks: "There is something of a perverse current there, a tendency to philosophize away the realism of Christ's redemption, which is characteristically Indian. But let the Indian mind take its own course—it will be guided at last to the personal acceptance of Christ."

The Rev. Worthington Jukes, of the Afghan Mission of the C. M. S., speaks of a baptized convert of ten years' standing, Hazrat Ali Shah, as being a lineal descendant of Mohammed. He has given up his government appointment to devote himself to mission work.

—The *Intelligencer*, complaining of the abundance of orthodoxy and the lack of moral feeling in the negro Christianity of West Africa, remarks: "It is not a Luther that is wanted; it is a John the Baptist." Yet it remarks that there is enough of the right spirit to be making a visible impression on the Mohammedans.

—It is known that there is a difference of opinion among missionaries, here and there, as to the use of the native instead of the European dress. There can be no doubt, however, as to the wisdom of Dr. Harford-Battersby's course on the Upper Niger. He says, in the *Intelligencer*: "For the first time adopted the native dress. Found it very comfortable, and well adapted to the climate. The turban, I believe, is far the best protection from the sun; the *tobe*, or gown, which is very loose, admits of free ventilation, and at the same time can be modified to suit almost any change of the weather except rain. Below we have the loose trousers and sandals for the feet—very comfortable. It is delightful altogether to have discarded boots and socks." Elsewhere it is remarked how pleased the people are to have the white men condescend to dress like themselves!

—The *Intelligencer* for October gives from the *Matin* the following statistics of Roman Catholic missions, mostly French, in Central Africa. The Catholic Missions of Lyons have in the Kingdom of Benin 6 stations, 1 college, 10 schools, 8 orphanages; on the Gold Coast, 6 stations, 3 schools and orphanages; on the Niger, 2 schools and 2 orphanages; in Dahomey, 8 stations, 4 schools and 5 orphanages. The Brethren of the Holy Ghost have in Cimbabasié 4 stations, schools and 1 seminary; in Gaboon, 6 stations, 3 industrial schools; in Senegambia, 15 stations, 1 seminary, 1 printing office, 16 schools, 1 industrial school, 1 orphanage and 1 asylum; at Sierra Leone, 2 stations and schools; in French

Congo, 7 stations, 5 schools; in the Lower Congo, 9 stations, 1 seminary, 5 schools; in Zanzibar, 11 stations, 6 schools, 2 hospitals, 1 industrial school. The White Fathers (Cardinal Lavigerie's missionaries) have in Nyassaland 2 stations, 3 orphanages, 4 schools; in the Sahara, 7 stations; in Kabylia, 1 station; in Nizab, 12 stations, 8 schools, 2 seminaries, 8 orphanages; Upper Congo, 2 stations, 4 schools; in Unyanyembe, 2 stations; at Zanzibar, 1 station; at Tanganyika, 3 stations, schools and orphanages.

—The *Intelligencer* remarks: "India is becoming more and more visited in the cold season, not only by politicians, and *litterateurs*, and students, and sportsmen, but by the messengers of Christ. The 'missioner' is becoming as distinct a variety of them as the 'missionary.'"

—The Bishop of Lahore, at a recent C. M. S. meeting in India, referred to the noble work opening in Kashmir. He said that many converts had recently been gathered in, and all over the district congregations of seventy or eighty met in the simplest of little churches for worship. These churches had not cost more than a rupee per sitting, if he might use that term, for, with the exception of the Bishop, for whom, in consideration of his infirmities, a chair was provided, sittings there were none [laughter]; the people all sat on the ground. The simple service was conducted and joined in with great fervor, and his heart was much touched by a beautiful custom they had of repeating *Jai Prabhu Yesu* (Victory to the Lord Jesus) as they rose at the conclusion of their service.

STUDENT VOLUNTEER MOVEMENT.

Mr. Max Wood Moorhead writes that:

"A Conference of the Student Volunteer Movement is to be held in Cleveland, Ohio, February 26th to March 1st.

"The objects are: (1) To bring volunteers and secretaries of foreign mission societies into personal contact; (2) to acquaint the Church with the character, scope and purpose of 'the movement'; (3) to stimulate and arouse to action student volunteers. Christian citizens offer to entertain a thousand guests, and volunteers in hundreds will probably avail themselves of this hospitality.

"Such a convention will give secretaries of various boards in the United States and Canada opportunity to confer with candidates, and define the relation which should exist between them; and societies will communicate their spirit and their methods.

"The following societies have been invited to send representatives: Young Men's Christian Association, the Young Women's Christian Association, the American Inter-Seminary Missionary Alliance, the Canadian Inter-Collegiate Missionary Alliance, the United Society of Christian Endeavor, the Brotherhood of St. Andrew, the Epworth League, etc. From many missionary agencies comes the cry of 'Debt!' 'Retrench!' The Church seems largely indifferent to the Master's appeal for laborers. We earnestly hope and pray that this gathering may result in a renewed spirit of obedience to the command of Christ, and, consequently, the actual sending forth of many laborers.

"Foreign missionaries, now at home on furlough, from every quarter of the globe, will be present.

"Will the readers of THE REVIEW pray that all preparations may be in conformity to God's will, and that all who participate in the coming Conference may be led by the Holy Spirit?"

II.—INTERNATIONAL DEPARTMENT.

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

Editorial Items.—[J. T. G.]

It will be gratifying to the friends of humanity everywhere, to know that at the last Holland signed the agreement of the Brussels Conference, authorizing a tariff for revenue in the Congo Free State, to raise a special fund for the suppression of the slave trade. If she had held out in her refusal to concur, the entire Brussels Conference would have been a failure, as it required unanimous consent of the signatory powers to the Berlin Treaty of 1885, to make it effective in this modification of the free trade clause of the original constitution.

—It is time the good people of this country gave a half-hour to the manner in which the *United States Government* is made to play the part of procuress in the case of Chinese women at San Francisco. We are not saying a word now in favor of letting the Chinese in, nor about our disreputable violation of treaty with China; but about those who are let in, and the purposes for which they are admitted. No Chinese can be landed without a writ of *habeas corpus* from the district court of the United States. Eleven thousand of these have been issued in order to land Chinese men and women, and ninety-nine out of every hundred of these women are known to be brought hither for the vilest uses of white men as well as Chinese. The President and his Cabinet ought not to allow the majesty of law to screen slavery and lust after this fashion.

—Here is a model utterance by the Church of England Missionary Society in connection with some administrative difficulties in one of their West Africa missions, which might well be adopted as a manifesto by all missionary societies:

The Committee are solemnly determined, in humble dependence upon Divine strength, to give the Society's support only to mission agencies and

mission agents, whether English or African, that are, in their judgment, "vessels meet for the Master's use." Earthen vessels they may be; we do not look for perfection in human instruments or instrumentalities; but we do deeply feel that true missionary work is the setting forth of the Lord Jesus Christ both as Saviour and as King, and that this work must be done by those who, however feeble in themselves, do know Him as their Saviour and obey Him as their King, and who seek, by the power of the Holy Ghost, to be examples "in word, in conversation, in charity, in spirit, in faith, in purity."

—It would be amusing, if it were not so serious, to note the present *controversy* about mission *comity*. Here are the Baptists criticising the Methodists for entering Rangoon, and the Lutherans in turn criticising the Baptists in Guntur because they "immersed several of their teachers under discipline for irregular conduct." Then we have the Church of England Missionary Society complained of by the Presbyterians in Persia, for interfering with their constituency, and so on, sometimes with cause, and, possibly, sometimes without cause, for we do not claim to pass judgment on any of these cases. And all this comes on us when the brethren are reading essays and making addresses on missionary *comity*. We printed in May last an able paper read before the Calcutta Missionary Conference on this subject by Bishop Thoburn. That met with a rejoinder in the same conference by Rev. Mr. Clifford, and now the subject is treated in the December number of *The Church Missionary Intelligencer*. The writer concludes by saying facetiously: "The American missionary, though often a magnificent specimen of a Christian gentleman is, nevertheless, to the end an American, given to going ahead, and not absolutely beyond the temptation of filibustering. And the English missionary is apt to be ineradicably a John Bull, accustomed to dwelling on

an island, and with no particular *penchant* for being interfered with by others." But during the while in which these various brethren discuss and re-discuss the modifications necessary in the mission co-operative policy of the past, a writer in the *Harvest Fields* suggests some *modus vivendi* that the work be not hindered.

What About Our Surplus Wealth?

The *New York World* recently published a list of the richest people in the United States, with a rough estimate of their wealth. We say rough estimate because when one of these gentlemen, in a legal proceeding, testified, as is asserted, that he could not tell within ten or twelve millions of dollars what his fortune did amount to, he only represented the rest of the very wealthy persons whose fortunes are in part in more or less fluctuating securities. It is not assumed therefore, by us, that the article referred to presents precise knowledge, and in some cases may be grossly incorrect.

Nevertheless, the outline stands substantially representative of the facts in the case. Here are the names, then, of seventy-five individuals whose fortunes are estimated at more than five millions of dollars. It includes three men thought to be worth over one hundred millions of dollars each, and thirty-five individual fortunes which exceed ten millions of dollars each.

The leading statistician of Great Britain is made responsible for the statement that the increase of the world's wealth between the years 1800 and 1870 was greater than that of the eighteen hundred years preceding this century; and, still further, that the increase of the wealth in the world between the years 1870 and 1880 was equal to that accumulated between 1800 and 1870. In other words, the world doubled its wealth in the first seventy years of this century, and added an equal sum in the

next ten years, and hence it is now two-hundred-fold greater than it was at the beginning of the present century.

Mr. Gladstone says we have not only multiplied wealth in a ratio that is unprecedented in the world's history, but we have multiplied the variety of pleasures which wealth commands, also, in a correspondingly unparalleled degree.

Archdeacon Farrar is credited with the statement that the working-classes of Great Britain are saving annually five hundred millions of dollars, and the British nation fifteen hundred millions.

The *Japan Mail* some while ago said there was wealth enough in a single block of warehouses, between Cornhill and Regent streets, in London to buy up the whole of Yeddo, Japan, and possibly five times over. It is distinctly the Christian nations that are adding in geometrical ratio to their surplus wealth.

Allowing all this to stand for the moment, take another factor, as well established as careful and conscientious computation can make so indefinite a proposition. It is stated after careful examination that the increase in the wealth of the Protestant Christians of the United States equals five hundred millions of dollars annually. That amounts to the assertion that every three years Protestant Christendom in this country accumulates an aggregated surplus fortune, equal to the total estimated fortunes of a hundred and twenty-five of the wealthiest persons in the land, or that each year Protestant Christians in the United States lay by a fortune equal to the sum total accumulated through many years by the Rockefellers, Astors, Goulds and Vanderbilts, as estimated by the *World's* table.

Now, we have not a word, at this writing, to say about the special dangers to any community, in any country or century, of such vast augmentation of wealth. Mr. Gladstone has

done well to point out that it is indirectly a fertile source of the negative religious tendency of our day. But we do not propose to moralize about it in one way or another. What we write to accomplish is this: to press home on every Christian in the land who has any surplus, who one year with another, or after an interval of ten years, finds he has accumulated some "savings," the question: What are the special obligations growing from savings?

If annually the Protestant Christians of this land are accumulating five times the wealth of the few men who own a hundred millions of property after a lifetime, or as the accretions of more than one generation, what is this same Protestant Christendom proposing to do with these five hundred millions of annual surplus? It must be borne in mind just what the character of this is. It is not what these Christians now want. It is what is *left*. After our Protestant Christendom has supplied all its wants, catered as far as it pleases to all its whims, spent on its viands all it cared to indulge in, worn just as good or expensive raiment as it has pleased to buy, indulged itself in art and literature and travel, spent on the education of children all it could be induced to spend, made merry the Christmas and other holidays, indulged in all lawful, possibly some questionable amusements, hospitably and socially entertained friends and neighbors; after it has, besides all this, generously spent in charity and benevolences, sustained all the churches, built all the colleges, and subscribed as liberally as it could be induced to subscribe for missions in this and other lands; after it has, in a word, been as public-spirited as it pleased to be in forwarding all humanitarianism and religion while living, and bequeathed all it would to be spent or given away after death—spent, donated, squandered, bequeathed; and after it has *wasted* untold thousands, being reckless of

economies; after—we repeat the summary—after it has used all it needed, given all it would, and wasted most wantonly, it yet has a reserve of *unspent* fortune reaching the enormous sum of \$500,000,000 annually!

And this is not supposed to be the "saving" of the irreligious or ignorant, but of the very best type of Christian commonwealth. What ought we to do with this surplus? What account will we render of it at last? Not one-sixtieth of so much as these "savings" is given to save the world outside of our country, adding what men give while living and leave after death.

We cast no reflections. We read no homilies. We prescribe no action. We only put an interrogation point before one part of the Christian Church in the richest and most luxurious land on the globe over against the increment of its *savings*.

J. T. G.

The Press in Heathen Lands.

BY J. T. GRACEY.

The area of the reading population of the world has been vastly extended within the century, and in heathen lands as a direct result, in large part, of the modern mission. In India the Hindu and Mohammedan readers are increasing at present at the rate of a million and a half a year. Before the translation of the Bible scarcely one-thirtieth part of the population of Bengal could read, and at the beginning of this century that vast province and its Bengali-speaking millions had no prose literature; now it is extensive and rapidly increasing.

What we say of Bengal is but typical of the rest of India and of other parts of the Moslem and heathen world where the mission has entered.

Not to delay with further illustrations in heathen lands, though the literary vaulting of young Japan is a tempting theme, let us take a single illustration from Moslem literature. That we will select, not from Delhi or

Lucknow, which furnish most startling and arousing facts of recent literary ventures, but from the dead-line of the Moslem intellect in the countries lying on the eastern borders of the Mediterranean. We pass by the twenty millions of pages of Arabic literature issued in Beirut in 1889 by the Presbyterians, because it is Christian, and even the great dictionaries, grammars and chrestomatics in Arabic, of the Roman Catholic press at Beirut, for the same reason.

The Moslem literary stir is indicated by the officially reported publications in Constantinople in three months of 1889, of which 143 were Turkish, 3 Arabic, 2 F' rew, and the others in Armenian, Neo-Greek, Bulgarian, Servian, French and Italian.

Egypt is not a country to which one is likely to turn to find the freshest literature. But the presses of Cairo are turning out works of vast importance. The Turkish dictionary, "Kamus," and the "Tag-al-aurus," the great dictionary of classical Arabic, seven volumes—of the total ten—of which have been issued in rapid succession, and which will cost, perhaps, forty dollars, mark anything but a Dead Sea or a low Nile of literary interest.

The modern newspaper has become a power in these lands. Beirut publishes eight political and four literary and religious periodicals. Damascus, Aleppo, Jerusalem and Bagdad have their newspapers.

We have said the mission was the source or occasion of much of this literary culture in all the lands where it has entered. That might go without the saying, but that we wish to fasten responsibility on the mission to foster and direct, if it cannot control, the agency it has created or awakened into energy. That a single American missionary society should have reduced, through its agents, perhaps twenty languages to writing, and have published approaching three thousand writings in fifty or more dialects, and

publishes newspapers in a dozen or more languages, would of itself indicate the relation of the mission to literary activity. But the intent of this present paper is to call attention to the use which is being made by the press of some heathen lands in antagonism to Christianity. Illustrations are abundant in Japan and in Moslem lands. We will, however, limit ourselves to selections from India.

All of the six hundred native newspapers of India, except a half-dozen, may be set down as inimical to Christianity. In all the larger Indian cities there is a fair proportion of youths who have received an English education, many of whom are bitterly hostile to Christianity. There is an abundant supply of imported European infidel literature sown broadcast among these young men. But not only is the newspaper turned against us, but organizations modeled after our Christian tract societies have been established and are in active operation. The "Free Thought Depot" in Madras issues a list of 124 separate works, including 34 publications of Bradlaugh, 19 of Mrs. Besant, 16 of Ingersoll, and others of Paine, Voltaire and other well-known infidel publicists. Ingersoll's lectures have the largest sale. Some of these have deceptive titles. "A Bible Hand-book for Mission School Students and Inquiring Christians" and "The Bible Dissector for the Use of Mission School Students" are illusive titles. The "Elements of Social Economy" is said to be a most demoralizing advocacy of free lust, in which marriage is denounced. This tract literature is being circulated by benevolent contributions like those made to our own tract societies. Educated natives are paying monthly subscriptions of ten dollars to disseminate these tracts and books. One rajah in Bengal is known to have subscribed ten thousand dollars for this object. Others are spending great sums for the purpose of printing literature in advocacy or defense of their own

religions. Some of them are appeals to their own people to arouse themselves because of the aggressions of the Christian forces.

Some of these tracts and booklets are rejoinders to Christian books. Rev. Dunlap Moore's tract entitled "An Examination of Jainism" is answered in "A Reply to an Examination of Jainism," or, in native words, "a slap on the Christian face." Some are curiously mixed. Here is one on "A Warning to the Cow Protectors and an Answer to Christians," one part defending cow killing, the other part filled with sneers and taunts at the missionaries. A Christian tract, "The Choice of a Guru," claiming that Jesus Christ is a world teacher, is answered in another tract, "An Examination of Jesus."

More curious, however, is the catechism of the Hindu Tract Society, with sixteen questions and answers bodily from the Westminster Catechism, including the definition of God. All this is done because it is "good, and Christianity borrowed it from Aryanism, which is chronologically the predecessor of Christianity."

But others are bitterly and blasphemously antagonistic to Christianity itself, and contain most wanton attacks on the Bible. This is illustrated in a wildly blasphemous Aryan tract, published by the Hindu Tract Society, entitled "Jesus Christ a Fool." It is said by the editor of the *Harvest Field* to be too shocking to be translated for English readers. He, however, presents two "mild" paragraphs, as he styles them, to show the animus of the publication. We copy these for the same purpose:

There are many sects in this world, and usually each sect contents itself with the practice of its own religion. But it is not so with these Christians. They are bound to increase their numbers, and so they sent out missionaries, while they themselves remain quietly at home. Is this just? These missionaries are ignorant and very covetous. When they are beaten or abused or mocked they quote the commands

of Jesus, and make a great pretence of humility. But inwardly they are saying: "Alas, has it come to this, that we should be beaten by these people!" The famous poet, Shakspeare, has said: "Good wine needs no push." He means that if a thing really possesses worth it needs not be puffed. For instance, a spicemonger, when his goods are worthless, makes a great display of them, and ostentatiously *invites* everybody whom he sees, saying: "These are good spices; come and buy." Not so the man who has really good ones. People *go to him* wherever he may be. Now you see missionaries going about. They say that the Bible, which is impure and has not a grain of truth in it, is the word of God, and they shout in every street: "Come, brethren. This is an excellent religion, a good caste." Why do they thus shout? Because if they do not, not one person will go to them.

* * * * *

Christians cast suspicion upon the story that Hanuman (the monkey-god) leapt over the sea to Ceylon. But an equal objection lies against the story of Christ walking on the sea. By holding his breath a person may leap an immense distance; but no amount of suppression will prevent a man from drowning. To say that it will is a lie. From incidents like these it is clear that the Bible is the work of man and not the word of God, and that even Jesus Christ was only a man like the rest of us.

* * * * *

Missionaries say that idolatry is child's play. But surely the worship of the cross is a superstition worthy of scorn. It is only on a level with the play of children who put up broomsticks and call them soldiers. These people put one stick across another and worship it because Christ died on such a cross. They call our worship idolatry: we may well call theirs *stick-worship*.

Now, there is really in all this nothing to discourage, however it may shock. We have long been familiar with attacks like these from much better brains, and have learned how futile they are.

But other tracts show still a different vein. Here is an extract from one published by the *Arya Samaj*, translated from the Tamil:

Missionaries come from Britain at a great cost and tell us that we are in

heathen darkness, and that a bundle of fables called the Bible is the true Vendanta (inspired book) which alone can enlighten us. They have cast their net over our children by teaching them in their schools, and they have already *made thousands of Christians, and are continuing to do so*. They have penetrated into the most out-of-the-way villages, and built churches there. If we continue to sleep as we have done in the past not one will be found worshiping in our temples in a very short time; why the temples themselves will be converted into Christian churches! Do you not know that the number of Christians is *increasing* and the number of Hindu religionists *decreasing* every day? How long will water remain in a well which continually lets out, but receives none in? If our religion is incessantly drained by Christianity without receiving any accessions, how can it last? When our country is turned into the wilderness of Christianity will the herb of Hinduism grow? We must not fear the missionaries because they have white faces, or because they belong to the ruling class. There is no connection between the government and Christianity, for the Queen Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee away! Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from mission schools.

The *Missionary Herald*, of the Presbyterian Church in Ireland, reviewing the report of the Hindu Gujarat Tract and Book Society, says:

The Hindus have at last realized that there is something in Christianity itself, and in well-directed Christian effort, that is not to be repelled by any of the rough-and-ready methods hitherto tried; Christianity is to-day felt to be an aggressive power, moving with an ever-increasing force, which must in some way be resisted, and its influence counteracted, if Hindu society is to be saved, and the antiquated fabric of Hindu religious and social life is to escape the remould-

ing and virtual destruction that are imminent. Hence the organization of clubs, the publication of tracts, pamphlets, and articles in newspapers, the appointment of learned men among them as preachers and defenders of the old faith, the relaxation of caste rules and restrictions, and the various other devices that are now being employed to defeat the purpose of the Lord and His people, and prop up an effete and decaying system. And it is no small tribute to the value of the agency that we employ that our opponents have taken a leaf out of the Christian book, and are, in many places, sedulously imitating our example. We engage evangelists and pay them; so do they; and when the available local talent is not sufficient they look elsewhere, as is evidenced by an advertisement for preachers that has recently been appearing in the Bombay daily papers; the publications of the several tract societies are sought to be refuted by tracts and leaflets, well written both in English and the vernacular, published and circulated under the auspices of a Hindu tract society; and Christianity and its teachings are steadily maligned and misrepresented with an ability and an earnestness worthy of a better cause.

In 1786 the youthful Spaulding wrote to F. H. Jacobi that he had heard Biester say: "We must not relax our efforts, and then in twenty years' time the name of Jesus, in a religious sense, will be no more heard." That was in Germany, and since then Germany has furnished a large proportion of the most intelligent and aggressive missionary force in the world.

But the stern fact remains that we have created an agency for the advancement of Christianity, which the heathen are turning against us; and, worse, which we are not using ourselves with anything like the skill or in the proportions that we should do.

We have created a vast reading community of Christians also without giving them anything like an adequate supply of their literary needs. We have not utilized the press at all commensurately with its place, power and opportunities. This is a field where the societies might combine for co-operative work much more largely

than they do. There should be a great pan-mission council on the subject of missionary literature distinctively for non-Christian lands and for Roman Catholic countries. There might be economic distribution of the material which would help to make much more of the funds already contributed. It is a subject demanding special consideration by specialists.—J. T. G.

Pundita Ramabai's Work.

The cultured little Hindu lady, Ramabai, is carrying on a unique work against great odds, and we delight to note her success. A conversation which a missionary had with her some time since was thus reported in the *Bombay Guardian*: The missionary asked and she answered as follows:

"Are you saved?"

"Yes."

"Do you believe in Jesus Christ as your Saviour?"

"Yes."

"Many people believe in Christ in their heads and not in their hearts. Do you believe in Christ with your heart?"

"Yes."

"Are your sins forgiven through Him?"

"Yes."

"Praise the dear Lord."

It will be remembered that she opened the school for Hindu widows at Bombay in March, 1889. We solicited from Miss A. P. Granger, the secretary of the Ramabai Association, a contribution relating to the work that has since been developed, and we now have the pleasure of making extracts from Miss Granger's reply.

In March, 1890, one year from its opening, the school numbered twenty-seven pupils, twelve of them being high caste child-widows. Five child-widows have since been added. Instruction is given in Marathi, English and Sanskrit, and also in sewing, etc. Ramabai asked the assistance of this country for ten years only, believing

by that time India would adopt her reform. A few friends and organizations pledged her \$10,000 annually. Of \$25,000 required for a permanent building, \$18,000 have been raised.

Of her work for the school in Bombay, Ramabai writes as follows:

"Besides visiting families, I have found it necessary to gather women together and acquaint them with my work. I have, therefore, now and then, to invite ladies of the high castes, get up entertainments for them, lecture on different subjects, and encourage and implore them in various ways to take an interest in women's education and progress. They will not listen to me if I begin at once to talk to them about my school and its objects. They have been taught to dislike widows and look down upon their education. So we have very carefully to approach them, show them the beauties of intellectual pursuits, make them realize the superiority of enlightened life to one of perpetual ignorance, talk to them about the blessedness of useful life, and thus gradually teach them to look upon themselves and the widows as beings who have more value than cats, dogs, or mere puppets in the hands of men. More opposition to our work is to be met from women than from men in certain quarters. Many women of Bombay are now beginning to take interest in our school, as they have been several times invited and entertained here."

Miss Granger favors us with the following statements:

"In view of its ultimate dependence upon Hindu support alone it was decided to move the school to Poona, on the 1st of November, the objections first made by the Advisory Board to its establishment there, having been removed. The larger expenses of an English city like Bombay, and the superior advantages of Poona as a stronger hold of Brahmanism, are the two most important reasons for this change.

"Ramabai's first idea of the location of the school for Hindu widows was Poona. On many accounts she felt it would be wiser to place the school there. She was, however, overruled by others and the school was opened in Bombay. The officers of the association do not hesitate to state that it has been fully as successful as they anticipated. It is not on that account that a change is now being made. A suitable building with ample grounds have been secured for the Sharada Sadan, at a moderate rent and wise arrangements made for the conduct of the school and boarding department. On account of her approaching marriage, the teacher who went out from this country has resigned her position but an efficient successor had been found. It was expected that all the boarders would go with Ramabai to Poona.

"In view of this change we would ask more earnestly than ever before for the sympathy, support and prayers of the American people, and will close with Professor Max Muller's tribute to the character of our head: 'I have never been in India; but I have known many Indians, both men and women, and I do not exaggerate when I tell you that some of them need fear no comparison with the best men and women whom it has been my good fortune to know in England, France, or Germany. Whether for unselfishness or devotion to high ideals, truthfulness, purity and real, living religion, I know no better hero than Keshub Chunder Sen, no heroine greater than Ramabai; and I am proud to have been allowed to count both among my best friends.'"

International Missionary Union Notes.

Circulating Library.—The librarian of the incipient circulating library of the International Missionary Union, is the Rev. James Mudge, East Pepperill, Mass. He recently sent the following circular to all the members of

the Union, in this country, whose address he knew.

The library of the International Missionary Union is as yet an experiment. This little sheet is sent out, after some unavoidable delays, to all the members whose present address can be ascertained, chiefly to test the question of the call for such a library. We have pleasure in presenting a list of such books as we have thus far secured, with an approximate indication of the postage on each. Whoever wishes to take out one of these books is requested to send this amount of postage to the librarian, and after keeping the book one month to return it by post, prepaying the amount necessary. A book may be renewed if desired a second month when not asked for elsewhere.

Any donations of books or pamphlets or money for the library will be thankfully received; also any suggestions as to how it can be made more useful to the members.

	POSTAGE.
Our Indian Mission, Gordon.....	20c.
London Missionary Conference, 2 vols.....	15c.
Indian Evangelical Review, vols. 2, 3, 4, 5, 1874-1878.	14c.
Romance of Missions, Miss M. A. West ...	14c.
Siam and Laos, Dr. House and others.....	13c.
Decennial Conference, Calcutta.....	12c.
Missionary Year-Book.....	12c.
Among the Turks, Dr. Hamlin.....	12c.
On Horseback in Cappadocia, Barrows....	10c.
Two thousand Miles in Mexico, McCarthy.	10c.
Letters from India, Bruce.....	8c.
Great Value of Missions, Liggins.....	7c.
India, J. T. Gracey.....	7c.
Woman's Medical Work, Mrs. Gracey.....	7c.
Ann H. Judson	7c.
Sarah B. Judson	7c.
Memorial Papers of the Marathi Mission..	3c.
Natural History of the Marathi Bible.....	3c.
Africa in a Nutshell, Thompson.....	2c.
China, J. T. Gracey	1c.
Open Doors, J. T. Gracey	1c.
Moravian Mission in Alaska, Hamilton ...	1c.

Also THE MISSIONARY REVIEW OF THE WORLD for 1888, 1889, 1890 in separate numbers, anyone of which can be ordered as above, postage four cents, thus enabling any member to refer to any article or articles. Most of the papers read before the Union in these years are to be found herein.

The next meeting of the International Missionary Union will be held at Clifton Springs, New York, June 10th to 17th. We give the notice thus early that missionaries in this country may be the better enabled to make preparations to attend; and that those abroad may know when to send their greetings, their suggestions, or their papers. Essays and letters are solicited from members now on the foreign field as they constitute the "Outlook Committee." All such papers or correspondence should be sent to Rev. J. T. Gracey, 161 Pearl Street, Rochester, N. Y., or to Rev. W. H. Belden, Secretary, Bristol, Conn.

—The members of the International Missionary Union, will note with active interest, we trust, the appeal that Rev. Arthur H. Smith and Dr. Henry D. Porter, both members of the Union, make in the December number of the *Missionary Herald* for aid for the Chinese suffering from flood and famine, over not less than 4,000 square miles of the Chihli Province. Thousands of families are homeless. The Famine Relief Committee in Shanghai, after giving \$60,000 for relief of the sufferers has closed its books, but the distress still continues. No two men within our knowledge could more judiciously distribute the few thousand dollars they ask for than those two brethren, and we are quite sure, the need will continue for some while yet. Send money to Mr. L. S. Ward, No 1 Somerset Street, Boston, Mass

One Thousand Additional Missionaries!"

The English Church Missionary Society presents a scheme for the sending forth, within the next five or six years, from the Church Missionary Society alone, *one thousand additional missionaries*. At the Keswick Convention, in July last, members of the Church Missionary Society gathered at the house of a friend,

when the pressing claims of India, China, and especially of Africa, were the subject of conversation, resolved to memorialize the Society with reference to a great forward movement. That memorial seems to have produced a profound impression upon the committee of the Church Missionary Society, and they have caused the memorial to be printed and widely circulated with the earnest desire that they may be guided by the Divine Spirit in their deliberations on the matter. It is stated that the Church Missionary Society is supported, even nominally, by less than a third part of the Church of England, and it certainly is a courageous thought to add to its present staff of European missionaries one thousand within five or six years. Yet such is the proposal. The memorial makes certain suggestions as to these reinforcements, especially the following: 1. That evangelists should be sent into the mission fields in groups, each group being associated under a leader. 2. That the services of lay-workers should be used much more than hitherto. 3. That mechanics and working men and women whose hearts God has touched should form parts of these groups. The suggestion of such an increase in the working forces is startling simply because it is such a sudden increase to the present numbers. That portion of the Church of England which operates through the Church Missionary Society is amply able to provide the money, to provide the workers and the supplies for such an advance, and the need is imperative. And what is true of Christians in England is true of Christians in America. The forces might be and ought to be doubled and trebled. There are abundant means of support in the hands of those who bear Christ's name. Young men and young women are in training, and a large portion of them have already pledged themselves to this work. Shall not the Christian churches of America, and the Constancy of the American Board especially, anew and at once "attempt great things for God, and expect great things from Him?" It is time for a grand forward movement. There are men enough and wealth enough in our churches to respond to the present call for an advance, if there is a will to do so.—*The Missionary Herald*.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

—After much painstaking in proof-reading, the electrotyping process is chargeable with a bad blunder in the January issue of the REVIEW. The top line of page 50 belongs on page 59. If readers will make a marginal note on the page to this effect, it will avoid confusion.

—The year 1892, which marks the 400th anniversary of the discovery of America, also marks the centenary of the formation of the first great missionary society of England, whose distinctive purpose was the evangelization of the world. It was on the second day of October, 1792, at Kettering, that William Carey and his brother Baptists formed the now famous Baptist Society, and laid thirteen pounds, two shillings and six pence on God's altar, as the beginning of the great enterprise of organized foreign missionary work.

It is our deep conviction that it would be a great mistake if this memorable era were allowed to pass by without another great World's Convention, such as was held in London, in 1888. If such a gathering could begin at Kettering, in Andrew Fuller's old chapel, with a consecration meeting in the house of Widow Beebe Wallis, which is still standing, and where that society was formally organized, what an inspiration would such a beginning afford for an unparalleled series of missionary assemblings! The end of a century seems an appropriate time for the gathering up of the results of missions in all parts of the world, and the projection of new lines of enterprise and endeavor for the century to come. Is it too much to hope that this next century of missions may not have passed until the whole world shall have been acquainted with the Gospel? We hope that at an early day the leaders of missionary enterprises in all parts of the world will co-operate to call such a world's convention in some of the great centres

of population not later than October, 1892.

—At the recent meeting of the American Board, in Minneapolis, the "Committee of Nine" reported that contributions to missions have not kept pace with those to other benevolent causes. No explanation was attempted but they implied that the discussions and division of feeling as to missionary policy, might account for this relative decline of receipts for foreign missionary work.

The meeting presented many attractions and not a few wholesome lessons. Dr. N. G. Clark's paper on "Higher Christian Education as Related to Foreign Mission Work;" Dr. G. K. Alden's discussion of "Missionary Motives;" Dr. Judson Smith's paper on the "Missionary Outlook," and Dr. Storr's address as President, were among the most notable features of that great anniversary. The papers referred to, must be read to be appreciated. Dr. Clark pleads for higher Christian education in order to preserve and turn to account the religious sentiment of the people among whom we labor; and for the sake of a native ministry adequate in character and in numbers to meet the intellectual and spiritual wants of their countrymen and to share with missionaries in the responsibilities of establishing such Christian institutions as shall secure the success of the missionary enterprise. He holds that the "men must be reared on the ground." Dr. G. K. Alden sets forth as motive forces: (1) "Profound convictions as to this present sinful and perishing world and its great need. (2) Profound convictions as to the superabounding riches of divine grace in Jesus Christ, the great provision. (3) Profound convictions of the personal command, the personal trust, and the personal responsibility to bear the good tidings at once to all men." Dr. Judson Smith says Christianity is becoming the dominant religion of the world; communication

between all parts of the world is becoming easier; the world, with only here and there an exception, is accessible to the Gospel; and that modern missions are successful. At home missionary contributions are being enlarged; the supply of missionaries is increasing, and the church is committed to mission work as never before.

—In Scotland the question of disestablishment has produced no little excitement. It seems almost certain to come before the next Parliament. There is certainly a religious interest among the Scottish churches. The attendance upon church services is, we venture to say, better than in any other country in the world. The number of praying men, and especially praying young men, struck us with peculiar force in recent visits to Scotland. We cannot conceal our profound solicitude for the progressive theology which is moving many, we fear, away from the old landmarks of the faith. No doubt there are many who are interested in these questions intellectually, whose hearts are perfectly loyal to Christ and the truth, but we fear the effect of this advanced theological opinion upon the younger clergy of Scotland. At the same time so deep is the interest in missions in this land of martyrs and missionaries, that the practical work of the churches, both at home and abroad, is largely antidoting the influence of this skeptical opinion.

We can never more speak or write of Scotland without the feeling which a son would have for his mother. We add the words of Dr. W. M. Taylor: "I say without any hesitation that when interesting foreign missions are maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things, of course, while, if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success." These are true words.

—In the August number for 1890, the statistics are given for Protestant missions in China, which are repeated in the December issue, page 934, as the strength of the United *Presbyterian* force. Of course, the latter is an error. It should read: "As furnished by the Presbyterians."

—The late Dr. Alexander Williamson, of China, was identified for some 30 years with the London Missionary Society, then with the National Bible Society of Scotland, and the United Presbyterian Church. As a translator and distributor of religious literature in the Chinese tongue, he filled a unique position, and to these labors was singularly devoted. His extensive travels, researches, grasp of missions, passion for a more economic distribution of the working force, made him an authority. His "Journeys in North China," ranks as a standard work. His late wife, a most gifted woman, wrote "Old Highways in China." Dr. Williamson died of *nephritis*, possibly due in part to his arduous toil in the recent Shanghai Conference. His prodigious activity is rivaled by few of the most devoted workers in the Middle Kingdom.

—China owes to Christian missionaries a great debt for information on a vast range of topics. But a little while ago, the Chinese were wholly dependent on the *Peking Gazette*; now they have some twenty-eight publications. The missionaries have supplied an enormous number of translations of European books on science, geography, history, mathematics, philosophy, etc. They have translated the Bible into not less than twelve Chinese dialects, and are now busy at fifteen more. Dr. Legge's investigations into the ancient systems of the Chinese philosophers are embodied in Professor Max Muller's "Sacred Books of the East," and American authors have given the world the "Middle Kingdom," and the "Chinese-English Dictionary." So writes Mr. Johnston, of Bolton.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

China.—China is a vast field. That is a statement that grows by every line of comparison we can lay. Here is a late attempt by Rev. Dr. B. D. Gray, in the *Foreign Mission Journal* of the Southern Baptists (see December number; it is published at Richmond, Va.):

"A single province of hers converted would be equal to the conversion of whole nations elsewhere. Convert any one of her eighteen provinces and you would have more than all Brazil and Mexico. Any one of a dozen of her provinces would be more than the conversion of all Italy. As goes China, so goes Asia. She is today the citadel of paganism. Secure her to Christ, and you secure all her dependencies, as Thibet, Turkistan, Mongolia, Manchuria and Korea. Break down her idols and you dethrone the greater part of heathenism at a stroke!"

CHINESE EMIGRATION.

Dr. R. H. Graves says:

"There are 50,000 of these in the Philippine Islands; 50,000 in the English colony at Singapore, where they own four-fifths of all the real estate; 50,000 more in the Malay Peninsula; 1,300,000 in Siam; thousands in Cochin China, and thousands more in Borneo, Java and Sumatra. The colonies founded by the Spaniards, Dutch, French and English are being rapidly filled up by Chinese. In the Sandwich Islands there are more Chinese men than men of the native race."

China is a fertile region. Professor Douglas, at University College, thus described it:

"From one end of the country to another the land blossoms as the rose, and yields to the diligent and careful tillage of the natives enough and to spare of all that is necessary for the comfort and well-being of man. Nor have these advantages become the recent possessions of the people. For

many centuries they have been in full enjoyment of them, and on every side the evidences of long-established wealth and commercial enterprise are observable.

"From the great wall to the frontier of Tong-king, and from Thibet to the China Sea the country is dotted over with rich and populous cities, which are connected one with another by well-trodden roads or water highways. In these busy centres of industry merchants from all parts of the empire are to be found, who are as ready to deal in the fabrics of the native looms, porcelain, tea and other native products, as in cottons, metals and woollens of Europe.

"The rivers and canals are crowded the vessels bearing silks and satins from Cheh-kiang and Kiang-su, tea from Gan-hwuy and Ho-nan, and rice from the southern provinces to parts of the empire which give in exchange for such gifts the corn and other products which they are able to spare."

In the matter of the language, Dr. Douglas says:

"By means of their three classes of characters, the hieroglyphics, ideograms and phonetics, the Chinese have been able to express and preserve the thoughts and sayings of their greatest and wisest writers through a series of centuries which dwarfs into insignificance all Western ideas of antiquity. For thirty centuries Chinamen have been accumulating stores of literary wealth, which are of themselves sufficiently important to attract the attention of scholars and to stir the literary ambition of students, and which do so in almost every country. But by the fresh discoveries of Messrs. De Lacouperie and Ball, not only is a new interest added to the language, but it is brought into close and intimate relation with the tongues spoken by the great civilizing nations of the world."

Great changes are taking place in China. Rev. Young J. Allen, D.D., LL.D., read an able paper before the Shanghai Conference on this topic, in which he classified these changes as: (1) Compulsory, or those necessitated by force or treaty obligations. The compulsory occupation by the allies, in 1860, of the imperial capital was followed by a treaty which gave commerce and missions the right of unmolested access to the entire land. (2) The semi-compulsory changes, or those initiated with a view to adjustments. The Chinese knew that the treaty must be fulfilled, and that in reorganizing their government they could not do better than copy the strong points of their late adversaries. Hence, the innovations of foreign military camps, arsenals, customs, schools, coast surveys, etc. (3) Spontaneous-voluntary changes. International relations become cordial. The press is called into requisition, newspapers and books are translated. China has become conscious of her wants, a mint, banks, post-offices follow. (4) Imperial, or those which define the position and policy of the country.

ADVANTAGES AND HELPS.

Rev. Dr. Williamson pointed out some while ago, in *Evangelical Christendom*, that there is a providential preparation in China for the reception and spread of the Gospel.

1. There is an educational preparation. They say: "The mind is the man." The competitive examinations have quickened the intellect of China. This gave rise to schools. Hence the large percentage of readers. Then there is one written language for the whole empire. There is a social preparation. Through the observance of filial obligation has trained the nation to subordination to law and order. There is no communism nor nihilism here. *Divine authority* can be easily taught.

3. There is a moral preparation. The heart is recognized as the seat of morals. Benevolence is urged in

every form and righteousness too. The doctrine of mediation is recognized.

4. They have some knowledge of a true and living God, a power on whom country, family and individual prosperity depends.

5. They possess an implied knowledge of immortality. Their emperors never die, they ascend.

6. There is a providential preparation. China is open from end to end. At the Shanghai Conference this was called in question as to Ho-nan, but Hudson Taylor said it was politically open, though persecution and opposition were great.

OBSTACLES AND DIFFICULTIES.

1. *To the heathen becoming Christians.* No one can state the case of the Chinese better than the Chinese, and so we let a native Chinese Christian minister state the point of the difficulties of the native Chinaman in learning about Christianity.

Rev. Y. K. Yen, speaking at the Shanghai Conference, said:

"We must understand the peculiar character of the Chinese. (1) They have hazy ideas about gods. A Chinese who went to the United States was written to by his father that his sixth mother was well. What can a man who has six mothers know of a mother's love? (2) The Chinese have hazy ideas about sin, which they confound with crime, treading on one's toes, being late to dinner—the same character for all. (3) They have hazy ideas about a future life. At a Chinese death-bed there is never a word about future happiness, but only about mourning and money. If they did not think the gods could affect men's bodies the temples would be deserted and ancestral worship would decline. They are not to blame. It is their misfortune and not their fault. The Chinese cannot see Christianity as we see it."

This is just what Rev. Judson Smith, D.D., has said in other language and on an opposite side of the globe:

"It is not simply the greatness of the population of China that makes her evangelization difficult. It is rather the institutions of the Chinese; it is the Chinese character; it is the Chinese history inwrought into institutions; instinct in the life of the people. Making them a nation of themselves, exclusive, caring not, knowing not, heeding not of aught that goes on in the world outside of them; not desiring the arts we are so ready to bring them; not wishing the institutions that we would gladly see thrive among them; scorning the faith that we deem their life and their salvation."

2. *To native Christians.* The same Christian native, already quoted (Rev. Y. K. Yen), said again at the great missionary conference last year some very sensible things about the difficulties to the mission work growing out of the conservatism of the Chinese. He said that "the Chinese Christians are not in the same favorable circumstances as Christians in other lands. The former have fifty generations of heathenism behind them. They have much to contend with. We should not expect the same enterprise, activity and piety as from foreigners. Missionaries often speak disparagingly of Chinese Christians. This, considering the circumstances, is unreasonable and unjust. Western civilization is marked by diversity. Eastern civilization by uniformity. Chinese are not active physically, morally and spiritually. If I were active physically I should not have this queue today. If any other Chinese would cut off his hair and shorten his skirts I would do so too. They have a load upon them. All Chinese worship is for selfishness. They have no knowledge of God; no recognition of being His sons."

All classes are reached in China. Rev. John Ross said at the London Conference that while the literary class in China are opposed to Christi-

anity yet they can be reached. He said his church in Monkdon included in its members five or six Mandarins, men with literary degrees; that many others of the Mandarins are at heart Christians, and many more very friendly.

The mission schools are becoming a power for good in China. One would fancy that there would be great prejudice against the teaching of Christianity in connection with secular education, but it is amongst the marvelous providences of God that in scarcely any heathen country does this long prove an obstruction.

The teaching of Christianity does not inure to the disadvantage of the mission schools in China. We can furnish no better evidence of this than is found in the report to Government in Hong Kong, made in 1889:

Referring now to the 7,101 scholars who attended, during the year 1889, schools under the supervision of the education department, there were as many as 4,814 attending voluntary schools, where they received a Christian education, whilst 2,293 scholars attended government schools, receiving a secular education. The secular government schools are, as a rule, better provided for than the voluntary religious schools as regards money matters, house accommodation, school materials, staff, organization, and discipline, and when charging fees, keep their fees far below the rate charged in voluntary schools of a corresponding class. Nevertheless, the voluntary schools, which freely teach Christianity without the restraint of any conscience clauses whatever, and are in every respect conducted as denominational mission schools, receive from the public double the amount of patronage bestowed on government schools. This clearly shows that parents of children, in *Hong Kong*, as *Europe*, prefer, on the whole, religious to secular education, even when the latter is cheaper.

This was made by Dr. Eistel as inspector of schools. It only confirms the judgment of Dr. F. Stewart, who was inspector of schools, but who died recently, who said:

The advance in education is one of the most gratifying features in the

progress of the colony. There is yet much to be done, and female education is only in its infancy; but the lines on which the system is moving seem to be correct, and time alone is required to reclaim those portions of the field which remain untouched.

THE RESULTS ARE ENCOURAGING.

The statistics at the Shanghai Conference last May, showed: Of *foreign missionaries*, men, 589; wives, 390; single women, 316. Total, 1,295. *Native helpers*, ordained, 209; unordained, 1,260; female helpers, 180. *Medical work*, hospitals, 61; dispensaries, 43; patients in 1889, 348,439. *Churches*, organized, 520; wholly self-supporting, 94; half self-supporting, 22; one-fourth self-supporting, 27. *Bible distribution*, Bibles, etc. Total, 665,987. Communicants, 87,287; pupils in schools, 16,816. Contributions by native churches, \$36,884.

MEN AND WOMEN ARE WANTED.

Ministers and laymen are called for. The Shanghai Conference asks soberly for 1,000 men in five years. Their appeal was published far and wide. Then there have been specific appeals. The missionaries of the Baptist churches in America, now in China, have appealed to the Baptists of America alone to send 100 men.

Confucianism and Confucius.

"Great men have short biographies," says Carlyle. The rule is not broken in the case of Confucius. The outline of his biography can be given in a paragraph. He was born in the State of Tsow, B.C. 551, of noble ancestry whose record reached unbroken for over two thousand years backward from his cradle. His father was a soldier of great prowess and of daring bravery. He was married at nineteen, rose from keeper of the public stores, to the charge of public lands. At twenty-two he taught letters, ethics, devotion of soul and truthfulness. He early became cosmopolitan: "I am a man who belongs equally to the north and the south and the east and the west." He studies music at

twenty-eight, is introduced at court by Lao-tse, is appointed chief magistrate of Chung-too, introduces practically a jury system; for thirteen years becomes a homeless wanderer, and henceforth abandons himself to letters and religion, and wanders from court to court to obtain converts to his ideal government. He died, having practically remained unrecognized as a successful reformer. After his death his teachings became powerful. Every year 66,000 animals are now offered in sacrifice to this sage. Here is the chorus chanted in the great sacrificial ceremony to him:

"Confucius, Confucius! How great is Confucius!

Before Confucius there never was a Confucius;

Since Confucius, there never has been a Confucius;

Confucius, Confucius! How great is Confucius!"

The emperor himself offers this prayer to Confucius: "I, the emperor, offer a sacrifice to the philosopher Confucius, the ancient teacher, the perfect sage, and say, O, teacher, in virtue equal to heaven and earth, whose doctrines embrace the past time and the present. . . . in reverent observance of the old statutes, with victims, silks, spirits and fruits, I carefully offer sacrifice to thee. Mayst thou enjoy the sacrifice." (See Du-Bois's "Dragon, Image and Demon," p. 124.)

"If the Chinese," says an author, "pay divine honors to any being in heaven, or on earth, or under the earth, it is to Confucius."

CONFUCIUS AS A FOUNDER OF A RELIGION.

Fairbairn says, in his "Studies in the Philosophy of Religion and History," that "without Confucius China had been without a native religion."

Dr. Legge, in his "Religions of China," boldly corrects this erroneous statement. Religion in China does not date from Confucius. His grandson asserted that Confucius only "handed down" and "displayed"

the ancient teachings and took them for his model. Confucius himself said he was a "transmitter, not a maker" of the doctrines of the ancients. Certainly the "transmitter" gave color to that which he transmitted. China does not owe its national religion to Confucius. But if he did not originate it, neither did he discountenance it or alter it in any sensible degree. But Confucius did emphasize the moral duties as taught or implied in the religion of the ancients as of first importance and of much easier comprehension than the speculative side of theology or the religious superstition about the unseen.

One thing has been plainly pointed out as to the effect of Confucius' large emphasis of practical duties. Dr. Matheson (St. Giles Lecturer) says:

"Since the days of Confucius the speculative element has declined and the Chinese mind has sought truth almost exclusively in the path of morals."

Much has been written about Confucius in relation to the "Golden Rule." He is credited with being the originator of this. But Dr. Legge, than whom he has no stouter champion, says here he tarnished a doctrine of the ancients rather than proclaimed it. Confucius is said to have advocated the negative side of the Golden Rule: "Do not unto others what you would not that they should do unto you." But the ancients went further than that. Lao-tze taught: "Return good for evil." But Confucius said: "What then will you return for good? Recompense injury with justice, and return good for good." How nearly this shades, however, to the Christian teaching!

IS CONFUCIANISM A RELIGION?

The *China Review* contained years since an article in which the writer said:

"Confucianism pure and simple is, in our opinion, no religion at all. The essence of Confucianism is an anti-quarian adherence to traditional forms

of etiquette, taking the place of ethics: a skeptical denial of any relation between man and a living God, taking the place of religion, while there is encouraged a sort of worship of human genius, combined with a set of despotic political theories. But who can honestly call this a religion?"

Over and over we are told that Confucianism is not a religion, only a system of morality. This needs large modification. So far as the element of *worship* enters into the element of religion it is distinctly, pervasively, penetratingly, a religion.

Dr. Faber pointed this out with emphasis at the late General Conference of Missionaries at Shanghai. "Religion," he says, "pervades every movement of official life in China. A glance at the *Peking Gazette* will convince the most skeptical of the truth of this statement. We find there mentioned not only worship of ancestors, of Confucius, of innumerable deified worthies, but also of the duality of heaven and earth, of sun, moon, stars, wind, clouds, rain, thunder, the ocean, mountains, rivers, the four regions, the four seasons, the years, months and days. Astrology, selection of lucky and unlucky days, omens, charms, exorcism and other superstitions are sanctioned by imperial authority." (See *The Messenger*, Shanghai, June, 1890.)

CONFUCIANISM AS A THEOLOGY.

This same Dr. Faber, at another time, distinctly pointed out some of the aspects of absolute negation in Confucianism as a religion. He says:

1. "Confucianism recognizes no relation to a living God."

2. "It makes no distinction between the human soul and body, nor is there any clear definition of man, either from a physical or psychological point of view."

3. "All men are said to possess the disposition and strength necessary for the attainment of moral perfection, but the contrast with the actual state remains unexplained."

4. There is wanting in Confucianism a decided and serious tone in its treatment of the doctrine of sin, for, with the exception of the moral retribution in social life, it mentions no punishment for sin. It is devoid of a deep insight into sin and evil.

5. It "knows no mediator, none that could restore original nature in accordance with the ideal which man finds in himself."

6. "Prayer and its ethical power finds no place" in his system.

7. There is, with the exception of ancestral worship, which is devoid of true ethical value, no clear conception of the dogma of immorality.

8. "All rewards are expected in this world."

Confucius plainly held that these are things beyond the grasp of human intelligence. You cannot figure to yourself the nature of God. You cannot certainly know that there is any point of contrast between His nature and yours; hence prayers and sacrifices are of doubtful utility. All this lies in the region of imagination; it may represent truth; it may not. Neither can be demonstrated. Yet he did not forbid worship. "Sacrifice as if your sacrifice were a reality; worship *Shin* as if *Shin* were really present." But meanwhile your chief concern is with the visible and palpable universe and with the homely tasks of life. The opposition to Christian points of theology is *entire and fundamental*.

CONFUCIANISM AS A MORAL FORCE.

In what way and sense is Confucianism a moral force? There must be something in it by which it has held sway for these centuries. Especially in the face of sundry marked defects in its ethical teaching. It confounds ethics with ceremonies and politics, it asserts that certain musical melodies influence morals; its system of social life is tyrannous: women are slaves, and may be bought and sold as sheep in the shambles; children

have no rights in relation to their parents; subjects are like children; of human *rights* there are none—first and last there are only duties. Polygamy is sanctioned and presupposed, so is polytheism. Filial piety extends even to worship. In ordinary life the son must "manifest his reverence, in his nourishing of his parents, in his endeavor to give them pleasure; when they are ill he feels the greatest anxiety; in mourning for them, when dead, he exhibits every demonstration of grief; in sacrificing to them he displays the utmost solemnity."

Confucius taught the supreme value of personal character. The "character of Alexander of Russia was worth a constitution," says Colton. Confucius would make every character a constitution and by-laws besides. To be and not to appear is the correctest thing. The wise man will assail his own vices and not another's: "I am not concerned that I have no place; I am concerned how I may fit myself for one." The substance of three hundred pieces of the "Book of Poetry," says a recent author, may be expressed in: "Have no depraved thoughts."

"The man who, in view of gain, thinks of righteousness, in view of danger, is prepared to give up his life, and who does not forget an agreement however far back it extends—such a man may be reckoned a complete man. . . . "Man is born for uprightness. They who know the truth are not equal to those who love it, and they who love it are not equal to those who find delight in it."

But the rule of right is not individual conscience, but rather the universal conscience of mankind. Man must do all this without any help, human or divine. He fails, and Confucianism does not attempt to account for the failure. It only stands alongside of the failure and says man was born to be good. It does not even furnish an example.

The sceptre of authority, of all po-

litical power, hence the centre of all political government is morals.

"Withal," Mr. Edkins says, "Confucianism has not made the Chinese a moral people. They exhibit a lamentable want of moral strength. The standard of principle among them is kept low by the habits of the people. They do not appear ashamed when they are discovered to have told an untruth." (See Edkin's "Religion in China.")

Archdeacon Hardwick says: "How many are the points in which Confucian tenets are opposed to Christianity, it were superfluous to enumerate. The opposition in respect of doctrines is entire and fundamental. It is the opposition of nature and of grace, of unregenerate and regenerate principles, of sight and faith, of earthly and of heavenly. And how vast will, therefore, be the revolution in the moral nature of the Chinaman if he shall ever learn to practice the unworldly lessons of the Gospel." (See "Christ and Other Masters," p. 57.)

Confucian conservatism is essential and inherent. It is the greatest obstruction to all progress.

Thibet.

It is quite the fashion to dismiss Thibet with the statement that very little is known of this country and its people. That is only true in a very qualified sense. The ordinary student may not have a hand-book, as he has of Bavaria or Switzerland, and the casual reader may not be easily referred to any one or two volumes from which to find at a glance what he wishes to know of what is known, and only now and again has any European been permitted to make any personal investigation by actually traversing the country, as did Alexander Csoma de Kőrös, who made his way from Hungary to Thibet on foot; or as an enterprising Hindu, Sarat Chandra Das, who, it is alleged, recently made a tour in Thibet dis-

guised as a Thibetan, accompanied by a Sikkim Lama, who was a sub-inspector of schools employed by the British government.

Yet, it is not true that we do not know much about the country and the people. The "Cyclopædia Britannica" has a quite elaborate article, in which a great deal of information is condensed, and there are many sources of information about this land.

We summarize from sources, learned and popular, too numerous to name, in the following statements:

THE COUNTRY.

Thibet, or Tibet—for there seems no preference in the spelling—or to use the native name, Bodyul "The country of the god," or Bhotiya, or Bhoots, is a section of table lands ten to sixteen thousand feet above the sea, stretching from the Upper Himalaya Mountains and those of Yunnan, on to the mountains of China in one direction, and to those of Turkistan in another. It is difficult of access in all directions and equally difficult to traverse. The world owes the Jesuits a debt here as in so many other places for the earliest maps, though here as elsewhere those made early in the eighteenth century were crude and often misleading. There is no exact survey had, except in Western Thibet where, as in Kashmir, it is the most complete.

The *Britannica* is full enough on climate, products, industries and many other common matters to have it suffice to refer our readers to that source.

THE PEOPLE.

The most probably correct estimate of the population is from a Russian source which puts it at six millions.

The people themselves are worth a fuller note than a mere reference. The Turanian family of races separate into two great divisions—the Northern and the Southern. The Northern comprehends the Tungus, the Mongol, the Tartar, and the Finn branches. The Southern includes the Malay, the

Bhotiya and the Tamil races. The Indo-Bhotiyas are in the northeast countries of India, on the Himalayas and in the valleys of the Brahmaputra. The strong language of affinity between these tribes in Burmah and in Thibet is manifest if the chain of gradual modifications from tribe to tribe is followed. But the original Bhotiya race are Thibetans, and they live in Thibet, not alone, but with Mongolians who are supposed to have been settled there since the days of Genghis Khan.

The Hor or Horpa occupy the western part of Northern Thibet, and extend into Chinese Tartary or Little Bokhara. They are nomads, not agriculturists, and more Tartar than Thibetan in their habits. They are mostly Buddhists. But some of them are Moslems even within Thibet: Turks in blood, Bhots in language. In Ladak both the creed and the literature are Buddhist, but in blood and language they are Bhot. Ladak's political relations are with British India and Kashmir. The Bhot element in its distinct type can not be seen but in Chinese Thibet.

In appearance the Thibetans resemble the Chinese and the Mongols, though, according to Hodgson, many of the mountaineers differ entirely from the Turanian, and approach the Aryan type. No absolutely white skins are seen, but often a very pale brown complexion with red hair and gray eyes, and a good deal of bloom on the children's faces. In appearance they resemble Chinese and Mongols, not Hindus, and are more athletic than either. They are of the same family as the Burmese, and their languages are like. Yet Thibetans have no tradition or notion of a progenitor of the human race. There is no caste, yet the social habits are Hindu in most respects. Polyandry prevails, and Polygamy obtains.

Since 1720 Thibet has been a dependency of China, under the Viceroy of Sze-Chuen. Two imperial delegates

represent the Chinese government in Thibet. These direct exclusively the foreign and military administration of the country. The civil and religious government is left in native hands. The number of Chinese troops rarely equals 4,500 men.

The *Dalai Lama* is the supreme authority in civil government. He resides in the famous temple palace of Potala near Lhasa. He is an incarnation of Buddha, and his soul passes from him into another body when he dies, in order that there may be a perpetual incarnation of Buddha at the head of the Thibetan affairs. They do not shout, but they might, with peculiar propriety: "The king is dead; long live the king!" for the Dalai Lama never dies. He only disappears in the form of one man to reappear at the same instant in the form of some infant born at the moment of the apparent death of the king. They search the land to find this child-Buddha, place him on the throne, and run the Government through a viceroy till he comes to maturity. His duties are simply to sit cross-legged in his temple, and from time to time extend his hand in benediction on his worshippers.

This joint headship of state and church has inhered in the Dalai Lama since 1640. There are many other grand lamas, but they are subordinate to the Dalai Lama who is at once emperor and pope. Below these still are monk-lamas, who act as scribes, physicians, sorcerers, etc. It is frequently the case that the correspondences of Lamaism with the Roman Catholic form of Christianity are over-emphasized, at least very incorrect inferences are made from these. The Lama ceremonies of baptism, confirmation. The ecclesiasticism of pope and cardinal, archbishops, priors, monasteries and nunneries, abbots, etc., are all here. But these similarities are often strained, and the differences in them are very great.

Lamaism is a compound of Shaman-

ism, Sivaism and Buddhism. The Thibetan form of Buddhism is, however, wholly unique. Writers are constantly saying this is the stronghold of Buddhism without any apparent discrimination. Buddhism in Burmah is one thing; in Ceylon it is another thing; it is still another thing in Thibet. It is not in its original purity in Thibet. It is strongly modified by surrounding religious notions. It was born in Thibet contemporaneously with the Sikh religion in the Punjab and with the Lutheran Reformation in Europe. In its monasteries in Thibet are preserved heaps upon heaps of Buddhist literature, the language Thibetan, but the alphabet being Indian, and they may date from the second century. They differ in their language much from the spoken language of Thibet to-day.

For much of this class of information one must search ethnological and philological works, like Brace's "Races of the Old World," "Latham's Philology," Hodgson's great works, and other books like Cunningham's *Ladak* (the title has gone from us just now).

Max Müller, too, will often let in light, as for instance, in his "Chips," etc., where he says:

"People have complained of the length of the sacred books of other nations, but there are none that approach in bulk to the sacred canon of the Thibetans. It consists of two collections, commonly called the *Kanjur* and *Tanjur*."

The *Kanjur* consists in different editions of 100, 102 or 108 volumes folio. It comprises 1,083 distinct works. The *Tanjur* consists of 225 volumes folio, each weighing from four to five pounds in the Peking edition, which edition was sold for \$3,000 by the Emperor Khian-Lung. A copy of the *Kanjur* was bartered for 7,000 oxen, and a copy of *Kanjur* and *Tanjur* together was sold for 1,200 silver roubles. (See Vol. XX., "Asiatic Researches.")

But Thibet was not without a religion till it imported Buddhism and Sivaism from India. It had an earlier creed, though but illy formulated till Buddhism came. It is known as the *Bon Religion*. Eighteen principal gods are enumerated. Originally it was a sort of nature worship, mixed with a superstitious element; later on, adopted from Shamans and the Siva-ites of India, and now further mixed with Buddhist ideas.

CHRISTIANITY IN THIBET.

The Roman Catholics have tried to introduce Christianity on the Chinese border. They began this in 1846, and made some inroads till 1865, when their mission property at Bonga was destroyed by fire by the Thibetans. Again they endeavored to work, but in 1887 were again driven out, only two of their nine centres being untouched.

On the west the Moravians have sought to enter the country, but have had to stay in British Lahore. They commenced this mission at the suggestion of Gutzlaff, in 1853, by sending Messrs. Pagell and Hyde, two laymen, who endeavored to reach Thibet by way of Russia, but were defeated in the attempt, and then tried the India route by way of Simla, in 1854, to Kyelang in Lahore, and established a mission house 10,000 feet above the sea, and at Poo, in Kunawar, in 1865. At this latter place they number forty converts. They have done a large amount of translation of Scriptures, grammars, etc., into Thibetan, and sent these into Thibet, where it is said all the lamas can read, and the lamas, remember, number eighty thousand!

—Father Agostino, a preaching friar, has been addressing flocks of people in Rome, and among them even skeptical scientists. He is an impassioned orator, and has been called the "modern Savonarola." Nevertheless, he is an ignorant Romanist and worships the Virgin.

V.—GENERAL MISSIONARY INTELLIGENCE.

—Mr. H. W. Frost writes that the inundation in the region about Tientsin, in province of Chihli, was caused by very heavy rain-falls in the mountains. The waters spread with unexpected suddenness. Mud villages were completely dissolved, and swept away with their inhabitants; some who escaped with life lost the crops on which they depended for the eight months to come. Probably 4,000,000 of people will depend on charity, in this province alone, until May next. Active relief committees are at work, ascertaining the extent of the calamity, and devising means of help. The government is repairing the embankments, and has issued an imperial rescript ordering Tls.60,000, to be distributed among sufferers. All this, however, is inadequate to raise the recipients above the bare preservation of life. Rev. G. W. Clarke, of the China Inland Mission, writes, that to keep these people from November 15th to March 15th, at two cents a day for adults and one cent for children up to twelve years, would cost \$9,000,000. Even now famine is upon the people who can get but one meal, and that very poor food, every twenty-four hours. Here is a chance not only to help the starving, but to reach them with the bread of life. The judicious help given in 1871, 1878, 1888, removed many prejudices against missionaries and resulted in soul-saving.

If any feel moved to contribute, a draft on London, England, sent to the Hong Kong & Shanghai Banking Corporation, Shanghai, China, or a post-office order or New York draft, sent to Mr. H. W. Frost, No. 30 Sheeter Street, Toronto, Canada, will be forwarded to the relief of the suffering millions.

—Mr. J. B. Cranfill, superintendent of missions, incloses summary of Texas (Baptist) mission work, from September 30, 1889, to September 30, 1890:

Missionaries employed, 121; days labored, 23,182; stations supplied, 710; miles traveled, 200,443; sermons preached, 12,029; Exhortations and other religious addresses, 6,587; total sermons, 18,616; baptized into mission churches, 1,893; received by letter and restoration by mission churches, 2,267; total received by mission churches, 4,160; professed conversions, 2,619; churches assisted in organizing, 103; prayer meetings assisted in organizing, 405; Sunday-schools assisted in organizing, 250; prayer meetings led, 3,224; elders or bishops assisted in ordaining, 43; deacons assisted in ordaining, 98; pages religious literature distributed, 522,789; religious visits, 28,611; church houses built in connection with labor, No. 39, cost, \$29,965.00; books, Bibles, etc., distributed, No. 2,406, cost, \$1,061.08; collected for State missions, \$35,357.77.

—The Dutch Reformed Church of Cape Colony, which has 175,555 baptized white members, is coming, says the Rev. Charles Starbuck, 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, 4214 communicants, 12,113 baptized adherents, 3,510 scholars. Their institute at Lovedale (largely assisted by the colonial government) is a great force for edu-

cational 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.—*Illustrated Weekly*.

Foreign Mission Notes, by Rev. James Johnston, Bolton, England.

The Missionary Death Roll.

Bishop Callaway.—At the close of March last, in his seventy-third year, passed away the Right Reverend Henry Callaway, D.D., first bishop of St. John's, South Africa. Born in Crediton, Devonshire, on the 17th of January, 1817; he early attached himself to the Society of Friends. He pursued the medical profession with marked distinction, in London, though his interest in religious questions and pre-eminently his strong convictions on missions ultimately induced him to join the Established Church. On the formation of the See of Natal, he responded to Bishop Colenso's call and was ordained at Norwich Cathedral, August, 1854. After a voyage of fourteen weeks to Port Durban, he was appointed in the capacity of priest, in September, 1855, to St. Andrews, Pietermaritzburg, the first church erected in Natal. He speedily became a conspicuous worker among the heathen and in the study of the Kaffir language. Three years later he obtained a grant of 3,000 acres of land, a day's journey from Richmond, where he founded the famous Spring Vale Station, a prolific centre of Christianizing influence. He assisted in reducing the Kaffir language to written form, and chiefly in translating nearly the whole of the Scriptures and Prayer Book. In this tongue, followed by a literal translation in English, he wrote a book entitled, "Zulu Nursery Tales." On the Scotch Established Church founding in 1873, the Bishopric of Independent Kaffraria, lying between Natal and Cape Colony, Dr. Callaway was offered and accepted the charge. Con-

secrated in Edinburgh on All Soul's Day, 1874, he settled at Umtata, around which grew up a small town, a pro-cathedral, a theological training college for natives, schools for native and European boys and girls, a hospital, and other institutions. Throughout his wide diocese he toiled with inexhaustible zeal. On the failure of health, in 1886, he formally resigned and returned to his native land. True to the apostolic spirit, he devoted all his property to Spring Vale when he withdrew, and subsequently gave to the Established Church a sum of £2,000 on his retirement. Bishop Callaway will rank with Africa's most laborious and enlightened missionary heralds.

Mr. A. M. Mackay.—By the death of this eminent missionary a lamentable blank is created in the Uganda Mission. Most probably this event occurred at Usamiro, on the southwest of Victoria Nyanza, 750 miles inland. Mr. Mackay was born at the Rhynie Manse, Aberdeenshire, in 1849, where his father was a noted Presbyterian minister. Educated partly at home and at the Northern University, he later went to Berlin in order to follow the profession of engineering. There he won no inconsiderable reputation for ability and accomplishments. Mr. Stanley's historic letter, inviting missionaries, in 1885, to the dominions of Mtesa, moved the young engineer in Germany to offer himself for service as an artisan missionary to the Church Missionary Society. He was readily accepted, and on the 27th of April, 1876, sailed with the first party. His desire to go forward on landing was frustrated by a serious illness.

During his months of waiting by the seaboard he made important surveys and laid out a useful road as far as Mpwapwa. When the news of the tragic deaths of Lieutenant Shergold Smith and Mr. O'Neill on Victoria Nyanza came to hand, he resolved at every hazard to join the lonely remaining missionary, the Rev. C. T. Wilson. In December, 1878, he reached Mtesa's capital. Through a succession of hardships, perils and calamities, he displayed the highest devotion and splendid fortitude. House and boat-building, implement-making, teaching agriculture, managing the printing-press, and proclaiming the message of eternal life, occupied his nights and days among the tribes of Uganda. Under threat or in captivity he tarried within Uganda Territory until he was driven forth by the Mohammedan revolt in 1888. At his temporary abode, Usambiro, every one knows how faithfully he succored the followers of Stanley and Emin on their coastward march. His decease robs the Church Missionary Society of its most conspicuous foreign agent, and the whole missionary world of one of the most energetic and successful missionary pioneers of modern times.

Rev. James Lundie, M.A.—To the deep sorrow of the English and Spaniards at Huelva, Spain, this beloved missionary died unexpectedly on the 21st of March. At Edinburgh University, where a few years past he received the Master of Arts degree, two of his brothers on that occasion had the same honor conferred upon them. One of the latter, Mr. Marshall Lundie accompanied him to Spain and there ultimately succumbed in the Master's cause. The third of the brothers, the Rev. John Lundie, represents the Scotch United Presbyterians in Kaffraria, in which capacity he is sustained by a genuine missionary partner. The subject of this memorial notice was on the eve of completing special work for the benefit of the English residents and the native

classes. A pamphlet named "Times of Refreshing in Spain," recently published in Glasgow, contains a bright narrative of his toils for the better school accommodation of the families connected with the Rio Tinto Company, and increased facilities of worship. He was equally esteemed by the officers and seamen at the shipping port for whom he opened a restaurant and reading-room, and as steadfastly sought their spiritual welfare.

Rev. T. German Jones.—By the unexpected decease of this notable missionary, the Welsh Calvinistic Methodists are bereft of one who held a foremost position in the mission cause in the East. An overworked system compelled him to sail from Calcutta, with his wife, on the 17th of last March. The relatives and friends who repaired to Gravesend to await the incoming steamer were terribly shocked to learn on her arrival that the home-voyaging missionary died on the previous day, April 14th. In many respects his career was a remarkable one. A native of Anglesey, he was employed for some years as a working quarrier. On completing his studies in Bala College he was called to the ministry of the Welsh Calvinistic Church. His foreign labors began at the mission station of the Khasia Hills, India. By an unremitting enthusiasm he was witness to abundant spiritual harvests. His services to the British government at the time of the Indian mutiny were the means of averting a general rising in the neighborhood. All through the awful cholera plague in India he labored unflaggingly, especially in bearing the stricken to the crowded hospitals. For his devotion on successive famine outbreaks he won the public thanks of the Indian authorities and the grateful affection of the poorest classes. With fine literary tastes he combined an extensive and profound Oriental scholarship. A large concourse of mourners and spectators attended the

funeral at Smithdown Cemetery, Liverpool, on April 18th.

United States.

New Orleans, June 30, 1890.

EDITORS OF THE MISSIONARY REVIEW:—As chairman of the Assembly's Standing Committee of Foreign Missions, at Chattanooga, it was my duty to shape and present the favorable response to an overture from the professors of our colored institution at Tuscaloosa, to begin a mission in the Dark Continent. Two missionaries, one white and the other black, are now on their way to Africa, and our Assembly, at its late session in Ashville, resolved to reinforce them with four additional laborers as soon as the means could be realized. In order to deepen the interest of our people in this new mission, and stimulate greater generosity and prayerfulness, I sent the article enclosed, entitled, "Wheah's Appeal," to our organ, *The Southwestern Presbyterian*. Possibly it might be made of larger service in awakening interest in the evangelization of a land long neglected, but toward which the eyes of the whole civilized as well as Christian world are now being turned.*

Your REVIEW, which I have only of late been able to take, is invaluable to me in the preparation of missionary sermons, and in the monthly concert of prayer, which I have always observed in my ministry. It is of great value in keeping my own soul stirred on the matter which engaged the last thoughts of our dear Master before He mounted the throne. Your REVIEW enables the soldier of the Cross to mount occasionally above the dust and smoke of the battle to the serene mountain-top, whence he can, at a glance, survey the entire field of conflict, only to descend with heightened courage to his place in the host.

Allow me to thank you warmly for the help you are giving me in my work

* We regret that space compels us to omit this strong appeal.—Ed.

here. My church, after many years of infancy and adolescence under another, and a part of the time under my ministry, is giving signs of growth.

My church is a missionary church, and our young members are being diligently trained as soldiers *for the war*, and I hesitate not to declare that the Church is so essentially missionary in her constitution, that to *neglect* or to *do slackly* this work, is to *forfeit the charter received from the King*.

Yours, in our dear Lord,

R. Q. MALLARD.

Lutherans in all Languages.

The Lutheran is a church of many languages. The latest statistics show that of her baptized membership throughout the world 32,000,000 speak German, 5,300,000 Swedish, 2,500,000 Norwegian, 2,300,000 Danish, 2,048,000 Finnish, 1,250,000 English, 1,113,000 Hungarian, 624,000 Livonian, 480,000 Courlanish, 272,000 Esthonian, 70,000 French, 70,000 Icelandic, 48,000 Bohemian, and that in every other civilized tongue she is well represented, numbering in the world 28,406 educated ministers, 38,381 church edifices, and 50,061,280 baptized members. This church, though taking its origin in Germany, seems to know no fatherland or mother tongue. She is at home everywhere.

Wesleyan Missionary Society.—

The society is reported struggling against financial difficulties, for the relief of which an earnest call is made. Notwithstanding a carefully administered expenditure, the current income does not keep pace with it. Possibly for the decrease the embittered controversy with Dr. Lunn and Mr. Hughes may be partly accountable. The majority of the older British missionary organizations regard the obstacles in the way of raising their necessary incomes as multiplying rather than diminishing. The birth of numerous modern societies largely explain this dilemma, for they

draw upon supporters identified with long-established agencies.

The Salvation Army derives a princely income from the Christian public, whereas, General Booth does not aid any other organization, even those traveling on corresponding lines to his own.

Interest was shown at the Manchester Auxiliary of the Wesleyan Society, attended by the Rev. W. H. Findlay, M.A., of Negapatam, and the Rev. Professor Patterson, of Madras, in the presence of two old-time Wesleyan advocates of missions. One of the veterans, who presided, Mr. Geo. Cussons, was within a few days of completing his eighty-eighth birthday; the other patriarch, Mr. John Napier, has already entered on his ninetieth year. The occasion was made deeply memorable by the masterly defence of educational work amid the great centres of population in India. Professor Patterson held that the policy which had been maintained for many years by the Protestant missionaries in regard to this phase of activity was wise and justified by its results.

—Liberty of the Press in Turkey.

The *Neshra*, an Arabic newspaper published by the American mission in Beirut, Syria, was suppressed without cause, months ago, by orders from Constantinople. Efforts have been made, by interviews with the local authorities and by petitions to Constantinople, by the intervention of the United States consul and of the ambassador, to secure permission for its resumption, but all in vain until the present time.

An Arabic paper from Beirut, received here recently, publishes the following notice of the Sultan's gracious edict, from which our readers can judge of the nature of the "liberty of the press" in Turkey, and of the restrictions to which the missionaries are subject in their work. This is a literal translation of the Arabic copy:

"Word has been received from the illustrious Department of Instruction at Constantinople, addressed to the government guarding the interests of Syria, to the effect that there has been issued an imperial order in favor of Mr. Henry Jessup, a subject of the honored American republic, based upon a statement and petition addressed by him, permitting him to publish the *Weekly Neshra*, which had been previously suppressed, this permission being granted on the condition that the paper shall not treat of any political matters, nor of any occurrences whatsoever which may take place within the empire or outside its borders, but shall treat solely of religious, scientific and moral questions. But this permission is restricted by the condition that nothing shall be printed in it which directly or indirectly opposes any of the religious beliefs current in the governments ruled and guarded by the Sultan, and also by the condition that a copy of the contents of the paper be sent before it is printed and published to the government censor that he may sanction its printing and publication after he has ascertained that in no respect, in single words or in sentences, has there been any infringement of this condition. The exalted local government will inform him of the nature of this concession."

Turkish soldiers, hemmed in by bayonets and cannon, shout at the close of their daily reviews, "Long live the Sultan!" American Christians interested in the redemption of Turkey will wait for further proofs of the fostering care of the Sultan's government before heartily echoing this prayer.—*Church at Home and Abroad.*

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

"A census of the district south of Houston street and east of Broadway

shows Russian and Roumanian Jews far in excess of one hundred thousand, and the average increase by immigration is about twenty thousand per annum. The committee propose using the Hirsch fund 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 rapidly with the people among whom they work or dwell. 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 paying the expense of transporting them to the points where they are to work, and in some cases tools have been given them."

Samoa. — **A South Sea Communion.** At the close of a service several hundreds remained to commemorate our Lord's death. For bread the natives have often only the kernel of the cocoanut, and for wine only the milk of the cocoanut, the natural bread and wine of the country. The scene was very striking. Only fourteen years since the mission ship first approached the island. Then they were only a herd of naked savages. Now "clothed and in their right minds," numbers of them gather around the table of the Lord. There seemed hardly any point of resemblance between preacher and people. We were of different races; spoke different languages; were of different coloring; ate different kinds of food;

were clothed with different clothing; and were of different habits and ways of life. Yet I never realized the oneness of the human family more than I did that day. The poet says, "One touch of nature makes the whole world kin." But one touch from the hand of Christ can do far more than that. It can abolish all differences, makes us feel that we are the children of a common Father, saved by a common Saviour, heirs of a common inheritance, pilgrims to a common home.—*Samoa, Past and Present, by Rev. Charles Phillips.*

Monthly Bulletin.

—A Chinese society of Christian brethren, organized in East 39th Street, New York City, has, on the first floor, a room for religious meetings, and, on the second, apartments for the sick and homeless. It began with twenty-six members, who paid \$70 per month for the house.

—A school for the Chinese, opened at Kelley's, North Carolina, called the "Oriental Academy," began with seven pupils direct from Canton, and is on a farm, and the system is industrial. It is designed for Chinamen wishing to be educated, but prevented by race prejudice or lack of funds from entering an American school. The school is non-sectarian, is under the auspices of leading Chinamen, and will offer opportunities for self-support.

—In the Sabbath-school of the Clarendon Baptist Church, in Boston, whose pastor is Rev. Dr. A. J. Gordon, is a class of one hundred of native Chinese. They support three of their countrymen as preachers in their own land.

—A united prayer-meeting in connection with the week of prayer, for woman's work in the mission-field, was held in Exeter Hall, Friday, January 9th, at 3 P. M. Representatives of various zenana societies were

present and took part in the proceedings.

—A converted Chinaman on our Pacific coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his companions.

—The statement is again made that Mr. C. F. Studd, one of the China Inland missionaries, placed his fortune of \$500,000 in the hands of the trustees, the interest of which is to go to the mission, while he shares the common lot of missionaries. Whether this statement is true or not we are not able to say.

—Laotsze Yaotze Nahtsze, a celebrated philosopher of China, founder of the Tabu Sect, or Sect of Reason, was born 104 years before Christ. His name means "old boy," because he is believed to have been eighty years old at birth.

—Forty societies are at work in China, with between eight hundred and nine hundred missionaries and teachers:

—Dr. J. G. Kerr, of the China Mission, read a paper at a meeting of the Medical Missionary Association, at Shanghai, on May 20th, last year, his subject being "Medical Missionaries in Relation to the Medical Profession." He lays great stress upon the moral value of the work of those who, together with the healing of the body, offer to the people that religious faith which has produced the best men and women, husbands and wives, citizens and neighbors, and governments upon the face of the earth.

—Canton is a real Chinese city, but Hong Kong is simply a British settlement.

—The population of China is believed to be, according to the most reliable statistics, 380,000,000. The people show a marvelous energy in multiplying. They thrive upon what others regard as starvation diet. It is

said that not until the end of the seventeenth century did the population number more than 60,000,000. If so, what remarkable growth has characterized these last two centuries, notwithstanding famines, droughts, pestilences and wars. Within the last two centuries has occurred the two notable reigns of Kanghi and Keinlung, each lasting nearly sixty years, and were characterized by tranquility and good laws. The educational system also stimulates the increase of population. The cultivation of silk engages a large number of persons, from the tending of the mulberry trees to the last step in the production of the fabric. About one in nine of the people is a washerman, one in ten is engaged in the cultivation of the soil, one in 100 is a bricklayer, or a stonemason, or a carpenter, and one in 120 is a tailor, while one in 140 is a blacksmith.

—France is now much the largest land owner in Africa. Her territory will extend from the Mediterranean almost to the Gulf of Guinea. Even the great Sahara will now be under French control.

—From mid-China we have news of a remarkable revival, great numbers being brought out of the darkness of heathenism. The Rev. George Clark has preached to audiences numbering 4,000. Even the intensely cold weather did not prevent the people from coming night after night. Stanley Smith reports two hundred and ten baptized at one time and as many more inquirers.

—A missionary home and business agency has been established at No. 8 Seward Road, Shanghai, of which Mr. Edward Evans writes:

"It is designed as a halting-place for all arriving and departing missionaries, of which there is now a large travel through Shanghai, which, with the exception of Hong Kong, is the port of entry for all China for Europe and America. The China Inland Mission

has recently erected a beautiful and commodious place, costing over \$50,000, for its own missionaries. The American Presbyterian is the only other society, of all who are represented in China, who have any home for its missionaries in Shanghai. All the more need is there for a Christian home to welcome and shelter and pass on new arrivals, often suffering after sea-sickness of a long voyage, and bewildered with the new and strange sights and conditions they are entering. The missionaries in the interior have need also of some one to receive and forward supplies sent them from home, and purchase such things as they require for home use. The agency is designed to meet this need. The home is not supported by any denomination or society, and is a simple effort of an independent worker. It is to be carried on so as to just cover its expenses."

—Rev. Dennis Osborne (India) baptized over 500 persons last winter, and hopes for similar success this season.

—Count Campello is addressing very large gatherings in Italy, urging his hearers to renounce Papacy and affirm the infallibility of none but Jesus Christ. He presses the Gospel message upon the careless and skeptical, but his preaching is not unmingled with politics.

—Rev. John McNeil, who succeeded Rev. J. Oswald Dikes at Regent Square Church, London, is to be relieved from his evening service, that he may proclaim the Gospel in destitute regions in London and round about. Mr. McNeil has very remarkable gifts as an evangelist, and it seems as though he should not be confined within the limits of any one church.

—The motto of Dr. Guthrie's whole Ragged School work was "Prevention better than Cure." It is impossible to raise the lower classes in towns unless

you can lift first the children of the rising generation.

—At a recent session of the Social Scientists in Saratoga, N. Y., Dr. T. W. Couthers advocated a practical method of treating drunkards. He would put the inebriate on the plan of the small-pox patient and put him into quarantine till he recovers. He would take away his personal liberty, declare him both incapable and irresponsible, and so strike a death blow at the saloons with the pauperism and crime that proceed from it.

—Samoa has recently attracted much attention. A large proportion of the Samoans are Christians, and a missionary says that he would be willing to match any twenty men, women and children that he might meet there against any twenty met at random in this country as to their knowledge of the Word of God.

—In Africa the number of missionaries exceeds five hundred and the number of converts four hundred thousand, increasing by about twenty-five thousand a year. During the past five years Africa has furnished more than two hundred martyrs.

—A Missionary Reading Circle recently organized at Columbia, Mo. It is an endeavor to unite young people in a systematic course of reading upon the subject of missions. The course will cover about three years, and those who engage in it will be examined and certified as graduates upon the completion of the course. The course for the first year covers the lives of Judson and Livingstone, Dr. Strong's charming book, "The Missionary Review and the Crisis of Missions." The admission fee is fifty cents per annum. We would be glad if such reading circles might be established in every part of our country. Information is what is particularly needed to awaken missionary conscience,

THE MISSIONARY REVIEW OF THE WORLD.

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THE REGIONS BEYOND.—PART II.

[EDITORIAL.]

Beside the literal ground unoccupied for Christ, there is the unclaimed, untrodden, territory of *Divine promises*. What did God say to Joshua in chap. i., v. 3? "Every place that the sole of your foot shall tread upon, that have I given unto you," and then He draws the outlines of the Land of Promise—all theirs, on one condition: that they shall *march through the length and breadth of it*, and measure it off by their own feet. They never did that to more than one third of the property, and consequently they never *had* more than one third; they had just what they measured off, and no more. Now, if we turn to the New Testament, in the Second Epistle of Peter we read about that other "Land of Promise" that is opened up to us, "Whereby are given unto us *exceeding great and precious promises*, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Mark the close analogy between those two passages. Here is God's true Land of Promise, "exceeding great," "exceeding precious;" and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the Divine nature, and escaping the corruption which is in the world through lust and which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Now, let us look at these promises. They are marvellous! How many of us have ever imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the Name of Jesus Christ? It is a territory for faith to lay hold on and march through the length and breadth of, and faith has never yet done it. The faith of the Church has, thus far, taken possession only of a very small portion of this exceeding great and precious land, and the rest lies in "the regions beyond."

We are limited by sight; sight makes a great deal of the *visible and temporal*, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.

Sight emphasizes *numbers*. Hear what God says : " One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand, but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares ; He would rather have one consecrated man or woman than a thousand who are half-hearted in His service ; so He keeps sifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice " three hundred" with whom He can do mighty works.

Sight emphasizes *power*. See how sublimely indifferent God is to power. While we are seeking the patronage of great, or rich, or mighty men, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to nought the things that are something.

Fellow-believers, we have to take possession of this region of unclaimed promises ; and, inasmuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says, in Matthew : " Go, . . . make disciples of all nations. All power is given unto Me in heaven and in earth. *Lo, I am with you alway, even unto the end of the age.*" That is His promise. Then, in Luke, He says : " Behold, I send the *promise of My Father* upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

THE PROMISE OF CHRIST AND THE PROMISE OF THE FATHER are not the same thing. Christ's promise is the promise of His personal presence, and the exercise of His omnipotent power in behalf of His missionary band. The promise of the Father is the promise of a descending Holy Spirit to break down internal barriers in the minds and the hearts of men, and to endue His own disciples with the wondrous unction from above. Now, these are two promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said, challenging him, " Art thou for us or against us ?" This strange personage said, " Nay, but as Captain of the host of the Lord am I now come ;" and Joshua perceived that He was the Angel of the Lord, and took off his own shoes in reverence, and waited for His commands ; and, in accordance with the precise directions that He gave, Joshua moved round that city once a day for six days, and seven times on the seventh day ; and then, without a blow being struck, the walls fell, and they went into Jericho and took captive all that were within it. What is that but an historic allegory in the Old Testament illustrating the facts of the New ? When the Acts of the Apostles opens, which corresponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the Day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and alienation from God, with the trumpet-blast, the preaching of the Gospel, and on that day also without a carnal blow

being struck, without any human philosophy to account for it, three thousand were pricked in their hearts, and said, "What shall we do?" and were taken captive for God. What is all this but the Captain of the Lord's host going before the missionary band, and repeating the miracle of Jericho? Walls fall at once that might have stood for a thousand years but for His presence. All human calculation is disappointed when the Captain of the Lord's host appears on the scene.

The promise of the Holy Ghost is one of special grace from above on teachers and preachers; and then also on those that hear the Word; as, in the house of Cornelius, it becomes converting grace to the hearers as it has been anointing grace to those that speak.

Look at this territory of promise. Suppose that the Church should pass all that has been attained, overleap all barriers, disregard the measure of past human attainment, and simply march over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim His intervention, the fulfilment of His word, "Lo, I am with you alway, even unto the end of the age," claim the prostration of barriers that no man could prostrate without the power of His presence and influence! Suppose that the Christian Church should get down on her face before God to-day, and pray the Captain of the Lord's host to remove the obstacles that prevent our going into Thibet, that has stood there on her heights, walled about by her mountains, and thus far defied even the Moravians to obtain access to the shrine of the grand Lama worship,—what might we not see in the year 1891, if we believed that this Jericho that could not be taken by the power of man could be taken by the simple fiat of the Captain of the Lord's host!

And suppose that there was this believing appropriation of the Promised Spirit in anointing power on teachers and preachers, and in converting power on audiences that hear the Word in the communities in the midst of which these men are laboring, what new things we might see! It is very noticeable that Peter did not say, on the Day of Pentecost, that *this was the fulfilment* of what had been spoken by the prophet Joel. The more minutely we study the Scriptures the more we shall believe in the inspiration of the very *words* of Holy Scripture. There is no mistaking the words Peter uses here. He does not say, "This is the fulfilment of what Joel said." He simply says, "This is *that which was spoken* by the prophet Joel. This is not spirituous intoxication, but spiritual exhilaration. It is not new wine, but it is the new wine of the kingdom, even as Joel foretold." This was a *foretaste*; the *fulfilment* of Joel's word is *yet to come*. There is to be a greater Pentecost, to which that was only like the first few drops that indicate the mighty rain that is to come down on the mown grass and refresh the earth; and we ought to pray to-day for, and claim from God, a Pentecost so much greater than the first Pentecost, that it should at last begin to fill up *to the full* the language that Joel uses in that remarkable prophecy.

III.—REGIONS BEYOND OF PRAYER.

This suggests regions beyond even the promises that faith has not taken possession of,—namely, those regions beyond that *prayer is yet to tread*. Faith and prayer are so intimately associated that we cannot speak of one without at least implying the other. But let us mark that there are *different levels of prayer*. As we follow our blessed Lord, as He teaches His disciples, He goes from one rung in the ladder to another, and lifts them with Him, higher and higher, to a sublimer level of prayer.

Our Lord's first lesson on prayer was, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." But then, as we go on in Matthew and come to chaps. xvii. and xxi., a new element is emphasized : "Whatsoever ye shall *ask in prayer, believing*, ye shall receive." Now, it is not simply asking, but asking in faith and receiving according to faith. But when we come to the Gospel of John, we read, in chap. xvi., the most marvellous words our Lord ever spoke on prayer, in the New Testament : "*Hitherto have ye asked nothing in My Name* : ask, and ye shall receive, that your joy may be full. Whatsoever ye shall *ask the Father in My Name* He will give it you." Now, this is beyond simple *asking* ; beyond even asking *in faith*. This is asking by virtue of, and because of, *our identification with the Lord Jesus Christ*. His *Name* is His *person*. To ask in His *Name* is to ask by virtue of our identity with Him, our individuality being merged into His personality in the sight of God, so that God does not look on us as we are, in ourselves, but looks on us as we are *in Christ Jesus*. Here is a "region beyond," in the matter of prayer, that one man or woman in a thousand has scarce dreamt of. When I go to the Father in Jesus' Name—reverently let me say it—*Christ is the suppliant rather than myself* ; and because the Father can deny the Son nothing that He wants, it is certain that what I ask in His Name I shall receive—nay, I have already received it ; and it is my privilege to believe that I have received that which I ask.

Now, suppose the Christian Church should get hold of this power of prayer, and get above the level of simply asking, or even of asking in faith, and realize her identity with her Lord and the privilege of praying in the Name of Jesus ; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, the groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne, shall certainly be heard and heeded by the Father. And so I believe that the greatest need of missions to-day is NEW PRAYER—prayer *on the highest level of prayer*.

IV.—REGIONS BEYOND OF GIVING.

There is yet another "region beyond" that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise and of power to be

'taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. We feel ashamed, however, to speak of giving as a *duty*, because it grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent *privilege*. There is something in love that takes off the asperities of duty. "I delight to do thy will, O my God." That is the atmosphere of service—not the *law* atmosphere—"I *ought* to do this thing," but the *love* atmosphere, "My *meat* is to do the will of Him that sent me, and to finish His work." Now, in this unclaimed and untrodden region with regard to giving, there are three or four things to which we want to call especial attention.

In the first place, *individual* giving is a region beyond, yet to be reached by the Church of God. "Let *every one* of you lay by him in store." God's principle is not that the rich should give, nor that the poor should give, but that rich and poor should alike give; and every man, woman, and child thus have part in this consecration of substance.

Then we need *systematic* giving. "*Upon the first day of the week* let every one of you lay by in store;" at stated times, with regularity, as a matter of habit, so that, just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our duty. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance, steadily and habitually offering it to the Lord.

Then there must be *proportionate* giving. We must give, first, *according to our ability*, and, secondly, "*as God hath prospered us.*" And this law of proportion must never be overlooked. The difficulty with the Church to-day is that, too often, we are calculating how little we can give to satisfy the claims of conscience, whereas we ought to ask, "How much can I give to God? and how little can I reserve for myself, and yet satisfy the absolute necessities of my own reasonable wants?" We ought to turn the rule of our giving entirely round. Give to the Lord the first portion, not the last. Give to the Lord the largest portion, not the least.

Then there ought to be *self-denying* giving, which lies still further beyond in this untrodden territory. A woman went round in a church to get offerings from the women of the congregation for foreign missions, and her uniform plea was, "You can give this, and you will *not feel it a bit.*" That was the damaging recommendation. Here is the trouble in the Church of Christ: we give and we do *not* feel it; neither does the world feel it very much! We cannot conceive how God can take much pleasure in a gift that costs us nothing; and let us pray God never to let us use such an argument as that. Rather give until you *do* feel it.

Much is said from time to time about the generous giving of disciples. There are thirty millions of Protestant Church-members to-day, and twelve millions of dollars is the aggregate sum that is given to foreign missions by

these Christians ; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions, and if every one of them gave three cents a day, it would give us over three hundred and twenty-five millions a year ! There is something wrong when, in the coffers of American and British Christians, there lie twenty-five thousand millions of dollars, and God cannot get for the whole work of foreign evangelization more than twelve millions of that immense sum !

At the same time, individual examples show us what giving is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, fifty dollars, and sent it to educate a native preacher in Oriental countries ; and, when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

Travellers pass by, in Scotland, the estates formerly owned by Robert Haldane, in the neighborhood of the Bridge of Allan, and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that godly man who sold those estates, and offered the \$175,000 that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed abroad all through that country, and people pass those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, " That is David Paton. He has given his entire fortune—\$1,000,000—to missions, and he is living now on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him \$1250 more, which he gave the next day, and subsequently sent yet another \$2000.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps \$350 a year—yet he annually gave to the U. P. Church \$100, nearly one third of his entire income. And when, in 1887, there was a special call made by the Synod for \$100,000 for missions, that man furnished *one-hundredth part* of the amount. He sent \$1000, one half of the savings that he had made all through his lifetime. And after his death his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one

of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the church in that *annus mirabilis*, 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and in Great Britain, nearly one million pounds sterling, or \$5,000,000! Thus God first showed us, in 1858, what wonders He can do in *opening the way* before His Church. And then, in 1878, He showed both what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving His people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

V.—THE REGION BEYOND OF HOLY LIVING.

We notice one more region that lies beyond—namely, the region of *holy living*. That is the most important region of all. We must not measure ourselves by ourselves, or compare ourselves among ourselves, or stop where others have stopped, or where we have now attained; but we must go on, if this world is to be evangelized, to a life of which very few know much. We compress all that we would say on this point in one maxim: "*A holy life is a life in a supernatural realm—a walk with God.*" That is strong language, but the New Testament is stronger: "He that dwelleth in love dwelleth in God, and God in him." Notice the expression that Jude uses—"praying in the Holy Ghost"—as though the Holy Ghost were a divine atmosphere in which the praying disciple moves, which he breathes, which exhilarates him, which nerves him to duty, which vitalizes him, which strengthens him? And that is exactly the truth. A man that is a truly holy man is breathing the Holy Ghost as a sacred atmosphere. And that is the atmosphere of missions.

The thing that, more than anything else, has led the writer to devote himself to the advocacy of missions has been that he has recognized in the working of missions the nearest approach to the repetition of all the supernatural occurrences of the Old Testament and of the period of the Acts of the Apostles. There is the Pillar of cloud and fire, going before God's people, causing Red Seas to present a passage on dry ground, causing fortress walls to fall instantaneously without a blow being struck, causing the enemy, like Amalek, to be defeated as long as the arm of faith and prayer is extended. When Christ says, "I am with you," He means omnipotent power; He means guidance, guardianship, government. Jesus Christ is with us in every sense that is most precious, when we seek to proclaim the Gospel to a dying world.

We must learn to look for DIVINE INTERPOSITION. In Psalm ii. the kings of the earth are represented as conspiring together to break the bands of Jehovah, and cast away the cords of His dear Son. What does God say to them? "Yet have I set My King upon My holy hill of Zion;" and He

says to His King, "Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." That text has been preached from a great many times as a missionary text, as though it meant that the whole world is to be converted. But the next verse adds: "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." This Psalm is the encouragement of the Church of God, but not in the direction of the harvests that are to come from the sowing. There are abundant such encouragements elsewhere; but here the encouragement given is that, although the kings of the earth conspire and rulers take counsel to obstruct the work of missions, to defeat the plans of the great King Himself, He who has even His enemies as His inheritance, and the hostile territories of conspiring kings with which to do as He wills, shall dash them in pieces like a potter's vessel, and break them with the iron rod of His just rule.

Missionaries of the Cross have seen many such interpositions of God. We refer again to two as examples of many.

In Turkey, in 1839, at the crisis of missions, the Sultan Mahmoud said, "There shall not a representative of the Christian religion remain in the empire." And Dr. Hamlin came into the house to Dr. Goodell, and said, "Doctor, it is all over with us—we have to leave; the American Consul and the British Ambassador both say that it is no use to meet, with antagonism, this violent and vindictive monarch." Dr. Goodell, sitting in his chair, rocked to and fro with undisturbed serenity. Dr. Hamlin said, "Well, you do not seem to give yourself much anxiety." That devout and godly man looked up to heaven and said, "Dr. Hamlin, *the Sultan of the Universe*, in answer to prayer, *can change that decree*." And they gave themselves to prayer, and the next day the Sultan Mahmoud died, and the decree has never since been mentioned, save as a matter of history. There a ruler conspired against the King of Zion to defeat the plan of evangelizing His empire, and to expel His missionaries; but He stretched forth His rod of iron and instantly "dashed him in pieces, like a potter's vessel."

And in Siam, in the crisis of missions, in 1851, when another hostile king would not even allow the missionaries to get premises in which to live, or ground upon which to build, and would scarcely suffer them to obtain a lodging; and when they were only waiting for a vessel to bear them away from the harbor of Bangkok, believing that their work was all in vain; meanwhile they called upon Almighty God to interpose, and again the King of Zion stretched forth His rod and smote that monarch, and broke him likewise in pieces, "like a potter's vessel." And when his corpse was borne to burial, the question came up, "Who is to be his successor?" and again God was besought to interpose. The man that was selected was the only man in the empire that had ever been trained by a Christian missionary. Though not himself a Christian, in studying language and philosophy and history and political economy with the missionaries, he had imbibed tolerant and catholic principles and impulses, and he inaugurated in the

Empire of Siam the most aggressive and the most liberal policy in all Asia ; and his successor, Chulalongkorn, is to-day the most enlightened sovereign on that continent. He and his wife are nursing father and nursing mother of Christian missions. Only two years ago they made munificent presents to our American missionaries to enlarge the borders of their hospital and dispensary work, as they have again done more recently.

Verily, A NEW STANDARD OF HOLY LIVING IS NEEDED. These "regions beyond" must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must get a new standard of giving, that shall be individual, that shall be systematic, that shall be proportionate, that shall be cheerful, and that shall be self-denying. And we must get a new standard of living, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the Holy Ghost, and shall recognize the word of our Master, "Lo, I am with you alway, even unto the end of the world," and the word of the Father that the Holy Ghost shall come down to anoint disciples, and bring the unconverted to the knowledge of Christ. Oh ! we must enter this unclaimed and untrodden territory, and then it may be permitted to some of us to see the glorious day come, when the Gospel, having been preached as a witness among all nations, the King himself shall come in His beauty, and those that have looked long for Him, with fainting desire, shall be permitted to share in the glory of His enthronement and coronation !

A very dear friend of the Editor, Miss Agnes E. Henderson, M.D., daughter of ex-Provost Henderson, of Aberdeen (for many years a director of this society), goes out to India as a medical missionary in connection with the Free Church of Scotland. At a large and deeply interesting farewell meeting held in Aberdeen, Professor Salmond, who was in the chair, stated that Miss Henderson had with high distinction completed her curriculum as a medical student, obtained her degree, and dedicated herself to the service of Christ. She was about to go first to Bombay, there to stay for a year, to learn the language, and acquire a knowledge of the peculiar character of Indian diseases. After that she would proceed to Nagpore to labor as a medical missionary. Her services would cost the Church nothing, as provision had been made by the liberality of her father for carrying on the whole work of this post of which she was to be the first occupant without any charge to the Church.

That was not the only instance of a missionary going out at her own cost, because, as Professor Salmond said, another missionary was present who occupied precisely the same position. How is it that there is not far more of this kind of thing ? Many a Christian family might with ease support one of its number in foreign service, and thereby show allegiance to the Master, take a noble share in evangelizing the heathen, and bring a rich blessing upon themselves.

THE MISSION OUTLOOK.—III.

BY REV. J. MURRAY MITCHELL, M.A., LL.D., NICE, FRANCE.

Let us now glance at the Asiatic countries in which Mohammedanism is the ruling religion. There has been, in various quarters, a disposition to think well of Mohammedanism. Its one merit is its discouragement of intemperance. It may raise savage races up to the Arabian civilization of the seventh century, but it fixes them there ; and further progress is attainable only by rejecting it. But how difficult to make it relax its grasp ! Mackay of Uganda speaks of the "strange venom" in Islam which makes it almost impossible to Christianize any race that has accepted it, however imperfectly. Still, when Mackay speaks of "the universal failure of missions to Moslems," his language is much too strong. In fact, he admits so himself when, at a later date, he writes of "the work already accomplished among Mohammedans in Persia and India" as having proved "a decided success" (Memoir, p. 419).

Throughout the Turkish Empire work among Mohammedans is exceedingly difficult. After the Crimean War it seemed as if the door was opened for work among the Turks ; and good Dr. Schauffler said to us in Constantinople, in October, 1859, that the prospects were most cheering. But from about 1864 Islam has wakened up as from deep lethargic sleep ; and the command has evidently gone forth from high quarters that mission work among Mohammedans must be suppressed if possible, and in all cases opposed. This is what is called "the new departure of Islam." The concessions of the Hatti Humayoon of 1856 are ignored. Mission schools are closed, and when representatives of foreign powers are able to compel their reopening, Moslem children are forbidden to attend. Mohammedan schools and mosques are provided with a zeal formerly unknown.

In Persia the repression is not so strong. The missionaries believe that the Shah's three visits to Europe have considerably liberalized his views ; and although the persecution of the Bābis shows that fanaticism is not dead, yet the Bible can be circulated to some extent among Mohammedans, and religious inquiry goes on in private.

In Arabia, so far as it is under Turkish dominion, the public preaching of the Gospel would be at present impossible. But a majority of the Arabs do not acknowledge Turkish sway ; and a definite effort ought to be made on their behalf. Medical missionaries at least would be safe, perhaps, even where the blighting shadow of the Turk has fallen. The Scriptures can be circulated—from Aden especially. On the whole, Arabia has been unreasonably overlooked in the distribution of the missionary force.

We come now to speak of Africa. Every portion of the field at which we have glanced has interested us deeply ; but as he names Africa one feels his heart swell in his breast. The Dark Continent ! Dark as Erebus it has been for generations without number. One of the latest testimonies regarding its religion is that of Mackay. He tells us that the Africans

acknowledge God, but worship only devils. They are "guilty of every form of uncleanness, and robbery, and tyranny, and murder." Yet we must not despond. The possessing demon can be cast out. Mackay declares it indisputable that "the African is capable of Christianization, and of rising to take his place among the foremost races of men." We ask anxiously, as the prophet did of old, What of the night? that is, how much of it is past? Thank God, the midnight is gone; yes, there are streaks of light on the eastern sky.

Let us glance first at North Africa. Time was when all North Africa, from the Red Sea to the Mediterranean, was Christian; and not a few of the men who stand high in the records of the Church were born and flourished there. But the sword of the Moslem swept the professors of the faith away, all except a small, oppressed remnant in Egypt. It is a solemn question why this was permitted by Him who has the hearts of all men in His hand; and the answer is equally solemn which good men have given—namely, that the civilized people of North Africa took little or no interest in the extension of the Gospel among the aboriginal inhabitants, and that the lamp-stand was removed because the lamp gave little or no light. Steadily Islam has advanced in all North Africa to within six or perhaps four degrees of the equator,* almost exclusively by war and conquest; and the Arabs have ruined many fair provinces to the south of the line. But we believe that the wave of devastation has stopped in its onward march, and in the goodness of God will henceforth steadily recede. Stanley has spoken of an early date, when he hopes that Islam will no longer be seen to the south of the equator.

But let us begin with Egypt. Much toleration prevails; conversions from Islam take place from time to time; the circulation of the Holy Scriptures is considerable; and more than 800 Mohammedans attend the mission schools.

Then, as to the rest of North Africa, under which designation we include Morocco, Algeria, Tunis, Tripoli, and the Sahara, more than forty agents are at work exclusive of those connected with the Bible societies.† The people generally are not hostile; but the priestly and political authorities are strong in their opposition. Yet conversions take place.

Travelling south, we come to the Soudan—a region more than three thousand miles by fifteen hundred, and containing perhaps fifty millions of people. Here reigns the Mahdi with his fixed belief in his commission to conquer the world. The Moslem in this region have set up schools for the blacks—schools which succeed in proselytizing. Protestants are doing next to nothing. A young Englishman, Wilmot Brooke, is working his

* So said Mr. Joseph Thomson some years ago. But now that Emin Pasha's power in the equatorial parts has fallen, we must say the sway of Islam reaches the Equator.

† Mr. C. F. Baldwin mentions that there are more than thirty in Morocco and Mogador. See **MISSIONARY REVIEW**, Oct., 1890, p. 776.

way to the Soudan by the Niger. Several young men from America had chosen this sphere of labor, but alas ! they all perished on the way.

Then comes Central Africa—between the Soudan and the Zambesi—containing the mighty Congo, with its innumerable tributaries, and the region of the Tanganika, Victoria, and Nyassa lakes. The churches have not been regardless of the claims of Central Africa ; in the Congo Free State alone eight missionary bodies are laboring, the London Missionary Society on Tanganika among them ; the C. M. S. has done admirable work at Lake Victoria ; the Universities Mission and the two Scottish Missions are diligent in Nyassa land. Here, then, is an excellent beginning.

To the south of the Zambesi there are older missions, all of them doing admirable service. How eagerly the great European Powers have partitioned nearly all Africa among themselves ! We trust it is well ; for at least the hideous slave-trade will be retarded and gradually extinguished ; but while we rejoice that Divine Providence will overrule for good the earth-hunger that infects the European races, and while we acquiesce in this part being for Germany, and that for France, and this other for Britain, and so on, let the desire and determination of the Church be—all, God helping us, for Christ !

Our remarks are lengthening out too much ; yet we dare not conclude without a reference to the work among Eastern Christians. Under this name we include the Nestorians, the Armenians, the Jacobite Syrians and the Syrians in South India, the Copts and Abyssinians, and the members belonging to various nationalities of the Greek or " Orthodox " Church. The work among these venerable communities is carried on—chiefly, though not solely—by the American Congregationalists and Presbyterians. It is of immense consequence for the Eastern churches themselves. It is hardly less so for the Mohammedans among whom the Christians live, inasmuch as the spiritual life of the churches has been low and languid, and their ritualistic worship appears, to the followers of the Koran, to be absolutely idolatrous. Unhappily it is believed, in many influential quarters in England, that the Americans desire to break up the constitution of the ancient churches among which they labor. This the missionaries very earnestly deny. In fact, they began by endeavoring to spread light among the clergy, and turned, only when the attempt was unsuccessful, to the ordinary members of the churches. And new communities have been formed only when those who receive scriptural truth and seek to walk in accordance with it are persecuted and excommunicated. One of the most statesman-like acts of the " great Elchee " (" the great ambassador," as the Turks called Sir Stratford Canning, afterward Lord Stratford de Redcliffe) was the securing of the recognition of the Protestant Armenians as an independent community with guaranteed rights. This was in 1846. Since then the Protestant Christians in the Turkish Empire, including Egypt, have increased to fully 70,000. Their teachings among the Nestorians in Persia and the Bulgarians in Europe have also been greatly

blessed. Bulgaria has wonderfully sprung all at once into national life ; but had it not been for Robert College on the Bosphorus, such an awakening would have been impossible.

The influence exerted on the old churches of the East by these new communities is by no means small. In some cases the missionaries, or the pastors of the reformed churches, are invited to preach in the pulpits of the older. The priests, as a rule, oppose the reformation ; but the people are often friendly to it, or at least not unfriendly.

We dwell on these things all the more earnestly because of the scant justice that is done in certain quarters in England to these important missions.

We must now hasten to conclude. We do so, as we promised, with a few remarks suggested by the survey we have taken.

We have expressed our admiration of the feeling which prompts the Shanghai Conference to make the demand for a thousand missionaries. Mr. Hudson Taylor asks as many for the "China Inland Mission." But these things unavoidably suggest the question, What are the claims of China as compared with those of other mission fields ? Missionaries in India will be slow to admit that the necessities of that great continent are inferior to those of China ; they will probably maintain that, in its present sorrowful unrest, the claims of India are paramount. Then, not to speak of Japan, Korea, and Siam—each, it may be urged, in a condition that may rightly be called critical—what are we to say of Africa ? As now so wonderfully revealed, its demands are overwhelming. Its hideous superstitions, its fetich-worship, its demon-worship, its human sacrifices, its cannibalism, its inter-tribal wars, its slave-trade—yes, we now see the heart of Africa, and we see that it is bleeding at every pore. Then, let us remember what fearful mischief the Christian nations of the West have done to unhappy Africa by the drink traffic. Oh, that it were possible to be as great a blessing as we have been a curse ! The population, perhaps, exceeds three hundred millions. What is to be done for the vast Dark Continent ? It seems to us that, when God Himself has opened a door—aye, doors—which were closed from the beginning of the world, He is distinctly calling on His people to enter. But further, there are the Mohammedan kingdoms, both in Asia and Africa, and the battle with Islam is barely begun.

The question then occurs, Is it not needful that a survey be taken of the entire heathen world, and an estimate formed of the relative claims of each portion ? It is a difficult task, and would require the co-operation of many men to do this with any approach to accuracy. Yet the Romish Propaganda attempts a solution of the problem ; and the comprehensive mind of Cromwell contemplated the formation of a similar institution.

It might, perhaps, be possible to form an international committee, representing all Protestant missions, to map out the great battle-field and suggest a plan of campaign ; at present, each mission, each regiment chooses

its own field and fights its own battle, with little or no reference to others.

But, in the mean time, the topic should be taken up in such magazines as the *MISSIONARY REVIEW*, and suggestions offered, out of which some orderly scheme might erelong be evolved. Unless something of this kind is done, there will be increasing collision, however unintentional, in the foreign field. Connected with this is the question of what is called mission comity, which is of vast importance and no small complexity.

In the earnest call for European missionaries, in which we heartily rejoice, let not the Church forget that the evangelization of each land must be conducted mainly through its own believing children. When conversions take place churches must be formed and, after the example of Paul and Barnabas, elders "ordained in every church" (Acts. xiv. 23). Next, the raising up of native preachers and teachers is a matter of primary importance. We say teachers—i.e., schoolmasters, as well as preachers.* At the present time a large body of Christian teachers would be of unspeakable value in India and Japan. This matter has been far too much overlooked. In recent discussions we have heard much about the necessity of self-denial. But we have not heard enough. The principle is both deeper and wider than many think. We have been told that it is binding on all missionaries—"Missions are so expensive;" but is there any reason for saying that it is more binding on missionaries than on other Christians? Ministers at home; all office-bearers in the Church; all members of the Church; every man that professes himself a Christian—is not self-denial the imperative duty of all such? Yet how much luxury among multitudes who, in the judgment of charity, must be held to be real Christians! Has any Christian a right to try to be a millionaire? If he has become so, has he a right to remain so? For meanwhile the outlay of the Church by no means keeps pace with the increase of the wealth of the nation or, as we believe, of the Christian portion of it; and all our missions languish for lack of funds. A trumpet-blast is needed to rouse the slumbering Church. Fields are white to the harvest; the laborers are ready to go forth; but means to send them are a-wanting. "Well," says a self-complacent church, "let us have cheap or even self-supporting missionaries." Self-support, in many places, would be easy; for example, in India a well-educated man could readily find Government employment, and have three or four times the salary of an ordinary missionary. Is that desirable, seeing that very little time would remain for evangelistic work? Many seem to think it is. Yes; these are enlightened days; many have got far beyond the standpoint of St. Paul, and they think it well to muzzle the ox that treadeth out the corn.

As we have glanced over the recent history of missions, we have been greatly saddened by the many deaths that have met our eye; and the

* In a paper read before the Decennial Conference at Calcutta in 1882, the writer had occasion to dwell on this subject at considerable length.

question has repeatedly arisen, Was this a *necessary sacrifice*? We gaze with tearful admiration on the men who go forth in entire devotedness to meet, in Christ's name, almost certain death; but how awfully accountable are they that send them forth if they do not, with much prayer and forethought, take every possible precaution against danger! It is certain that, in the ardor of their souls, the young warriors, eager to be in the high places of the field, will themselves seldom do so; it must be done for them. And we must give a word of warning to the young warriors too. Is there no danger that sometimes they may take the suggestions of their own fallible minds for an impulse from on high? do they prayerfully seek to distinguish between these things? We have been led into this train of thought especially by what has happened in the case of the young American missionaries whom we referred to as having lately sought to reach the Soudan. All have perished.* Their precious lives were simply thrown away. So has it been in other cases. *C'est magnifique; mais ce n'est pas la guerre.* Of old the enthusiasm of martyrdom became in many cases the fanaticism of martyrdom; and the Church had to put forth her most strenuous efforts to repress the evil. Something of the same kind may rise up in modern days. We are aware that these remarks may be thought to savor of cold, worldly prudence. We are willing to bear the imputation, if we can only help to save very precious lives which ought to be dedicated to the Master's cause on earth. Heaven, we believe, can afford to wait for these men. Earth cannot afford to lose them.

Already there are cheering examples, not a few, of men and women possessed of means who have dedicated themselves and their possessions to the work of God abroad. Such cases will multiply as the pulse of the Church beats higher. Let rich parents encourage their children to go forth, and supply them with sufficient means to do so. We must not rest satisfied till the noblest of the land shall count it their highest distinction to become missionaries of the Cross. So was it in former days. Columba and many of the Celtic missionaries were of noble if not princely descent. Raymond Lull was a nobleman of Majorca. Xavier was a Portuguese of position. And in our own day Keith Falconer, so early snatched away, was an earl's son. If such examples awaken any surprise, it only shows how deplorably defective is the conception which the modern church has formed of the "grace" of being called to "preach among the Gentiles the unsearchable riches of Christ."

There are not quite three hundred medical missionaries, men and women, in the foreign field at present. Why should there not be as many medical missionaries, whether ordained or unordained, as there are ordinary missionaries? Why not more? Such Mohammedan countries

* See the *Missionary Herald*, Oct., 1890, p. 394. They were three young men and the wife of one of them. They arrived at Sierra Leone at the beginning of the rains. They were implored to wait till the dry season before penetrating into the interior. But they refused. "It was the Lord's work, and He would surely protect them!" Here was beautiful zeal, but not according to knowledge.

are Turkey and Arabia, which will hardly tolerate preaching missionaries, will pay high respect to medical men. We believe that medical ladies also would be welcome. Assuredly there is much need of them ! What a glorious sphere of usefulness would be opened up to lady doctors among the inmates of the *Harems*, accessible only to women, throughout all Mohammedan lands ! But now we really must conclude. May God grant that the heart of the Church may glow with a warmer and warmer missionary spirit—not mainly the excitement aroused by passionate appeals from pulpit or platform or press, but with the deep and holy zeal which springs from a clear perception, imparted by the spirit of truth, of the supreme glory of the enterprise ; yea, may we all drink more and more deeply of the missionary spirit of the great Master Himself—a spirit that combined the most perfect devotedness, the most perfect calm, and the most perfect assurance of full and final and eternal victory !

[P.S.—Since the above was in type, Dr. Mitchell sends the following additional notes.—Ed.]

I.—MOHAMMEDANISM IN CHINA.

There is great diversity among the estimates that have been given of the number of Mohammedans in China. In the last issue of the *Nordisk Missionstidsskrift* they are reckoned as 20,000,000. In the reports of the British and Foreign Bible Society they are said to be 30,000,000.

Some years ago in Western China—especially in Yunnan and Kashgar—the Mohammedans were active in proselytizing. In these provinces, however, they were entirely crushed ; the cruelty they had shown being far exceeded by the retaliations of the Chinese.

From the beginning of Islam efforts were made to win over the Chinese. An uncle of Mohammed visited the Chinese Emperor Tai Tsong in the year 628. In 755 about 4000 Arabs were sent to the assistance of the Emperor Song Tsong, and for centuries thereafter there was a close connection between the Chinese and the Arabs.*

II.—SCANDINAVIAN MISSIONS.

As the readers of the *MISSIONARY REVIEW* are probably not so well informed about these missions as about many others, we may give one or two notices in addition to what we have mentioned above.

In Zululand the Norwegian missions have 9 stations. In Natal they have 3, and the Swedish Mission, 4.

In Madagascar the Norwegian missionaries, in 1888, baptized 4393 persons. The attendance at church was 49,069, being about 10,000 more than in 1887. Among the Sakalavas, on the west coast of Madagascar, they have in Morondava (which is under the Hova Government) a church of 140 souls. On the south coast there are 2 Norwegian missionaries and 7 native teachers.

In the Congo Free State there are about 20 Swedish missionaries.

About two years ago Dean Vahl, writing in the *Allgemeine Missions Zeitschrift*, said : “ Including teachers in Lapland, there are 57 Swedish missionaries of these 16 are ordained, 18 are women, and 31 are native helpers.

* *Nordisk Missionstidsskrift*, 31e Hefte, p. 221.

ANSWERED PRAYERS.

BY MISS LAURA M. LATIMER.

The 16th of September is the great day when the Mexicans celebrate their independence. I was living in the city of Guanajuato—a strange, quaint city, where the streets are veritable stairways, and the houses are so built into the rocks and the rocks so encroach into the houses that one can hardly tell where rocks end and dwellings begin. Because of its rich silver-mines, it is one of the first cities taken in revolutions. Its towering crags that surround the city afford a safe hiding-place for the attacking army. This national festival was my holiday, and for a little rest I went to Silao, a city thirteen miles away. When I reached the mission house I found the *portero* and his wife alone, and greatly alarmed. He told me that a thousand robbers had entered the city of Guanajuato to commence a revolution, in order to sack the city. The Governor of the State had telegraphed to the President of Mexico for fresh troops, and they were just beginning to arrive. The mob was already gathering in the streets of Silao. To quiet their fears, I reminded them of the Sabbath-school lesson that week. I opened the Bible and read to them—"And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." All that day I could hear him reading aloud to his wife from the book of Kings. Several members of our little church came and stood with them all night by a little grated window, watching the street. With an earnest prayer for protection I went to bed and slept soundly all night, although the streets were filled with a mob, who broke every window in the great hotel, with yells of, "Death to the Americans." The next day the stones began to come into the mission house, but I securely locked the great street door, and the crowd passed by, and we were not molested. When I returned to Guanajuato the *portero* told me that at the time of greatest danger the surgeon of the hospital called at my house. He said that he was very tired, for he had been dressing wounds all day, but he could not rest until he knew that I was safe. He stood by the door, on the street, until all danger was passed, and his presence there was a protection. He was a Catholic, and a stranger. But I always felt that a kind Providence had in this way, in answer to prayer, protected my home. The mayor of the city sent two policemen to guard the street door. The daughter of my cook heard one policeman say to the other, "Why were we sent here?" "To protect a lady," was the reply. "But who is the lady?" he still questioned. "She is a Protestant;" and that satisfied him. The soldiers quelled all disturbances, and the robbers fled.

In this same city, several years before, the missionary heard the mob coming down the street with yells of "*Muerte à los Protestantes!*"—death to the Protestants. He ran in haste to the street door to close it, but it

was too late. He could see the flash of the knives with which they were to kill him and his family, and with an agonized prayer to God for help, he turned to face death, when suddenly peal after peal of thunder shook the house ; the rain began to fall in torrents ; and the terrible lightning so terrified the mob, just as they had reached the threshold, that every one of them fled affrighted to their homes. And thus the lives of the missionaries were saved, and the mission church was not destroyed.

At the time of the last revolution in Mexico, the army marched upon Pachnea, and from the hills that overlook the city they threw their bomb-shells upon the defenceless inhabitants. The mission church had just been completed, and the congregation had assembled for the first time in this new chapel to worship God. Mr. Ludlow, the pastor, knelt down to pray, and he commenced by thanking God that now they were able to worship under their own vine and fig-tree, with none to molest or make them afraid, when suddenly, without any warning, the bomb-shells came crashing into the city. He opened his eyes and discovered that every one had left the church in haste, and he was alone. The bomb-shells fell thick and fast. First one part of the mission house went crashing in, then another. The pastor and his family took refuge in a little passage-way between the school-room and house. He opened his Bible and read to them the promises of God, promises of protection in hours of peril, and they sang "Jesus, I rest in Thee," and then they knelt in prayer. When they rose from their knees the danger was over and they were safe, but their beautiful church was in ruins. There were cannon-balls everywhere in the school-rooms, fresh and hot. The doors and chairs and benches were riddled with bullets. The streets were filled with the moans of the wounded. Death and ruin was everywhere, except in the little passage-way where they prayed.

One of the most unmistakable interpositions of God in answer to prayer was the way that Mexico was opened for the Gospel. It took an army of soldiers to carry the Bible into Mexico. The Americans won *every* battle. They were in a strange country unknown to them. They had only a few thousand men to battle with the vast hosts of the enemy. It was not numbers that won the victory. It was God. Our invading army changed the future of Mexico. The Bible agents and chaplains who accompanied the United States Army scattered Bibles everywhere along their route, and the Word of God broke the power of papal Rome in that oppressed country. Those who have carefully studied the marvellous results of the Mexican War have been amazed at what God has wrought.

AFRICA.

In the depths of a dark African forest, Henry M. Stanley was obliged to wait for a *company* of his men who were missing. It was midnight. He was hemmed in by hostile savages on all sides. The terrible shadow-haunted, pathless wilderness lay dark and dismal before him. All his plans

had been brought to naught by unexpected obstacles. He was sick with fever. "Death and disaster, disaster and death," encompassed him. He feared that his brave followers had been massacred, and he prayed earnestly to God to protect those brave men who were in peril. Alone with God in his tent at that midnight hour, realizing his utter helplessness to accomplish what he had so bravely undertaken, conscious that the issues of every effort were in other hands, he made a vow that if the lives of his heroic men were spared, and his own efforts crowned with success, he would acknowledge to the world that all the way through that perilous journey it was God who had led him and brought him safely, in answer to prayer, when all his own plans had failed. The following day the missing ones arrived, and they soon emerged upon the plains, and the deadly, gloomy forest was behind them. The marvellous success of that expedition has given to the world one of the most inspiring examples of the power of prayer.

One day Dr. Livingstone, in the heart of that Dark Continent, became disheartened. He was surrounded by the cannibals, sick with fever, and his men were about to desert him to return to their homes. He says : "The prospect of being obliged to return distressed me exceedingly, and I went into my little tent with the mind directed to Him who hears the sighing of the soul ; but soon the men entered, and with the most artless simplicity of manner told me to be comforted, they would not forsake me, they were all my children and would die for me." Dr. Livingstone was greatly oppressed with the *vastness* of the "Dark Continent," and his constant question was, "Who will penetrate Africa?" The weeks that Stanley remained at Ujiji with Dr. Livingstone were a time of preparation and inspiration for future work. Was it chance, or was it God in answer to prayer, that led the most successful of all explorers of Africa through so many dangers to find Livingstone ?

During the recent cruel persecutions of the Christians in the kingdom of Uganda, the missionaries, driven from their homes, found refuge near the lake, and there they waited, praying to God to interpose and put an end to the cruelties of the brutal king Mwanga, for their mission was broken up, the native Christians were clubbed to death, burned alive, and torn to pieces. Their prayers were soon answered, for just as Mwanga was meditating a general massacre of all the Christians, he was dethroned, pursued, and hunted by his enemies. This bloodthirsty, savage king fled to the Christians for safety. One of the French missionaries took him into his house, fed him, clothed him, and King Mwanga became a Christian. And he wrote this letter to Mr. Mackay :

June 25, 1889.

I, Mwanga, beg of you to help me. Do not remember bygone matters. We are now in a miserable plight ; but if you, my fathers, are willing to come and help to restore me to my kingdom, you will be at liberty to do whatever you like. Formerly I did not know God, but now I know the religion of Jesus Christ. Consider how Kajema has killed all my brothers and sisters ; he has killed my children

too. Mr. Mackay, do help me ; I have no strength, but if you are with me I shall be strong.

I am your friend,

MWANGA.

The scattered, persecuted native Christians placed the penitent king again upon his throne, and restored to him his kingdom.

Every year the river Nile overflows its banks and floods the country. The natives go out in little boats and sow their seed by casting it upon the waters. The rice sinks down into the mud, takes root, and when the flood is over they gather a rich harvest. For many years the brave missionaries in Africa have been sowing the seed of the kingdom upon the water in floods of persecution, and now the harvest has commenced.

At Banzaneteke a missionary had labored six years with no success, when suddenly he was astonished at the pentecostal answer to his prayers ; for one Sabbath morning the people collected all their fetiches and gin bottles and burned them in the public square, and nine hundred men, women, and children were baptized that day.

The saddest of all stories is the story of the graves in Africa. The heroic Bishop Taylor, on foot, going from station to station, and at each mission finding new graves of his missionaries ; passing on his weary way, leaving the silent dead in their lonely graves, to " wait till Jesus comes ;" passing missions where the carefully built houses are vacant, the churches deserted, the school-rooms silent, and only a missionary's grave to tell the sad story.

Slavery and rum have so desolated Africa that a cry, piteous and awful, ascends from that country, " How long, O Lord, how long ?" " Home after home is made desolate, region after region is ravished, State after State is demolished, nation after nation is mowed down like grass."

I attended the Women's National Temperance Convention which met in Chicago. I sat in Battery D, and watched the ladies as they came pouring in at the door by hundreds. There were ladies from California, from Oregon, and from every State all the way across this continent to Maine—earnest Christian women, who had come from the East and from the West, from the North and from the South, to plan together how they could put down intemperance. They were reaching out their hands to help remove this evil from every country on the globe.

That same month across the sea there was a remarkable conference in session at Brussels, a congress unique in history. The representatives of seventeen great nations—Great Britain, Austria, Belgium, Congo Free State, Denmark, France, Germany, Holland, Italy, Persia, Portugal, Russia, Spain, Sweden, Norway, Turkey, and the United States—the nations that rule the world, had come together to put down slavery in Africa, to save a land that had no claim upon them but its utter helplessness.

While the great Christian powers were convened in Europe to devise means to overthrow the horrible slave-trade in Africa, the slave-dealers

were having a remarkable congress on the Nile—200 delegates, Mohammedan Arabs, met to suppress the traffic in liquors; for the rum-trade, which destroys so many lives, diminishes the number of their victims. The action taken by them is “to surround the entire coast of Africa with a cordon of armed dhows, and confiscate every European vessel containing liquors, and sell the crew into slavery.” It seemed to me that God had rallied all the great religious forces of the world, Christian and Mohammedan, to help those patient, suffering, praying missionaries in Africa.

The whole history of missions is made up of remarkable answers to prayer. The beginning of the great work in Japan was traced to a little room where the missionaries met every day to pray.

In the State of New York is a little village nestling among the hills. Near by is a river, where the high rugged rocks and rainbow falls have a wildness of beauty unsurpassed. In this little village a minister once lived in a parsonage which was much too small for his increasing family. His salary was hardly sufficient to feed and clothe the six little children. He had been for several years principal of one of the public schools in Brooklyn, and his oldest son, who was sixteen years of age, was ready for college. He was eager and impatient to continue his studies, and the father found it hard to control the impetuous boy, who would not brook delay. He was at work in a store, but complaints came constantly from the merchant that he was more interested in his books, which he concealed behind the counter, than in selling goods; and finally the boy declared that he would run away to sea if he could not go to college. It was a time of great anxiety to the father and mother. They could never expect to feed and clothe and educate six children on a preacher's salary in those days. After much worry and planning and anxious thought they could see no way out of the perplexity, and so they dropped the burden that they could not carry, and gave their children to the Lord for special work in His service, with earnest prayer and as careful training as the mother of Moses gave her little one, though she knew that he was no longer hers, but the king's. The children grew to realize more and more that the prayers of their parents followed them constantly.

In those days people knew but little about missions. A few years before Lee, with one of the flat-headed Indians from Oregon, had visited them, and after that there was a new interest in the cause of the heathen in the minister's family. The pastor carefully scattered the *Missionary Advocate* among the children of the Sabbath-school. There was one little girl in his congregation into whose heart the preacher's words sank deeply. She eagerly listened, and studied with intense interest the missionary paper, with its strange pictures of lands and people beyond the sea, and always as she gazed upon those dark pictures of heathen cruelty a feeling came to her, a dim foreshadowing of the future, that sometime she herself would sit under those palm-trees in India. As the years passed by, and there seemed no way to realize the dreams of her

childhood, she forgot her early resolve to be a missionary. But one day, years afterward, just a few weeks before she graduated in the medical college, suddenly the forgotten vows of her childhood came to her. The rush of recollections came like a revelation, and in a flash she realized what all the training of years had been for, and she was so overcome that she burst into tears. She was the *first* lady physician sent to heathen lands from America as a medical missionary. The daughter of her early pastor said to her, "How were you led to become a missionary?" She replied, "It was your father who did it; the result of his labor and prayers."

The faithful minister lived to see his prayers answered also in a remarkable way in his own family. His sons became ministers of the Gospel, and his youngest daughter a missionary. His eldest son was the late Dean of the Theological Seminary of the Boston University, a school which has sent scores of missionaries to foreign lands—to China, India, Japan, Mexico, South America, and to the islands of the sea.

Captain Hore, F.R.C.S., is returning to England *via* United States, after a successful mission tour in Australia, New Zealand, and Tasmania. To the regret of his co-workers and admirers, he is forbidden to return to the region of Lake Tanganyika, where he has for thirteen years done such service to missions. The doctors prohibit such return. He built a steamer there, made valuable explorations, surveyed Tanganyika, for which he received the Royal Geographical Society's Award, and for two years lived at the famous slave and ivory mart of Ujiji, where he was much in contact with Tippoo Tib. American friends who know of his journey through the States will doubtless avail themselves of his presence to get him engaged in lectures describing the Central African missions, native tribes, and customs, and the development of civilization. Mr. S. E. Bridgman, College Book Store in Northampton, Mass., will act as his medium of communication. Here is a rare chance for those who wish missionary lectures.

Dr. G. F. Pentecost seems to have met a cordial reception in India. He held his first meeting with the educated natives of Calcutta on December 24th, and the Albert Hall was full to overflowing. The Opera House was then engaged for a fortnight mission to the higher classes of residents, and great expectations are indulged. We hope they may not be disappointed. Nevertheless, we believe that our brother has taken on his hands what Lincoln would call a "big job," and nothing will make this mission a true success but the power of prayer. We know personally that many, both here and on the other side of the sea, are engaged in earnest supplication to God that this errand may prove to be guided by God's good Spirit. The English residents of India are very difficult to reach. They are mostly of two classes, either very High Church Anglicans—mere formalists and ritualists—or else absolutely indifferent and often infidel. Such walls are of adamant, and only the power of God can break them down.

THE GREAT COMMISSION

[EDITORIAL.]

The four Gospel narratives, at the close of each, and the Acts of the Apostles, which has been well called the "Fifth Gospel," has at its beginning words which are intended to instruct and guide disciples as to the great mission and commission entrusted to the Church. Each differs from the other, yet each presents something essential to the full and complete knowledge of the Lord's will and our duty. And as in a composite photograph we get various facial forms and features blended in one portrait which combines individual peculiarities in a collective result, so, if we carefully project these five forms of the commission upon one sensitive plate and get a composite picture, we shall see at a glance the mutual relations of each special word of instruction, and the completeness of the grand total. While we reverently seek to combine these five fragments, we do not mean to imply that they were all thus blended in our Lord's own teaching, nor to assume to settle either their logical or chronological order; our aim is simply to present a summary from which nothing shall be omitted which belongs to any one narrative, and to group together words of instruction or promise which seem to belong together by closer affinity. The attempt so to arrange and combine has been attended with such profit to the writer that he hopes it may prove no less a blessing to the reader. The obvious parallelism of the thought we seek also to represent.

And Jesus came and spake unto them, saying :

"Peace be unto you!"

And, when He had so said,

He shewed unto them His hands and His side.

Then were the disciples glad when they saw the Lord.

Then said Jesus to them again :

"Peace be unto you!"

All power is given unto Me

In heaven and in earth.

As My Father hath sent Me

Even so send I you."

Then opened He their understanding

That they might understand the Scriptures ;

And said unto them,

"Thus it is written,

And thus it behooved Christ to suffer,

And to rise from the dead the third day ;

And that repentance and remission of sins

Should be preached in His name

Among all nations,

Beginning at Jerusalem :

And ye are witnesses of these things.

Go ye, therefore, into all the world,

Make disciples of all nations,

And preach the Gospel to every creature :
Baptizing them in the name of the Father
And of the Son, and of the Holy Ghost.
Teaching them to observe all things
Whatsoever I have commanded you :
He that believeth and is baptized shall be saved ;
But he that believeth not shall be damned.

And behold I send the promise of my Father upon you.
Depart not from Jerusalem
But wait for the promise of the Father,
Which ye have heard of Me.
For John truly baptized with water,
But ye shall be baptized with the Holy Ghost,
Not many days hence.
But tarry ye in the city of Jerusalem
Until ye be endued with power from on high.
Ye shall receive the power of the Holy Ghost
Coming upon you ;
And ye shall be witnesses unto Me,
Both in Jerusalem and in all Judea,
And in Samaria
And unto the uttermost parts of the earth."
And when He had said this, He breathed on them
And saith unto them,
" Receive ye the Holy Ghost !"

" And lo I am with you alway
Even unto the end of the age.
And these signs shall follow them that believe :
In My name shall they cast out demons ;
They shall speak with new tongues ;
They shall take up serpents ;
And if they drink any deadly thing it shall not hurt them ;
They shall lay hands on the sick
And they shall recover."

So then, after the Lord had spoken unto them,
He led them out as far as to Bethany ;
And He lifted up His hands and blessed them,
And it came to pass, while He blessed them,
He was parted from them ;
And while they beheld, He was taken up
And a cloud received Him out of their sight
And He was carried up and received up into heaven,
And they worshipped him
And returned to Jerusalem with great joy
And were continually in the temple
Praising and blessing God.
And they went forth and preached everywhere,
The Lord working with them
And confirming the word
With signs following. Amen.

JUSTIFICATION BY FAITH, AS DEVELOPED BY BUDDHISM
IN JAPAN.

BY HENRY C. MABIE, D.D.

Among the objects of most striking interest which the traveller sees in the ancient city of Kioto, Japan, are the temples of Hon-gwan-ji—"Eastern" and "Western," so called. One of these temples is quite new, in fact it is yet building. To those sanguine souls who are inclined to think that the force of idolatry in Japan is spent, that idolatrous shrines generally are in the last stages of decay, and that no more will be built, we commend a few facts concerning the present building of this new Hon-gwan-ji structure. It is built entirely from the free-will offerings of the people of the Buddhist sect which it represents, from all parts of the empire. These contributions are of costly jewels, metals, woods for the building, human hair, and money without stint.

On one of the platforms of the temple are twenty-four coils of rope from three to four inches in diameter made of this human hair. Attached to one of the coils is a placard with this inscription :

"Since the thirteenth year of Meiji (1880), when the rebuilding of the two halls of the Eastern Hon-gwan-ji was begun, the faithful laymen and laywomen of every place have been unanimous in presenting to the principal temple, Hon-gwan-ji, strong ropes made of their own hair, to be used for the work of erection. The number of these ropes reached fifty-three. Twenty-nine of them became worthless from use. The total length of the remaining twenty-four is 4528 feet, and the total weight 11,567 pounds."

Besides these ropes were several large coils of hair, several of them gray, the gifts of the aged, which came in too late to admit of being used. The total cost of this temple is to reach the enormous sum of \$11,000,000. The offerings of devotees in Kioto, apart from gifts for erecting the temple, to these two shrines, during the year 1889 amounted to the sum of \$367,000, Mexican. And yet most of the contributions were from people who are extremely poor. Out of Kioto's population of nearly half a million less than five hundred people pay a tax amounting to \$15, so poor are they.

Magnificent, however, as the temple is, and regal as the offerings were, the peculiarities of the sect whose primal shrine is here are of far more interest to me. Specially so, on account of the characteristic worship and belief of the sect.

These people are a sect of the Buddhists, but they represent a departure from pure ancient Buddhism of rare significance. They worship Buddha, indeed, but him only in the character of Amita, or Amitabha, whom they conceive to be the idealization and glorification of highest discipleship to the primitive Buddha ; they eschew all works of merit ; they depend on the absolute unconditioned mercy of Amita ; they have a doctrine of justifica-

tion by faith only, apart from meritorious deeds ; their priests are not celibates nor ascetics ; they carry on active and aggressive missionary operations, and to this end they highly educate their young priests, sending some of them to the Doshisha Congregational College in Kioto, and even to Oxford, England. Three hundred of these neophytes are gathered in one school near their chief Kioto temples.

They base their doctrine on that portion of the Buddhist Scripture known as the "Sam-bu-Kio," in which is recorded the peculiar vow made by Amitabha that he would "accept Buddhaship, but under the condition that salvation was made attainable by all who should sincerely desire to be born into Buddha's kingdom, and should signify their desire by invoking his name ten times." This vow is called the "Former, or Real Vow," and hence the name given to the two great temples in Kioto, "Hon-gwan-ji," meaning "Temple of the Real Vow," referring to their basal doctrine.

This sect is now divided really into two, the one known as the "Jodo" sect and the other as the "Shin Shin."

Originally they were one, taking their rise in the beginning of the twelfth century under a great teacher, known as Honen Shonin. This man was enough in earnest to break with earlier Buddhists, and to outline a doctrine far in advance of Buddha's in some respects. He taught the worship of Amita, and also the doctrine of justification by faith in Amita's boundless mercy ; but he also urged the value of meritorious deeds, and insisted on the cardinal idea of Buddhism, that no help can be expected in the conquest of passions outside of one's self. It was at this point that there sprang up early in the thirteenth century a departure from the teaching of the Jodo sect. The man to inaugurate the departure was Shinran Shonin, a disciple of Honen.

This Shinran is described as a sort of Luther of his time, and presenting a striking parallel in his teachings and in his martyr-like devotion to their maintenance. He was determined enough to submit unflinchingly to banishment for conscience' sake, and to bravely maintain his school in a monastery among the mountains at Takate in Shimo-tsuke. He is buried at Otani, on the mountain-side above Kioto. To his grave myriads of his disciples make annual pilgrimages from all parts of Japan. The Shin Shin sect is the outgrowth of his influence, and the new Hon-gwan-ji temple is specially to his honor. The Shin Shin sect differs from the Jodo sect in its teaching at the following points : first, it holds that salvation is *due to faith only* in the power and willingness of Amita to save mankind, and that the invocation implied in the Real Vow is to be used only as an *act of thanksgiving*, and not as an act of merit, for mercy received ; secondly, that this salvation is *received at once*, and not at death, and that the believer is taken thenceforth under Amita's merciful protection ; thirdly, that *moral-ity* is of equal importance with faith ; fourthly, that while Nirvana, or eternal happiness, is to be attained (as all Buddhists teach) by the extinc-

tion of the passions through many deaths and re-births, yet this extinction of passions (contrary to the usual Buddhist teaching) may be reached through *help from another*—that is, from Amitabha, he being the chief of the Buddhas. The name Amitabha signifies “boundless life” or “immeasurable light.”

The Shin Shins maintain that their rival sect, the Jodos, have departed from the former and true teaching at these several points. The Shin Shins have undertaken to restore the true teaching respecting the “Former Vow.” Hence they are sometimes called the *Protestants* of Japanese Buddhism. The proportions to which this sect of reformers has grown is remarkable. They have in all Japan 18,000 temples and shrines, and are accounted the wealthiest and most powerful of all the sects. They possess no fixed properties which might be considered endowments, but depend entirely on the offerings of the people for support and for purposes of propagandism. They actively undertake missions abroad, especially in Corea and China.

In support of these general statements respecting their belief, I quote a short creed prepared by one of their later apostles, Rennio Shonin, and given by Murray in his “Handbook of Japan.” The creed runs as follows:

“Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha’s mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.” A most extraordinary statement this to proceed from men presumably destitute of revelation. Substitute for Amita Buddha, here conceived of as the chief of the Buddhas, the name of our Lord Jesus Christ, and you have substantially the New Testament doctrine of justification by faith as amplified by Paul in the Epistles to the Romans and Galatians.

A still more modern statement of the belief of this remarkable sect is given by Mr. Akamatsu, a distinguished member of the sect in Kioto, and published in the April number, for 1881, of the *Chrysanthemum*, now discontinued.

Says Mr. Akamatsu: “Amita Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and influence all people who rely upon him to complete all merits, and to be re-born into Paradise. Our sect pays no attention to other Buddhas, but putting faith only in the great desire of Amita Buddha, expect to escape from the miserable world, and to enter into Paradise in the next life. From the time of putting faith in the saving power of Buddha we do not need any power of self-help, but need only to keep his mercy in heart, and invoke his name

in order to remember him. These doings we call 'thanksgiving for salvation.' "

Is this an uninstructed groping for "the *grace of God* which bringeth salvation," which is accurately and specifically met in Paul's great expositions? Is this an ignorant worship of the essential Christ under the phrase of Amita Buddha?

We would not dare say that these doctrinal conceptions, purely considered, are generally entertained by the adherents of the sect, much less that they have popular power to bring spiritual rest and the sense of salvation to the mass of devotees! But who shall say that, where so explicit ideas of mercy, grace of some sort, justification through belief of some sort, and hence salvation, however inadequately conceived, are formulated and taught, that they have redeeming power over none?

How shall we account for the existence of the conceptions at all in any measure, by even a single mind, except on the ground that "He hath not left himself without a witness among any nation"? Be all this as it may, what a prepared soil is here, in the providence of God, for such missionary endeavor as shall be able to go in among such a people and explain to them the real way of God more perfectly! What an evangelizing oracle the Epistle of Paul to the Romans would prove in meeting this unique state of heathen mind! May God raise up and bring some man to the Kingdom of the Sunrise for such a time as this!

KIOTO, JAPAN, Oct. 15, 1890.

HOW MISSIONARIES ARE MADE.—Dr. Cyrus Hamlin has told in a five-minute speech how it was he came to be a missionary. He said: "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panoplist*, and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution box, a cent box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two in the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, Shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way, and said four cents shall go for the heathen. Then I thought the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years after that I was going to be a missionary, she broke down and said, 'I have always expected it.' "

MISSIONARY GEOGRAPHY—COMPARATIVE OPENINGS FOR
THE GOSPEL IN DIFFERENT SYSTEMS.

BY REV. DR. J. H. SHEDD, OROOMIAH, PERSIA.

In glancing at the field which our Lord says "is the world," one thing is clear now which was not so clear one hundred or even fifty years ago—namely, the actual condition of the inhabitants of our world. The maps and globes have changed. Vast tracts of Asia, Africa, America, and the islands of the sea, that were a *terra incognita* or laid down as unknown deserts, have been explored and now are delineated; and the names of lakes and rivers and nations, and their populations and resources, and their political and religious condition are known. The missionaries have usually been the pioneer explorers. In crossing China, in describing the tribes and haunts of the Himalayas and all Western Asia; in first setting foot on the cannibal islands of the sea; in penetrating the thousands of miles of interior Africa, the constraining motive has been the same which led the great Apostle to preach the Gospel *not where Christ was named*, but carried him from Jerusalem to Philippi and Athens, to Rome and to Spain. This exploring work has been done, and few places upon the surface of our globe—from Greenland's icy mountains to India's coral strand or to Africa's sunny fountains—remain unrevealed. We know the actual state of the unevangelized world in all its terrible depravity, suffering, and need.

This vast increase of knowledge is acting and reacting on the Christian Church and Christian nations. The parable of the Good Samaritan is better understood. The question, Who is my neighbor? is answered from the seven hundred millions of Asia, and the two hundred millions of Africa, who are our fellow-men, fallen among thieves, wounded by sin, and robbed of their birthright by the vices and superstitions and errors of their false religions. Certainly there is a growing interest and sympathy. The dense mist of passive neglect that hung over the Protestant world has lifted. A great and happy change has taken place since Carey, the shoemaker, in England, began to plead for the heathen a century ago, and was told by the wise old fathers, "Young man, mind your own business. When God wishes to convert the heathen He will do it without your help;" or since the young men by the hay-stack at Williams College began to pray eighty years ago, and only two or three of them dared to offer themselves to the cause lest the Church would take alarm, and refuse to have any part in so fanatical a movement. Now the volunteer missionary students in this country number nearly 5000 since the Northfield meeting in 1886, and some 200 of these have already sailed for the foreign work.

This increase of knowledge also awakens a deeper sense of responsibility for those with whom we are brought into relation and contact. The world is brought together by commerce and easy and rapid travel. The prophetic words are fulfilled, "Many shall run to and fro, and knowledge shall be increased." Every day the telegraphic wires flash the news from distant

lands—so often the echo of the woes and miseries of mankind without the Gospel. To the ear that is open, what sounds of sorrow and cruelty and suffering come from the dark places of the earth! Now it is the horrors of Siberian prisons; next, famine, with several millions of famished and dying men in China; then the cholera, starting up from the hot-bed of Hindu or Mohammedan shrines, and the sacred festival and holy pilgrimage carrying the seeds of death to myriads of victims; or it is the open sore of the world in the awful slave-trade of Africa. Surely the dark places of the earth are filled with the habitations of cruelty even to the bodies and earthly life of our fellow-men, such as we, in the comfort and ease and security of this happy land, little understand. Yet here is the responsibility, not only for the temporal welfare, but for the immortal souls of our fellow-men. Here is the fact that the world is daily growing smaller, that a young lady in seventy-three days can travel around the globe. In no time in all the Christian centuries has the providence of God been so plainly pointing to momentous events and changes. The present century has cleared the way for rapid movement.

Another fact stares us in the face, that whithersoever we turn the people are fast awakening from the mental and moral apathy of centuries. The Bible and the missionary have set the world to thinking. The crisis is confronting us of a world awake and alert for action. The current of intellectual activity is very sluggish in Oriental and tropical lands; but there is not a nation, nor tribe, nor island but has been touched by the awakening from afar; and every year the breeze is fresher and stronger. The calico and sheeting, the sewing-machine, the telegraph or other wonders of science, and the missionary tract and testament are everywhere; and men are wondering what will come next. As in the host of Midian, when Gideon and his little band were encamped against them, men are telling their dreams to their fellows, and expecting conflict and change.

Another very significant fact is that in the van of this ceaseless and onward impulse of progress is the English-speaking race. Says a recent writer:

“We stand at the dawn of a new epoch, which from the point of view of universal history is quite as momentous as that in which the Northern tribes broke in upon and destroyed the fabric of the moribund Empire of Rome. It is a revolution vaster and more rapid than that which founded the modern European world on the wreck and ruin of the Roman Empire. The world is passing into the hands of the English-speaking races. Already the English tongue is becoming the *lingua franca* of the planet. Already the territories over which the laws are made and justice administered, in the language of Shakespeare and Bacon, exceed in wealth, in extent, in the number of their populations and in the limitless latent possibilities of their development, all other lands ruled by all other nations of the earth. In a hundred years, unless the progress be checked, English-speaking people will outnumber all the men of other tongues in the world.

English ideas, English laws, English civilization are becoming as universal as English speech. The future of the world is English."

The young Greek who marched with Alexander across Asia to the waters of the Ganges and back saw a most wonderful expansion of human knowledge, and was filled with expanded views of human destiny. The man who could say *Romanus sum* considered the world his tributary, and his heart dilated at the extent and power of his empire. The young Christian soldier who marched with Constantine under the luminous symbol of the cross to the overthrow of Paganism saw a brighter vision—Christianity ruling the world in equity and love. The young reformer who was thrilled by the religious fervor of Luther's age was lifted to a higher elevation still. The heroes of the Elizabethan era, with their legend, "Westward ho!" and the new world and new seas to be explored and delivered from the Spaniard, were inspired with a still nobler purpose and wider vision. What shall the young man to-day discern? Have the romance and adventure and high purpose of life all faded out? Or is there an inspiring vision? The Christian young man to-day leads the progress of a race of exhaustless resources and energies that is re-making the whole world. How great must be the responsibilities of living at such a time, at the threshold of such momentous changes! Reverently we may say:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime."

Add one more fact: it is the rapid and great increase in the resources of the Church in connection with the openings and changes in the world. In the century past Christian population has more than doubled, and the Protestant population has quadrupled. It is not now a little company of despised Galileans who hear the command, "Go ye into all the world, and preach the Gospel to every creature," but it is the mighty Christian Church of the foremost nations of the earth, with means and men and women in exhaustless abundance. It is especially to the generation now coming forward to whom God intrusts the great commission to take possession of all nations not for worldly gain or honor, but for Christ's kingdom and glory.

It were pertinent to ask the question here, How far our so-called Christian nations shall yield to the spirit and law of Christ in their dealing with ignorant and heathen people? Vice is more easily planted than virtue. Shall drink and opium and fire-arms and social immorality go to the ends of the earth in every ship? Shall purely selfish and mercenary counsels rule in our intercourse with China? What profit if Africa is saved from Arab slave-traders to be ruined by European rumsellers? How far the nations of the earth are open to Christian influence depends largely on the treatment they receive from Christians. But this broad subject I pass, calling attention simply to the great work yet to be done before Christian nations

and rulers shall love their neighbors as themselves, doing justly and loving mercy toward the weaker and inferior races.

We turn now to the outlook in unevangelized lands. To what extent can true Christians work in faith that all other religions and systems shall yield and fall before the religion of Christ? We can see that the influence of steam, electricity, science, education, commerce, and civilization—the mingled good and evil—is permeating all lands. How far can the true religion conquer?

Let us not overlook the difficulties. The cry, “On to Richmond,” in the great Civil War was a sad illusion. There is no mistake worse than to under-estimate the stubborn resistance and mighty power of evil in the world. When we review the forces of Christianity, go about Zion and count her towers and weapons, think of Providence and truth and enlightenment and the Divine Spirit and grace, all on the Christian’s side, it may seem easy to many missionary volunteers to go out into the heathen world, or to gather in the ignorant souls and teach them and see their conversion. But in reality the spies who have gone and examined can truly say, “The cities are walled and very great, and we saw the children of Anak there.”

Let us notice some of these strongholds that are walled and thoroughly entrenched in opposition to true Christianity. Geographically we find :

1. *Buddhism*, and the allied systems connected with it, holds sway over a full third of the human race in Eastern and Southeastern Asia. Thibet, China, Japan, Siam, and Burmah contain nearly 500,000,000 souls.

2. *Hinduism*, in Southern Asia, in India with nearly 200,000,000 votaries.

3. *Mohammedanism*, from India westward over Asia and Northern Africa, with nearly 200,000,000 adherents.

4. The corrupt forms of the true religion, Judaism and the Russian and Roman power in so many parts of Christendom, might be mentioned.

These are the Religions of the Books, entrenched by ages of dominion and tradition, and defended by organized systems of worship, education, and priesthood. Then beyond the Religions of the Books are the outlying regions of barbaric heathenism—all Africa to the west and south, the islands of the sea, the primitive tribes of Asia and America, a mighty host of nearly 200,000,000 of lost and dying men.

A fact of great significance is that in all phases of this great conflict there are, with special difficulties, also special features of encouragement. Let us turn our faces to the two hundred millions of heathen without sacred books. They are the lowest in the scale and the most repulsive, requiring for their redemption that the messengers of Christ follow them in patient sacrifice of comfort and of life to the habitations of cruelty and the abodes of cannibalism in the jungles of Asia, the islands of the sea, the forests of America, and the recesses of the Dark Continent. These, it might be thought, are the most hopeless and the last to be elevated ; cer-

tainly they are not the races that human wisdom would select for mission work. Let us remember that our ancestors were such barbarous heathen till Christian missionaries planted their schools and stations of beneficence in the forests of Europe and Britain. The colored population of this country is but one hundred or two hundred years removed from savage ancestors. The Indians of our country and of Mexico and South America are not yet fully Christianized.

But we should notice that in the last eighty years wonderful changes have taken place through missions for these lowest heathen. We see the Hawaiian, Fijian, Samoan, and other groups of islands as truly Christianized as any of the higher races. Thirty years ago cannibals in Fiji were eating missionaries and their converts ; now 100,000 out of a population of 110,000 are found in places of Christian worship. We see Madagascar turning from the bloody work of martyring Christians only thirty years ago, now to ask admission into the family of Christian nations. Heathenism is virtually ended in the islands of the Southern Ocean. The greatest island in the world, New Guinea, is waiting for God's law. A greater Britain is rising in Australia and New Zealand and South Africa, and the Southern cross is fast becoming the brightest constellation in the Southern Hemisphere.

In Africa we see changes quite as wonderful. April 29th, 1873, Livingstone died. Alone, upon his knees, in the heart of Africa he died. He thought himself a defeated man, a failure ! But he had travelled 29,000 miles on foot to explore that continent ; and instead of failure his life thrilled the world and converted Stanley, and his death opened the very heart of the Dark Continent. There is that heart of Africa to-day, throbbing with savage humanity, and waiting for the touch of divine compassion and sympathy. Shall the disciples of Christ go and teach the savages by the slow and sure ministries and the loving words of the Gospel, or shall the cruel trade in rum and fire-arms destroy them ? The King of Uganda is a case in point. He is seeking a religion—at least a change ; a year or two ago accepting the Arabs and murdering native Christians and such men as Bishop Hannington ; this year turning from the Arabs and begging Stanley to come and help him Christianize his whole nation.

Here is certainly in Africa an immense missionary field, among millions of men too degraded and ignorant to have any learned systems to set against the Gospel. Their very ignorance and barbarism is an encouragement not for one Bishop Taylor only and his mission to strive for self-support ; but a field so ripe and perishing that it will be strange indeed if the next half century does not witness laborers by the thousand, foreign and native, braving all the difficulties, and gathering in the souls by the million.

In Asia, too, this class of heathen is the most hopeful of all mission fields. The Karens are such. Among them the Baptists have hundreds of churches, and thirty thousand strong are marching on to conquest. The Iulooloos, of whom thousands were baptized in a few months, are of the

same class. In fact, according to Sir William Hunter there are fifty millions of indigenous races in the confines of India that in the near future must succumb to one or another of the stronger religions. The query is, Shall it be the holy religion of Christ?

It is well to distinguish this most inviting and open field in all parts of the world. It is well to know that among our Indians and Africans, and among all this class in Asia and Australasia, there is no organized obstacle to the pure and loving faith of Christ. The only obstacle is the wicked heart, full of sin and superstition, on the one hand, and the lukewarmness of the disciples of Christ on the other. It is well to know that thus far the greatest successes of missions have been gained among these ignorant and barbarous races.

But do you say that these are only the outworks, and, if captured completely, beyond them are the mightier systems rearing their walls in defiance and scorn at the soldiers of the cross?

What of Buddhism in China and the East? The answer comes back again of special difficulties and special encouragements. The difficulties certainly are great. The conquest of China will be a greater event in the Christian annals than when the religion of the Nazarene ascended the throne of the Cæsars; yet though so far off I can remember when Neander, the historian, wrote words like these: "It will be a great epoch in the history of the Church when the Gospel enters China, and Chinese converts truly accept of Christ." At that time Japan was entirely closed. There is still one isolated land from which Christian teachers are entirely excluded. This is Thibet, the home of the high-priest of Buddhism.

But look on the other side. The barriers have given way. The Christian religion is well established to-day in China and Japan. The native brethren and the missionaries also consider that the thirty years before us will suffice to plant the Church in Japan, and to cast the mould for all future time of a nation of forty millions to be on the east of Asia a Christian power, as the British Isles are such a power on the west of Europe. It is not impossible, for now is the hour of opportunity for Japan. Later will follow Siam, where the prime-minister says, "My country was not opened to the West by cannon nor by fleets, but by the American missionaries."

Then also comes China, where the way is open to Christian missions on a scale never before seen. The China Inland Mission sent out over one hundred men and women in a year. The advance is clear, and America, with Christian influence and intelligence, is in the van. Every town in our land could as well as not send a missionary to China, and support him or her in that land. It is nothing chimerical nor improper, with the cheap means of travel and the love of Christ constraining us, and the awful condition of China's millions, that we make the same efforts we would to rescue men and women from famine and death or from fire and earthquake in our own land.

Let us turn to Hindustan. The same might be said of Hinduism in India that I have just said of Buddhism and China ; except that Brahmanism is more firmly entrenched, is the very citadel of heathenism ; and the key of the citadel is *Caste*. The encouragement to missionary labor in India is constantly increasing. The field is completely open surely, and the opinion of Sir John Lawrence, the wise statesman and thoughtful observer, may be taken as correct :

“ It seems to me that year by year and cycle by cycle the influence of these missionaries must increase, and that in God’s good will the time may be expected to come when large masses of the people, having lost all faith in their own, and feeling the want of a religion which is pure and true and holy, will be converted and profess the Christian religion, and having professed it, live in accordance with its precepts.”

The contest must be more difficult and longer against such a system than among the savage heathen, but the results are just as certain. Already a church of more than 150,000 members is gathered, and this church is doubled every ten years.

But what of the still more difficult system of Islam ? I can only allude to this field and to our work in Western Asia, the Bible Lands, the lands where our Saviour lived and the Apostles preached. The centre of the enemy’s camp is still there.

There meets the missionary in those lands first a false or corrupt Christianity that blunts the conscience and hardens the heart by its self-righteousness and formalism. Back of this confronts us the religion of the false Prophet, aspiring to rule the world, and hence the bitter supplanter and enemy of the cross of Christ. How is this stronghold of specious error and half-truth, of blind fanaticism and pride, to be pulled down ? Where is the weak place that invites assault and promises victory ? Let me answer in a word :

Fifty years ago Islam would allow no Christian missionaries to labor for Mohammedans, and by its organic law will allow none to-day. Every apostate is an outlaw, and is exposed to the death penalty. But in India under the British Government this penalty cannot be executed. In Persia the government is weak and the system is divided against itself, and the rulers are not disposed to aid the ecclesiastics in religious matters. In Turkey the pressure of Christian powers is also felt, and Christian missions cannot be entirely destroyed. In Egypt the revolutions of the past few years give practical toleration to Christian work. In all North Africa there is as much toleration as existed in the Roman Empire in the days of the Apostles and early Church. This may be said of all Moslem lands, even of the Soudan and Afghanistan. Consider, also, that over against this mighty system of intolerance is another advancing power, the English-speaking races, pouring into every Moslem land an increasing volume of capital and commerce and influence. This is true of Egypt and the Upper Nile, Arabia, India and Afghanistan, Turkey and Persia ; and we can see

that the chances of Islam making head as a rival power are indeed small.

Then we should reckon another factor still more important. The old churches of the East, by their unfaithfulness, were the occasion of the great heresy or apostasy of Islam. Their revival is the pledge of its downfall. There is now an evangelical church of 2500 members in Persia, a similar church in Egypt, a similar church in Syria, and another of over 12,000 active members in other parts of Turkey. These are bodies of living Christians in the midst of Moslem conquerors; the scattered leaven to leaven the whole lump, inwardly; the materials for the spiritual assault, outwardly. They and the missionaries are at work with the Bible, the press, the power of prayer and of the daily life. The Moslem is now on the defensive, with no hope of converting the Christian to this faith, while the Christian is on the aggressive, full of faith in the ultimate triumphs of the truth. The converted Moslems all along the line, from the Ganges to the Straits of Gibraltar, are the pledge of many more. Great events may transpire suddenly to change the face of the East, and when such events come we know they will be guided by the pierced Hand that rules the world. Thus the very difficulties of the problem invite to greater achievements. There is no more inspiring work in the world than to labor for the overthrow of Islam. The conflict may be a long one before the last Moslem yields to Jesus, but the irresistible influences are at work, the motives of the cross are sufficient, and the end is as sure as the promises of God.

I cannot pursue the subject further, and will only add: Happy is that young man of education and Christian experience and consecration who shall enlist for his life work in some one or other of the divisions of the great conquest of the world for Christ!

“ON Sabbath, January 11th, 100 ministers in Edinburgh and Leith preached, by common consent, on the divine authority and permanent obligation of the Sabbath Day. The preachers included ministers of all evangelical denominations, many of them prominent men in the three great Presbyterian churches, Episcopalians, Congregationalists, Baptists, and Wesleyans. The evidence of unanimity in conviction and feeling in defence of a divine institution which is at present the object of continual assault, it cannot be doubted made a good impression on all the churches, as well as on the general community.”

So writes that prince among men, Dr. Andrew Thomson. May we not suggest that if, on the same Sabbath, at a future day, all pastors could similarly agree to present the great facts of modern missions with especial reference to the increased obligations resting upon God's people both to occupy the whole world field and to multiply very largely their gifts, the effect would be like a thunderstorm all around the sky.

FAITH HALL, LERADO, MEXICAN BORDER MISSION.

BY MISS JENNIE BROWN, TUSCALOOSA, ALA.

Faith Hall, of Lerado, stands as a proof of Miss Holding's descent from Israel, "who as a prince had power with God, and prevailed"—a witness to the world of God's power and willingness, in answer to believing prayer, not only to open the windows of heaven in spiritual blessings, but when the material interests of His kingdom must have pecuniary aid; in proof that the gold and the silver are His, and that His stewards, solicited only by the influence of the Holy Spirit, will respond to the prayer of faith, and send their gold from afar to build the "waste places of Zion."

When the recipients of God's bounties will not give even the crumbs that fall from their children's tables for the Master's use, the disbursers of the impoverished treasuries of the house of the Lord are obliged to protest many drafts written in love, and signed by the blood of perishing souls. When this Christian heroine's petition was refused on earth, with inspiration high as heaven she turned from the limited treasuries of earth to the limitless pledges of heaven, and made request, "The heathen, thine inheritance," are in want, and "man shutteth his bowels of compassion against them." The fixed and eternal laws of the kingdom were fulfilled—knock, ask, receive.

In the year 1887 Miss Holding attended the Woman's Board of Missions of the Methodist Episcopal Church, South, which met at Catlettsburg, Ky., to request the society to grant her \$7000 with which to build a house containing a hall that could be used as a school-room and church. None who heard her will ever forget her earnest pleadings. Such words could only come from a heart where human love had touched the Divine, and gone forth reflecting the Christ-like compassion for the multitudes "in error's chains." She drew a strong contrast between Mexican darkness, defilement, and falsehood, and Christian light, purity, and truth. The mission buildings were so small they could not receive those who were longing to learn to read the message of life. They had no room to accommodate those who would see Jesus.

"For months they had not been able to take those who crowd their doors. None but a missionary who stands in the midst of a down-trodden and poverty-stricken people can comprehend the anguish of spirit when compelled to turn away from their pleading looks and words, and leave them in their helpless misery."

"Can't you, won't you, my dear sisters, give us \$7000 for this building? God's work demands it; we must have it this year." As that saintly woman resumed her seat, she must have felt, Surely my petition will be given me.

When the Executive Committee had made the appropriations for the obligations of the society, it was found impossible to give a grant of \$7000 to the Lerado Mission. None but those who have assisted in dis-

tributing missionary funds know how the heart aches as they look at the discrepancy between the demand and the supply ; how the soul cries out, " O Lord ! how long shall those who are clothed at the expense of Thy love, and called by Thy name, shut their ears to the cry of a perishing world ? "

The president sorrowfully told Miss Holding of the inability of the society to grant her request, assured her of their continued sympathy and prayers, commending her to the care of the God of Jacob, who would defend and " send her help out of Zion. "

What seemed disappointment proved to be love most true. Christ would lead His chosen one into a richer experience, a broader faith ; into extremity, that she might prove the exceeding greatness of His promises.

Miss Holding rose to bid the society farewell, preparatory to leaving for her mission at Lerado. With a voice full of tears, she said, " My dear sisters, we must have that building this year. " With inspiration she said, " I have asked for that building ; God's work demands it ; we shall have it. " Every heart present, touched by sympathetic faith, repeated the assurance—" shall have it. " Heaven echoed back to earth—" shall have it. " A triune Deity ratified the promise of incarnate God, " according to thy faith be it unto thee. "

On Miss Holding's return to Lerado she was greeted by many anxious and expectant faces ; because of the tumult of hope and fear, all hesitated to ask the question so near to their hearts.

As soon as possible, Miss Holding assembled the whole household. She did not wish to give them disappointment without sharing with them her hope and expectation that " deliverance should arise from another place. "

After explaining to them that it was impossible for the Woman's Missionary Society to give them the building that year, she asked them if they would all join her in a day of fasting and prayer, asking the Lord to supply the means for building. All heartily joined their beloved teacher in calling upon the Lord, who had promised to deliver in the day of trouble.

Three public prayer-meetings were appointed for the fast day. As Miss Holding was stepping out of the door at the close of the evening prayer-meeting, a little girl—the youngest pupil in the school—took her by the hand and said :

" Will we commence to build to-morrow ? "

Miss Holding said, " The child's faith had gone beyond mine. " I hesitated just a moment, and replied, " No, dear, we will not commence to build to-morrow, but we will get the lot ready. " "

Miss Holding requested that the pupils, and all that could help, be in the orchard at six o'clock in the morning to transplant the trees and prepare the lot for the building of the house.

Promptly at six o'clock they were on the ground to show their faith by their works. Accounting Him faithful who had promised, they made ready the ground. As soon as the orchard was cleared the first pledge of

a covenant-keeping God arrived—a letter containing money for the buildings.

Miss Holding, surely gathering that God intended that she should commence to build, without gainsaying began the work, knowing that He who had begun the work would also finish it.

Miss Holding said, "I knew God had heard our prayers, and would give us the building; but I thought in my heart, surely our Heavenly Father will move on the heart of some rich man or woman to send us the \$7000; but it came in small sums, just as it was needed. I had to pray and believe all year."

The bountiful Giver of all kept the director of His building, the conservator of His funds, asking at the door of mercy, tarrying at heaven's gates with thanksgiving; not that he would weary His beloved, but that in the audience chamber of heaven, beholding His glory, she might "be changed into the same image from glory to glory," and become to this people a living expression of the graces of the Holy Spirit.

This sanctuary, which is of the Lord's own right hand planting, is an inspiration to the faith of the donors from almost every State in the Union, and those which hear of it will rejoice to know that justification by faith alone will be preached to a people "where superstition usurps the place of the Gospel, and priestly absolution supplants a divine forgiveness; where baptism is synonymous with regeneration, lying wonders of relics are put in the place of the work of the Holy Spirit."

At the next meeting of the Woman's Board of Missions of the Methodist Episcopal Church, South, 1888, at Nashville, Tenn., Miss Holding presented the following report:

" 'This is the day which the Lord hath made; we will rejoice and be glad in it.' As I come to my fourth annual report, I find in my heart only a feeling of praise and thanksgiving. So manifestly hath the Lord been with us our cup runneth over; prosperity in every part of the work, health and happiness maketh the soul glad. We would not rejoice so much in these outward things if we did not look upon them as the manifestation of 'the good hand of our God upon us.'

"Last year we realized the necessity of enlarging our buildings. We asked for an appropriation for that purpose. You did not have it in your power to grant our request; we remember how sorrowfully you refused us; we turned to Him 'who holdeth the wealth of the world in His hands,' and whose spirit 'moveth upon the hearts of men,' and He gave us the thing which we asked.

"The new building or, as we call it, the house we prayed for, and which you have christened 'Hall of Faith,' is completed and occupied, and free of debt. It is a large two-story building, containing nine rooms. How eagerly we have watched it grow into its present fair proportions, becoming, indeed, 'a thing of beauty'! There it stands, a blessed reality—a tangible evidence of direct answer to the prayer of faith.

“ So great has been the increase in numbers that we have found it necessary to become an organized church. To meet the exigencies of the case, by my request Brother Sutherland preaches twice a month at the seminary, both in English and Spanish. We have a membership of twenty-four. The Sunday-school numbers seventy-nine.

“ Our missionary society—Lerado Band—has a membership of seventy-two. The year’s contributions, \$59.60. The baby of the school—Maria Villareal, six years of age—is supported by the Band. All things stand out as beautiful tints upon the dark background. When we take into consideration the sloth and utter carelessness of the Mexican character, we can more perfectly approximate the advancement of our pupils. Our souls are encouraged by drawing comparative lines, present and past. From one flashes rays of light which give promise of the full life ; the other, only a dark line of simple existence, into which no glimmer of light had ever entered. The three natures of the household have in a measure kept pace—physical, intellectual, and spiritual. This one school upon the border can no more meet the demand of this people than one drop of water can quench the thirst of famishing millions. We have pleaded, and we plead again, and will continue to plead as long as strength and life remain, for the establishment of Christian schools in every city of Mexico. The rapid growth and unrivalled prosperity of this border mission lead us to hope that the Board, and through the Board the women of the Southern Methodist Church, will be encouraged to enter the numerous doors now standing invitingly open.”

We are told of an Irishman who, when his opinion was asked as to the comparative merits of the sun and the moon, replied that he preferred the moon, because the moon shone by night and the sun shone by day when there was no need of shining. He reminds us of some Christians, who, in their comparative estimates of Christianity and morality, give morality the preference, on the ground of the Irishman, that Christianity is an unnecessary luminary in the presence of nineteenth-century ascetics, forgetting that nineteenth-century ascetics are the reflection and product of Christianity.

The Presbyterian churches of Great Britain and Ireland held their annual season of prayer for foreign missions during the week beginning November 30th. The Presbyterian churches in the United States, in accordance with the direction of the General Assembly, held “ simultaneous meetings” for the same purpose during the week following December 6th to 13th.

A native Japanese, in Bethany Church, Philadelphia, gave a fine definition of prayer and its answer. He said : “ They remind me of two buckets in an old-fashioned well, while one was going up the other was coming down.”

THE WALDENSIAN CHURCH AND ITS EVANGELICAL MISSION IN ITALY.

BY PASTOR J. P. PONS, TORRE PELLICE, ITALY.

[Last April I had the pleasure and honor of a visit to the Vaudois Valleys, as the guest of that rare man of God, Rev. J. P. Pons, President of the Synod, and author of the paper which follows. I spent the whole day—Saturday—in walking over the hills and valleys of Angrogna, and visiting the beautiful and historic scenes connected with the Waldensian history. I went to the Rock Simon, where one saint, bound about with cords, was hurled one hundred and fifty feet on to the rock below. I went to the Church of the Cavern, where for centuries the little body of believers escaped persecution, hiding from their implacable foes in the merciful shelter of a cave. I had to get down on hands and knees, crawl through a narrow opening, and then I found myself in an apartment cut out of solid rock by some convulsion of nature, and where hundreds of people could be comfortably accommodated ; and I went also to the neat little chapel of Pra de Tour, and saw the very pool that the persecutors threatened to make flow red with the blood of the martyrs. On Sunday I preached four times at successive services in the valley, from 9 A.M. to 8 P.M., to attentive and decorous audiences, Rev. M. Peyrot, Bonnet, Meille, and Pons being my courteous hosts and attendants. The impression left on my mind by these experiences was that God has a great work to do for these descendants of His precious witnesses who counted not their lives dear for His sake. The young men studying in the college at Torre Pellice *on a few francs a week*, that they may get into the sacred calling ; the self-sacrificing pastors, accomplished men as they are, who are living on a pittance that they may serve these poor saints ; the whole aspect of affairs in these valleys, where a baptism of blood made every spot a Golgotha, impressed me with a peculiar solemnity, and seemed to say that before this martyr people a great future lies, in the evangelization of Free Italy. Think of a people, poor and few, who since Apostolic days have steadily and steadfastly kept the flag of the cross at masthead even in the stormiest seas, and when the little ship of their ecclesiastical organization seemed to be sinking, and would have sunk had not *Christ been in it*—think of all the marvels and miracles of deliverance God wrought for them, of which the siege of La Basille is only the most prominent and historic—and then say, whether a people so preserved and so persevering for Christ must not, like the Saviour, have been made perfect through suffering, in order to become Captains of Salvation to the poor, down-trodden, priest-ridden people of Italy. Let us help the Waldenses by prayers and by money, and make up for their poverty by our liberality.

The Waldenses in Piedmont, Italy, have recently held festivals in various places, celebrating “the remembrance of the return of their forefathers to the paternal firesides, where they learned to pray to God,

where their fathers fell asleep in peace, where they struggled and suffered for liberty." Although the persecution of the Waldenses did not wholly cease until about the middle of the eighteenth century, an event of much importance in their history occurred in 1689—the permission then granted them to return to their mountain homes from the various parts of Europe to which they had been driven. Here they have since remained. In 1848 the Sardinian Government granted them full religious and civil liberty. They are now also permitted to establish congregations elsewhere in Sardinia besides the three retired valleys of the Cottian Alps to which they had before been obliged to confine themselves.—EDITOR.]

The Waldenses both are and always have been "a peculiar people," not only of Italy, but of Europe; and the place where they live and have lived for more than seven centuries is also totally different from the country which surrounds them; and the valleys of the Cottian Alps, near Pinerolo, seem to have been especially provided by God for their preservation. If they had not been hidden from their enemies behind a rampart of mountains, they would have perished as a nation long ago.

I.

As to the origin of the Waldensians, my confined limits do not allow me to speak about such a controverted question. There certainly is a great interest in knowing whether they were a pure, primitive church, which never went wrong nor needed reformation, or whether their religious principles were due to Peter Valdo, the merchant of Lyons. After all, we would better leave this question to the historians as a matter of no consequence in the present state and to the present duties of our people.

For ages every man's hand has been against them, though their own has been against nobody except in self-defence. Nor can we wonder at this, because they have ever been, since the twelfth century, a thorn in the side of the Church of Rome, a perpetual witness against the errors of the papacy, a light, greater or smaller, shining in darkness, as the Waldenses' motto says, "*Lux lucet in tenebris.*"

But though thus preserved from destruction, the Church of the Valleys was not shielded from great and numerous persecutions, nor guarded from cruelties such as have been seldom equalled, and never surpassed; and all that during not less than five centuries. That such things should have been allowed may seem mysterious, but we know that the blood of martyrs is the seed of the Church, and that seed is even now bearing fruit, and will, we trust, do so henceforth.

When God prepares a suitable instrument for His will and purpose, before everything He breaks it! The last of this series of persecutions has been the most atrocious and dangerous for the existence itself of the little flock. It took place in the year 1686, the year in which all the people were imprisoned—viz., 14,000. The following year about 3000 emaciated

beings crossed the Alps and took refuge in Switzerland ; but alas ! about 10,000 had perished in loathsome dungeons ! The remnant of the exiled were hospitably received, housed, and fed by the generous inhabitants of Geneva and other cities of that generous country, or in Germany.

But after living some time in foreign countries, the poor Vaudois were seized with an unconquerable home-sickness, and resolved to return to their native land, to kindle again their lamp. After much prayer and consultation a party of 800 men, led by the heroic Henri Arnaud, succeeded in entering their valleys, on Sunday, August 27th, 1689.

That glorious return was solemnly celebrated by the Waldenses in the year 1889, and we had the honor of seeing our king partake of our joy, who was there represented by Count Lovera, Prefect of Turin.

The worst days were over, but still the Waldenses had troubles from the Church of Rome, till the beginning of this century living in constant dread of bad edicts. They received moral and temporal aid from their brethren from England and Holland, which enabled them to keep up their schools and their worship.

In the early part of this century three noble men of England—Dr. W. S. Gilly, General Beckwith, and the Rev. Dr. Stewart—were providentially sent into the valleys to help us in the foundation of the College of La Tour and in the improvement of the instruction of youth, as in the foundation of a theological seminary. We said, providentially, because the 17th of February, 1848, the King of Piedmont, Charles Albert, emancipated the Waldensian Church from the oppressive disabilities and restraints under which she had so long suffered and labored, and that event found us ready to occupy the field open to the truth of the Gospel.

The barriers were removed, and the Waldenses, under the impulse of their newly acquired freedom and revived spiritual life, were prompt to undertake the great work for which God had certainly preserved and prepared them. If their "*Barbes*" had not feared, in the past centuries, to go through all Italy preaching the Gospel, despite the danger their life ran, their descendants were quite decided to continue the interrupted mission—"Woe is unto Me, if I preach not the Gospel !"

II.

The first mission to the Italians was begun by the Waldensian Church in Turin, and after some years it had congregations in that city, in Genoa, Alexandria, and many other places in Piedmont.

When, in 1859 and 1860, all the Dukes of Tuscany, Parma, Modena, and the King of Naples were driven from their thrones, and their States annexed to the kingdom of Sardinia, the largest part of Italy was so opened to the Gospel, that the ancient Church of the Valleys sent its evangelists, teachers, and colporteurs everywhere, including the distant island of Sicily.

To prepare fit men for that great work of evangelization, the Theological Seminary of La Tour was removed from there to Florence, as better

adapted, that city being the Athens of Italy. In the same year, 1860, the Synod appointed a special Committee of Evangelization, as the Table could not provide for the wants of the native churches in the valleys, and the new congregations spread throughout Italy, which were increasing every day.

Some years later the provinces of Lombardo-Venitia were liberated from Austrian power, and immediately the principal cities, as Venice, Mantua, Verona, were visited by one or more of our evangelists. At last Rome was opened, and our Church, availing itself of this liberty, sent the first pastor who has preached the Gospel to the Romans in modern times, after the fall of its walls. He was the actual president of our committee, the Rev. Dr. Matteo Prochet.

The mission has been gradually extended, and its progress will appear, looking at the following statement :

Forty years ago the Waldenses had 15 native churches in the valleys and 18 ministers (15 pastors and 3 professors). Now the ministers are 81, and the settled churches more than 60.

I give here the statistics of the Waldensian missionary field :

Settled congregations.....	44	
Missionary stations.....	53	
Ordained ministers.....	41	
Lay evangelists.....	9	} in all 132 workers
Teacher evangelists.....	8	
Teachers or schoolmasters.....	58	
Colporteurs	8	
Bible-readers and Bible-women.....	8	
The regular attendants at the church amount to.....	6,536	
The occasional hearers of the Gospel to.....	49,929	
The number of communicants (members).....	4,428	
Members admitted last year.....	586	
Catechumens last year.....	618	
The day-schools last year.....	67	
The attendance of pupils last year.....	2,560	
The Sabbath schools last year.....	57	
Attendance of pupils last year.....	2,866	

There are also 17 evening schools, with 582 young people or adults.

The present expense of the mission is about \$60,000 per annum, of which about \$16,000 are contributed by the Waldensian churches, the offspring of the mission.

For the remnant we seek the help of other churches. As our missionary congregations in Italy four times exceed in number the native congregations in the valleys, our agents in the field of evangelization are 132, and they are doing a great work ; some of them having many places to visit in a week, we need aid.

We say to all our brethren in faith, in the words of Carey to Pierce and Fuller, " We will go down into the pit, if you will hold the rope !"

The progress made by the evangelical movement is not completely in-

dicated if we look only at the figures. As they stand they represent, no doubt, a gain ; but it is quite impossible to show by them the general impression produced by the preaching on the many thousands of occasional hearers.

We have ascertained that a general improvement of the public opinion has been the happy result of our labors.

It was evident last year, when the prefects, senators, and many members of Italian Parliament assured their sympathy to our church, coming to La Tour to assist at the *Second Centenary of the Glorious Return* of our forefathers. They spoke cordially to the descendants of the martyrs, and we felt how important is the change of the opinion and attitude of our countrymen toward us. The daily press also gave to us many precious tokens of this great and real improvement.

All this awakens rejoicing, but it is not yet the conversion of the multitudes, which we long for so much. Our evangelists have done their best to attract and retain the hearers, but we know that all the country is under the spirit of indifference, unbelief, and the deepest superstitions. The more we approach Rome the greater the darkness and errors are. Your Catholicism in America is a great deal less intolerant and superstitious, because the influence of Protestantism forces the Papacy to adapt its practices to the *milieu* in which it lives and works.

When I read, in this REVIEW, an account of the *Roman Catholic Lay Congress of 1889*, held in Baltimore, I felt more than ever the necessity of evangelizing Italy. Here is the *head* of that universal army, here is the “*man of sin who exalteth himself against all that is called God, . . . setting himself forth as God.*” England and the United States must keep their ground, but all evangelical Christians share the duty to unite their efforts to hasten that day when we shall hear the mighty voice saying, “*Fallen, fallen is Babylon the great.*”

Now, in that hope, “we beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that you strive together with us in your prayers to God for us.”

A Methodist Episcopal bishop of this country boasts that in the last ten years the gifts of the churches for missions had increased steadily by the sum of \$50,000 a year. For the coming year the missionary committee has appropriated the following sums: Foreign Missions, \$566,352 ; Home Missions, \$459,648. This seems a small sum for so large a body. The United Societies of Methodism, under John Wesley, now includes about six and a third millions of ministers and members, and a domestic and personal affiliation of about thirty millions of adherents. The Methodist Episcopal branch alone has 2,252,621 ministers and members, 26,200 Sunday-schools, and 2,554,000 teachers and pupils.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—M. Saillens, in a pleasant little tract entitled *L'Age d'Or* ("The Age of Gold"), occasioned by a discourse of the noted female anarchist, Louise Michel, whom a good nun has well described as *une sainte égarée*, "a saint that has lost her way," remarks, after speaking of the many points which anarchists and Christians have in common, that nevertheless they are exactly opposed as to two points, the cause and the cure of present ills. "The revolutionists say, Change society, and men will be good. Christians say, Change man, and society will be good." "Anarchism," he remarks further, "is merely Jesuitism reversed. The same fanaticism, the same blindness, the same implicit obedience to secret chiefs, the same contempt of morality, of justice, of the rights of others."

—The report rendered to the Synod of the Waldensian Church, September 1st, 1890, by the *Table*, or Executive Commission, which is chosen annually to govern the Church *ad interim*, is interesting, in view of the recent celebration, so interesting to the whole Protestant world, of the Glorious Return, when, two centuries ago, the expatriated Waldenses forced their way back to their native valleys, in which they have since maintained themselves. It was hoped that this great celebration might issue in a great spiritual reawakening. But patriotic celebrations, with all their benefits, do not always give much room to the "still, small voice" of the Divine Spirit. It is the general testimony of the parishes that no fruits of revival have been seen. In some the crust of religious indifference seems to be growing thicker and thicker. The catechumens, once confirmed, partake of the Holy Supper once or twice, and then remain absolutely indifferent to it. But in most of the parishes attendance is good, great interest is manifested in the services, even to tears, but there is a noted unwillingness to do. The pastor, elders, and deacons seem to be regarded as charged with the sole responsibility of all the administration of the means of salvation. To overcome this paralyzing misconception of a private Christian's duty seems to be the point toward which all the endeavors of the leading brethren are bent. And it is plain, notwithstanding the dead weight of old habit, aggravated by that of modern unbelief, good progress is making in the right direction. In many parishes a large number of the brethren are becoming active in prayer, in Bible study, visitation of the sick, and other offices of piety and charity. The old confusion between "the Vaudois people and the Vaudois Church" is giving way to a more spiritual discrimination. There, as elsewhere in Europe, the national or quasi-national crust may break away altogether; for "all are not Israel which are of Israel." But the living nucleus, the true inheritrix of the traditions and the promises, will be set free for unencumbered energy in the works of conversion.

—In a very interesting essay by the Rev. Arthur H. Smith, of the North China Mission of the American Board, on "The Natural History of the Chinese Boy and of the Chinese Girl," the author quotes a description which, he says, sums up the whole system of Chinese education—"gnawing a wooden pear." A very small proportion of boys and next to no girls enjoy this dismal privilege. "The great majority of pupils, when they leave school, cast aside all their little store of learning as a worn-out pair of shoes." There seems to be the same difference between the Chinese and us as that which some French journal declares to exist between

Catholic and Protestant countries. In the former countries, parents are as fond of their children as in the latter, but have but a glimmering conception that childhood has a world of its own, which must be divined, entered into, and provided for. In Protestant countries alone, says this journal, is there (fairy stories apart) a children's literature. The full significance of the Saviour's blessing on the little ones seems to have been reserved for the lands of the Reformation.

In China, Mr. Smith remarks, a youth learns two excellent lessons which do much to make amends for the dreariness of his biting on the "wooden pear"—if he has done so. He learns obedience and he learns industry. "But of intellectual independence he has not the faintest conception or even a capacity of comprehension." An uneducated Chinese youth "knows that he knows nothing, that he never did, never shall, never can know anything, and also that it makes very little difference what he knows. He has a blind respect for learning, but no idea of gathering any crumbs thereof for himself. The long, broad, black, and hopeless shadow of Confucianism is over him. It means a high degree of intellectual cultivation for the few, who are necessarily narrow and often bigoted, and for the many it means a lifetime of intellectual stagnation. Measured by what it has totally failed to do, when it might and should have done it, we charge Confucianism with being intellectually one of the most elaborate, compendious, and far-reaching failures which has ever wrought out its ultimate results upon this distracted earth!"

As to daughters, the Chinese say, "A daughter with the virtues of the eighteen Lo-hans"—whatever they may be—"is not equal to a splay-footed son." Why? Because a daughter cannot offer the ancestral sacrifices, without which a family is given over to ignominy and, as is supposed, to every conceivable evil. The reason also why girls are as good as never educated is, that after marriage they are (not socially, but legally) no longer the children of their parents. To educate them "is like putting a gold chain around the neck of some one else's puppy." If the puppy is whistled away, what becomes of the chain? Neither man nor woman being recognized by Confucianism as having any eternal and therefore individual value, the selfishness of *mere* Socialism has full sway.

"One of the weakest parts of the Chinese social fabric is the insecurity of the life and happiness of woman. But no structure is stronger than its weakest part, and Chinese society is no exception to this law. Every year thousands upon thousands of Chinese wives commit suicide, tens of thousands of other persons are thereby involved in serious trouble, hundreds of thousands of yet others are dragged in as co-partners in the difficulty, and millions of dollars are expended in extravagant funerals and ruinous law-suits. And all this is the outcome of the Confucian theory that a wife has no rights which a husband is bound to respect."

—The Rev. George Ensor, in the *Church Missionary Intelligencer* for November, 1890, makes an important remark respecting heathen systems—namely, that usually in them the moral and the religious elements are in inverse proportion to each other. Thus the highest morality is perhaps found in Confucianism. Yet Confucianism is very nearly atheistic. On the other hand, an extraordinary depth of religious feeling appears in Hinduism; yet morally it is worse than worthless, it is foul and cruel. This may well remind us of what Dr. Dorner so justly says of our Lord, that in Him we cannot separate ethics from religion. There is no saying of His of which we can declare that it respects man without equally respecting God, or God without equally respecting man.

But, says Mr. Ensor, the much-lauded Islam, in its Paradise of lust, displays a moral corruption of which the foulest Tantras of Hinduism, the most immoral votaries of Krishna, are simply incapable. They cannot even comprehend it. Our own Mormonism alone approaches it.

—The Rev. Henry Rice, writing in the *Harvest Field* for November, 1890, on "British Influence in India," remarks: "We may point with just satisfaction to the improved state of the country, to communication by land and water, to railways, electric telegraphs, etc. This is undeniable. But all the while religion has been largely shuffled off or almost entirely left to missionaries. Little or nothing has been done as a community to let our light shine before the heathen. We have feared that we might acknowledge Christ too openly, and that the natives of the country would imagine that we wished to enrol them forcibly among the number of His disciples. We have, perhaps, feared their numbers, and practised a cautious timidity, until it has come to pass that *goodness* has been left to itself, and *greatness* made the foundation and support of our authority. There has been an endeavor to rule by power, and make a display of what may be called great works, tacitly trusting that the Hindus would be awed by wonder, and render the obedience due to superior knowledge and energy. The most subtle and the most formidable forces of heat and electricity have appeared alike obedient to our will and subservient to our convenience. The effect has been very great upon a people who believe in sorcery, whose jugglers and snake-charmers perform feats which at first sight can hardly be accounted for by anything short of Satanic agency. But we may say without hesitation that the higher means of spreading the true religion in this country have been largely wanting. Living example in ordinary men has been the exception, not the rule. All has been too much confined to externals. The influence held by the British is an influence derived from wonder at the visible greatness of their power and energy. It excites awe, perhaps, but it does not create the feeling of reverence which internal goodness of principle alone can call into being. Where there is no reverence there can be no love."

The *Harvest Field* remarks, speaking especially of female agency, and of India as "weirdly fascinating" to cultivated women, "In the divine enterprises to which India invites the West, America is already doing an almost equal share with Britain. Could anything be more admirable? Divided there, and disposed sometimes to emphasize division, the two nations join here."

The same article speaks at length of the broad and fruitful efforts making by our countrywoman, Mrs. Brainerd-Ryder, M.D., to advance general and also technical education among the women of Bombay. These efforts are not specifically religious, but they allow full discussion of religion, and are of course underlaid by Christian motives. The Society for Technical Education of Women has, as its president, the Hon. Justice K. T. Telang, C.I.E. The Vice-Presidents are Khan Bahadur, M.C., Murzbun, a Parsi, and Pundita Ramabai; on the Advisory Board are the Bishop of Bombay, Bishop Thoburn, of our M. E. Church, and the Vicar-General of the Jesuits.

—The Rev. W. J. Chamberlain, of Mandanapelle, says: "We baptized here a young Brahmin of twenty-five years. He came to us a year ago, entered into full and earnest converse with us, and left with a promise to return in eight days. He did not appear, nor, after the most diligent inquiries, could we find him. He came to town a month ago, and walked

directly to the mission compound, as he said, 'driven by God.' He was baptized on the following day, and soon after accompanied me on a tour into the region of his home."

—The Rev. F. Hahn, of Gossner's Mission among the Kols, quoted in the *Harvest Field*, says: "How is it that Roman Catholics are permitted to break the marriage law with impunity, . . . while Protestant ministers are liable to punishment for doing so?" Protestant Christians should combine, not to persecute the Roman Catholics, but to insist that there shall be one manner of law for all Christians in India. Otherwise, without any intention of the Government, of which Mr. Hahn acquits it, it may be throwing the mighty weight of "Cæsar in India" (as the empress is officially called) into the scale of the sacerdotal Cæsar of the Tiber.

—A non-Christian graduate of a Christian college in India remarks, in a Christian magazine, quoted in the *Missions-Blad* for October, 1890, that one hostile European of high place can counteract the work of ten missionaries. He refers to one who used to tell the people that if any applicant for an appointment was recommended by missionaries, he would reject him without any further inquiry. The writer, however, remarks that so desperate a hostility to missions as this on the part of Europeans is very rare. But, "before the missionaries rises a strong and gigantic fortification, whose garrison are by no means despicable soldiers in intellectual wars. Behind they are assailed by a Bradlaugh and an Ingersoll. And to render the situation yet more perplexing, there sometimes come flank attacks from hostile local officials of their own nationality."

"The missionaries are not likely in the near future," continues this non-Christian adviser, "to advance the banners of victory very widely in any direction. But they may and ought to accustom the Hindus to look upon them as assailants worthy of their steel. And this is what educational missions are in a fair way to accomplish." "A patriotic feeling," many say, "is awakening among the people of India, and their resistance is about to become more energetic." This is the exact truth; and let me say to the educational missionary, You have no occasion to be ashamed when you are declared to be largely responsible for this state of things. Hitherto the lion has been couching in serene disdain of you. Now he feels that, after all, you are not so much to be despised, and he is rousing himself for defence and for a counter attack."

"There was a time," says this Christianly educated but not Christian theist, "when the inner world was almost the exclusive object of human study, while men looked down upon the physical world with contempt. We are now veering to the opposite extreme. We are so completely taken up with the visible and palpable, that we act as if everything invisible was chimerical." Till the tide changes, he thinks that conversions in India will be few.

"True it is," he remarks, "that often, when by a Christian education one devil has been driven out of the young Hindus, seven devils worse than he come in his stead. But he who believes that Christ is mighty to drive out every devil must believe that sooner or later his power and lordship will be acknowledged by all."

He says in conclusion, in reference to the contemptuous criticisms of the missionary work, "As the Chinese say, a tower is measured by its shadow, and greatness by its slanderers."

Mr. Herman Jensen, who comments on this article, remarks that we must not exaggerate the present position of the Brahmins in India. A

poor Brahmin will feel honored to stand side by side with a wealthy and educated Sudra.

He remarks also that missionaries formerly were too much in the way of recommending their converts, simply as such, to the Government, which has given a handle to those who wished to discredit their recommendations altogether.

"This writer also," says Mr. Jensen, "has learned that missionaries are too willing to exaggerate. Till the severity of absolute truth is exacted of all missionary reports, every missionary society will end its days with sorrow, if not with shame."

There are as yet many more "free-livers" than "free-thinkers" in India. The latter tendency is as yet a mere rootless result of the former.

—It is known that the English Universities' Mission in Central Africa is very distinctly of the Anglo-Catholic type. But happily it is absolutely free from that arrogant and encroaching temper which sometimes renders the missionaries of the Society for the Propagation of the Gospel hardly less uncomfortable neighbors than the most encroaching Roman Catholic orders. In particular, remarks the Church of Scotland *Home and Foreign Record*, the relations between the Universities' Mission and the Scottish Mission in Nyassaland have always been of the friendliest. Archdeacon Maples, of the former mission, writes of the latter: "The hospitality and friendliness of the Blantyre Mission to ourselves are so well known that I will not dilate on them here, but will content myself with remarking that if there is a place on the face of the globe where the Church in occupation of the field extends the *entente cordiale* to missionary visitors from another, that place is Blantyre. The mission buildings, with the beautifully laid out 'square,' with its home-like looking lawn, its deodoras, and the noble church seen at the end through a vista of greenery, form a *coup d'œil* which surpasses anything I have ever seen at any missionary station in Africa."

The *Record* quotes the following from Vaughan's standard work, "The Trident, the Crescent, and the Cross:—" "Thousands with slender faith and scanty knowledge have embraced the name of Christ. Among these were many hundreds of Mohammedans. One of the Mohammedan converts, with a simple and ingenuous candor, said 'he hoped God would be more favorable to him when he worshipped Jesus Christ than when he worshipped Mohammed, for then they had nothing but trouble, but with the Christians they found pity, as also *money* and *rice* [largely bestowed also on those outside] which they did not obtain from the Zemindars' [Mohammedan landlords]. He might have been the spokesman of the majority [of these 'famine' or 'rice' Christians] thus gathered within the Christian fold. 'We find *pity* and *help*' was really the voice of converted thousands. It was a voice which fell far short of the agonizing cry, 'Men and brethren, what shall we do?' (Acts ii. 37.) And yet it was a *natural* voice, and it was *true*. They began, no doubt, at a very low level; yet, commingled with the selfish aim was a certain vague impression that Christianity rested upon a basis of truth and justice. Many a pleasing story might be told of those who, starting on such a defective principle, have rapidly advanced in light and knowledge and faith, until at length they have become burning and shining lights. . . . But there is another picture, and one which charms the eye with its glowing and beauteous tints. Numbered among the Christians of India are multitudes of persons, the narrative of whose conversion would grace the fairest page in the history of the Church of Christ. . . . If deep repentance, earnest faith, and burning love, if com-

plete self-sacrifice, if a fearless confession of Christ at any cost, be marks of genuine conversion, then has the Church of India multitudes within her pale distinguished by these marks. . . . Try them by whatever test we may, we find them approved as the regenerated children of the Most High. It has been our privilege to mix with many such, and we have no hesitation in saying that among them are Christians so advanced in the life of grace that we have, as it were, sat at their feet and learned the deep things of God."

Much is made by many of the fact that by far the most of the converts in India are from the lower classes. As to this, the *Indian Witness*, Calcutta (as quoted in the *Record*), says: "It is very true that four fifths of the converts are from the lower castes—many of them, indeed, from the lowest; but those who reject the idea of such people becoming the successors to the Brahmins have not probably given much attention to the rapidity with which many of them rise in the social scale. A youth of eighteen, perhaps the son of a sweeper, becomes a Christian, and begins to study. Three years later he is a student in a high school, and at twenty-five he is the most intelligent and cultured man in the village where he lives. His wife is so superior to all the other women in the village, and is able to help them all in so many ways, that the young couple are everywhere received with honor. Already their sweeper origin is nearly forgotten." How much more in two or three generations!

—The Rev. George Cockburn, M.A., writing in the *Record* from Ichang, China, says that the Mandarins, who are apt to have a smattering of Western culture, show a disheartening readiness to truckle to the most puerile superstitions of the people, and that since the young Kwang-su has come to the throne, the hands of the clock have gone backward. It is rumored, we may remark, that the young emperor seems sullenly resolved not to appear too much under the influence of his father, who has become a decided advocate of Western progress.

—Whatever may be thought of the West African, or Negro proper, the East African Bantu (of which race the Caffres and Zulus are a branch) is, says the *Record*, "sharp and clever, and although a spirit of levity does seem to rule the African, it does not make him, as Major Wissmann contends, impervious to spiritual truth." Of two East African boys at school in Edinburgh, one took the highest place in his class, "and both showed themselves not in the least degree inferior."

—Mr. Frederick Wells Williams, a native of Macao, China, and the son of the author of "The Middle Kingdom," says of the Chinese civilization "that, with such a cast-iron system, any change must come from outside. . . . Almost inevitably the great tonic of new life and aims must be from Europe and America. Chinese statesmen recognize the radical nature of the change to come, one of whom declares it a greater change for China to find herself face to face with the nations of the far West than anything that has occurred in her history. How to adapt herself to this imminent transformation is the problem for years to come. The next two or three generations will be best employed in observing and applying the institutions of other lands. As a cat watches a mouse, China watches Japan, whose rapid progress irritates the Celestial and shocks his pride. Japan may be to China the hyphen, the copula, between the old life and the new. But we shall see no more than the beginning, for Asiatic civilization moves slowly, by centuries; yet some day a great destiny will be realized."

II.—INTERNATIONAL DEPARTMENT.

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

Korea's Political Relation with China.

It is a matter of no small interest to the missionary world to know the exact measure of the independence of Korea as a kingdom. A late occurrence throws a good deal of light upon the subject. Being strictly official, it shows China's claim to sovereignty over Chosen, and Chosen's evident disposition to secure the recognition of at least a little larger autonomy, possibly as testing the temper of the Court at Peking as to Chosen's tendency to secure acknowledgment of her independence.

The immediate occasion of this reassertion by China of her Imperial control of the little peninsula was as follows: The Queen Dowager of Korea died. It has been the custom hitherto for the Government at Peking on such occasions to send an embassy of condolence to Korea, as to a vassal. Korea sought to reduce this to an ordinary letter of official sympathy as between friendly and equal sovereigns. Accordingly, the Korean First Envoy at Peking was instructed to solicit a modification of usage, and addressed to the "Board of Rites" at Peking the following communication:

"This small kingdom, a vassal to the Throne which has from time immemorial reaped the benefits of Imperial favor, even as late as 1882 and 1884; notably during the two rebellions when the Throne raised us from the earth and saved our ancestors' ashes, we thank again and again for having given us new life. But this small kingdom has suffered grievously from these two rebellions, and the people being in poverty during the past six or seven years, the condition has been getting worse and worse. This unfortunate year the mother of my Prince died, and the funeral expenses are such that we must economize. Most humbly prostrating ourselves, we beg the Great Emperor to give us the instructions and the letter of condolence which the Throne would

be so gracious as to give me to take back to my master. For, if the Throne sends envoys, we will not be able to accommodate them properly. Then would we be sinners evermore. We beg your Celestial Graciousness, our most affectionate parents, to treat us like a red child (i.e., a new-born babe), and not inflict any penalty upon us for expressing this desire. If your Heavenly Majesty bestows the letters of condolence upon me to take back, so as to save the trouble of the envoys, my Prince and my country will ever bathe in thankfulness."

To this, however, the Government of China declined to accede; but seizing the only argument in the petition based on Korea's poverty, adapted the former custom merely to a more economical base, but reaffirming the sovereignty of China over Korea. The reply was as follows:

"RESCRIPT FROM THE THRONE—MEMORIAL NOTED.—That Kingdom for centuries past having been the Eastern vassal and reaped Our Graciousness always, on occasions of any death of that Kingdom's household, We have always sent Envoys to convey Our Sympathies. Such Missions have hitherto gone overland, making many halts on the way. But this time, not having the slightest doubt but what that Kingdom is in poverty, We will depart from the old rule and make slight changes. Therefore the Mission shall proceed by water [sea] with the Pei-Yang squadron to land at that Kingdom's port of Jeuchuan [Chemulpo]. When the ceremonial shall have been performed, the Mission shall return by the same route. By such a temporary change that Kingdom will incur no heavy expenses. When the Prince of that Kingdom presents you both with presents, you are not allowed to accept anything. That Prince, hearing this Heavenly Declaration, will forever be grateful. But you will see that all rites are strictly ob-

served. Let this Decree of Mine be at once obeyed by the Superintendent of Pei-Yang (of the Northern Seas, Li-Hung Chang, the Viceroy of Chihli). Let the Board of Rites at once instruct that King to obey."

We have no room to recount the exact manner in which this edict was executed on the one part, and accepted on the other. These were, of course, religious proceedings, and might appear as if the relation was similar to that of some European sovereign recognizing the Pope as religious emperor in his dominions. But there can be no mistaking the recognition of the political relations involved in Korea saying "This small Kingdom" is a "vassal to the Throne," and the authoritative utterance of China that "that Kingdom for centuries past having been the Eastern vassal, . . . let the Board of Rites instruct that King to obey." This indirectly and directly involves serious political questions. Korea has existing treaties with European nations, and receives ministers from the same, such as are accorded only to sovereign States. But if she recognizes and China asserts her vassalage, what then?

This is diplomatic correspondence incidental to religious rites, but Korea may not alone have the decision of her fate. Japan may have something to say when the issue is pushed into practical politics, and so may western powers; nevertheless it must be said in the face of Korea's confessed vassalage to China.

J. T. G.

The Black Fellows of Australia.

FIRST PAPER—PRE-MORAVIAN MISSIONS.

PREPARED BY REV. A. HARTMANN.

It is a no less brilliant and benevolent author than the Rev. Charles Kingsley who, taking the position that man might actually fall by original sin too low to receive the Gospel of Jesus Christ and be recovered again, points his proposition by the illustration worn threadbare by saints, sinners and scientists, of the poor Papuan of Australia. He says: "The black people of Australia, exactly the same race as the African negro, can-

not take in the Gospel. . . . All attempts to bring them to a knowledge of the true God have as yet failed utterly. . . . Poor brutes in human shape, . . . they must perish off the face of the earth like brute beasts." ("Sermons on National Subjects," p. 234.) The article we now present on this people has been translated and condensed for our columns at our request by Rev. A. Hartmann, from the German of Rev. H. G. Schneider, a missionary among these aborigines. Mr. Hartmann was himself a missionary of the Moravian Church among these Black Fellows of Australia from 1864 to 1873, and is now a missionary to North American Indians at Moraviantown, Bothwell, Ontario, Canada. It strikes us that Mr. Kingsley would have found a better specimen to put in evidence of the bottomless pit of original depravity, on the other side of the court room. The "Settler" and the Colonist might toss dice with the poor Papuan for front rank, in the lowest depth of submerged humanity. Read and judge.

J. T. G.

The continent of Australia was taken possession of by Captain Cook in the name of the English Crown. It was taken, *not bought*, from the original possessors of the country. The first settlers were convicts. They, and alas! too many of the emigrants who followed, treated the aborigines as they thought fit, robbing them and abusing their wives, and killing them if resistance was offered. Colonial history gives no record of an organized war with the natives; the latter must have been few and weak, and the severities and cruelties practised upon them were therefore unwarrantable. Their thefts and attacks were in many cases incited by want, or by revenge for wrongs suffered by them. By the introduction of intoxicants, the low became the lowest of the low. A disgusting sickness, of which many of the blacks suffered and perished, as a consequence of vice, was also introduced among them. Of the cruelties inflicted on some of them in individual cases we would rather not speak. Just think of a cowboy glorying before his master that with his own hand he had killed six or seven blacks, and that for the mere sport the chase of human beings

afforded him! Dismissal from service was the only punishment for this murderer. It is not too much to say that the majority of European inhabitants looked with contempt on the blacks, considering them little if any better than dangerous animals, for whose extirpation any measures were justifiable.

So matters went on for fifty years. But in 1838 a society was formed for the protection of the aborigines. In 1839 a law was passed appointing land commissioners with full power to put a stop to the cruelties perpetrated on the natives by the settlers beyond the colonial boundaries. At the same time, the following noble proclamation was made by the Governor: "As human beings, who partake of the same nature as ourselves; as the original possessors of this territory, from which we derive much of our wealth and prosperity; and as subjects of the Queen, whose power extends over every part of New Holland, the aborigines of this country have the same right as Europeans to the protection and assistance of the law. His Excellency believes it his duty to inform every inhabitant of this colony that each new despatch from the Secretary of State in England speaks of the increasing stress laid by Her Majesty's Government, the Parliament, and the whole people, on the proper and humane treatment of the natives of this land. His Excellency also most urgently and solemnly declares that it is their conviction that nothing whatsoever is so essential to the honor and welfare (or interests) of the colony as humane care and consideration of the aborigines."

As one result of this Proclamation, and the laws put in force with it, murderers were punished. Seven convicts who, by the Government, had been appointed shepherds to some of the squatters, went out on horseback to hunt blacks. They discovered a small tribe of about thirty, men, women, and children. They surrounded them, tied them together with a long rope, and then butchered them in cold blood in the depth of the wilderness. They then

piled up the dead bodies and kindled over them a large fire to destroy every trace of their awful murder. Through a combination of peculiar circumstances the crime was discovered, and the murderers condemned to suffer the extreme penalty of the law. During the trial the whole population of the colony was in a great excitement. Many, and even men of influence, were full of sympathy for the murderers. All possible means were employed to have the murderers acquitted. Large sums of money were raised to employ the most skilful lawyers in their defence, and witnesses received terrible threatenings, and even the chief witness, one of the most honorable men of the district, hardly ventured to return to his home. The governor himself, a brave man, occupying the most difficult position in this catastrophe, nevertheless *signed the death-warrant* of these murderers. Although the blacks now enjoyed the protection of the law, yet slow progress was made in the improvement of their condition. Still, during the last thirty years the moral obligations toward the natives have been fully acknowledged. Efforts have been made by the government and by private individuals to better their condition by supplying them with food, clothing, schools, churches, and missionaries. But alas! much that was well meant came too late to save them as a race. Too long these unhappy beings had been treated as animals; too long had there been no place on earth where they were suffered, cared for, or loved. Only at the throne of God, the Just and the Merciful, was compassion shown for them; but the poor blacks did not know Him, and it was long before those whites who did know it showed them the way to Him.

EFFORTS TO IMPROVE THE NATIVES.

There is no rule without exception, and in this case the rule was bad and the exception good. Among the many who looked down and trampled on the natives of Australia there were found some noble souls, whose hearts were full

of love and sympathy for them. For instance, since the beginning of this century there have been noble, humane governors, who did everything in their power to ameliorate and improve their condition. These efforts sometimes met with resistance and ingratitude on the part of those whom they sought to benefit. The blacks would stay for a week or two in the paradise prepared for them, and then suddenly disappear and return to their wandering life. Too much was expected of them; the most beautiful palace would have been a prison for them. Instead of being gradually accustomed to order and a civilized life, a degree of liberty being allowed them, they were expected to settle down at once. Many such efforts were made and proved failures. The hearts of the natives were difficult to reach, and the love of a wandering life was not to be eradicated in a hurry. Even the friends and benefactors of the race were discouraged, and came again and again to the conclusion that for this race there was no hope of deliverance. As, on the one hand, too much was expected from them, so, on the other, too little was given them, causing again failure.

We are reminded here of the noble Governor Macquarie and the chaplain Rev. Samuel Marsden. The latter, born at Leeds in 1764, was the son of a poor artisan. He attended first the parish school and then the grammar school at Hull. His father, being unable to support him any longer, and needing his help at home, desired his return. But Joseph Milner, the author of a well-known Church History, desired that the talented boy might remain, and procured for him the assistance of a company of pious and wealthy men, who made it a point to support poor and talented theological students. After completing his studies preparatory to the ministry, Marsden, after repeated requests, at length accepted the position as chaplain to the convict colony at Sydney, Australia, and started thither with his excellent wife in August, 1793. On March 2d, 1794, they arrived and entered the

poor parsonage at Paramatta, a few miles from Sydney. Mr. Marsden preached to the convicts and to all the colonists "Jesus Christ and Him crucified" with undaunted courage and untiring love. With the blacks, however, he pursued another plan. With the help of Governor Macquarie he established a model farm, in which several families of natives were placed under the guidance of a qualified overseer to be trained to farm work.

Besides this, a boarding-school was commenced for native children, in which they should be taught reading, writing, arithmetic, and the elements of the Christian religion. The whole undertaking was a failure, and after a few years' trial had to be given up. The children were not to be confined within walls, nor were the minds of these ignorant heathen to be prepared by the discipline of civilization for Christianity. The idea was to teach them first to be men, then Christians. People forgot that though a missionary is a civilizing agent, yet that civilization must be the *fruit*, not the *root* of Christianity. Mr. Marsden in his old age acknowledged this mistake, and spoke thus concerning it: "The Bible," said he, "proclaims free sovereign grace for poor sinners. No self-righteous person can enter heaven; he would rather hunger and perish than accept this free gift. Civilization is not necessary before Christianity. Let both go hand in hand, if you will; but you will find that civilization rather *follows* than *precedes* Christianity. Speak to the heathen of the living God and the Saviour who died for them. That will come home to their hearts!"

Further efforts were made by pious and zealous Methodists. The first, who was sent exclusively for work among the natives, was Walker, of whose work, however, nothing is known. The missionaries Leigh, who commenced work in 1815, and Cartwright, who followed in 1820, began at once to speak of the main point, but the natives did not then understand English, and their

teachers did not learn Papuan, forgetting that the Word of God reaches the heart of the heathen only when translated into his native tongue, and that the first and most important work of a missionary is to make the language of the heathen tribe among whom he labors his own.

In the year 1828 they relinquished their work for the time, justifying their step by the unsteadiness of the aborigines and the great expense of the mission caused by journeys and repeated attempts at founding stations.

Meanwhile, Missionary Threlkeld, of the London Missionary Society (properly intended for the mission in the South Sea Islands), came to New South Wales, and was desired by the governor to remain and devote himself to the work among the natives. The society approved of the plan, and Threlkeld received from the Government 10,000 acres of land at Lake Macquarie for a settlement of natives. With firm faith, unwearied perseverance, and holy love he set to work. After laboring for six years without visible results, the London Society, which had spent £3000 on the work, thought it right to use their funds in more promising fields. Threlkeld, however, could not leave his Papuans. He carried on the work, partly from his own means and partly by the assistance of friends and the government. He learned the native language, prepared a grammar, translated parts of the Bible, as well as a number of hymns.

Generally three or four tribes lived on the reserve, but their stay was never of a long duration. The news of a corroboree (or dance) or oftener the information that a hostile tribe was approaching was sufficient to scatter them, in spite of all Threlkeld's efforts to keep them. All the efforts, sacrifices, and pains of this excellent man remained fruitless, and as the contributions of friends flowed more scantily, and the support of the Government was stopped, this champion of the Gospel found himself compelled to leave the station. That was a bitter pill! Yet still the noble man attributes the failure

of the work to the pouring in of unprincipled colonists and the absence of such law protection as would have prevented desolating wars between the native tribes and guarded the latter against the outrages of the whites. Herein he touches indisputably the sore point in the condition of New Holland; and sad as his conclusion is, it in no wise represents the natives as beyond improvement.

Another recorded failure in the history of Australian missions is that of the Church Missionary Society of London, England. Marsden, who died in 1838, had already prevailed upon this society to send out missionaries. Watson and Handt were appointed to Wellingtondale, north of Sydney, and were joined later on in the station they had formed by Günther. But after eleven years of faithful and self-sacrificing labor they were obliged to leave, for the shepherds and workmen of the district (it was the old story of liberated convicts) exercised the most baneful influence on the natives; and to this came drought and grasshoppers, which drove the natives from the district. The missionaries, therefore, devoted their energies to work among the colonists.

The Methodists had again established mission stations in different places in 1838 and 1840, and met with some degree of success. In the same year missionaries were sent out by the Lutheran Missionary Society at Dresden (now Leipzig), and a number also by Gossner, at the request of a Scottish Presbyterian minister in New South Wales. The Lutherans, after a few years of fruitless labor, left the natives and became pastors to various congregations of Europeans. A few years later the Gossner missionaries followed their example. The natives had, indeed, begun to distinguish between these whites and those whom they had known *hitherto*. They put confidence in the missionaries and showed at times a desire to work, but soon tired of it, and rewarded the kindness and patience of the messengers of peace by continual thefts. At length

all the tribes of the district formed themselves into robber-bands, who attacked and robbed the neighboring stations in broad daylight wherever the objects of their plunder were not protected by revolver and gun. But, in the mean time, the missionaries had the joy of seeing two of the natives converted. Still the results were, on the whole, so sad and unsatisfactory that some of the missionaries left the place, with a view to labor among the settlers. Those who remained directed their efforts to the same object, without losing sight of the poor natives; and Missionary Gerler wrote, in 1855, "I am convinced that the time is not far distant when the blacks will cry out, 'What must I do to be saved?'" Further efforts made by the English Church, under the direction of the energetic Archdeacon Hale, of Adelaide, were put an end to by the dying out of the natives. Of later trials and successes experienced in connection with different churches and societies we will not now speak, but notice them as cotemporary with the missions of the Renewed Brethren's Church (Moravians), of which it is our intention to speak in the next paper.

The enumeration of all these failures is very discouraging, yet it shows the difficulties attending the work of evangelizing this spoiled and degraded race. Let us weigh these well, not forgetting that by the grace of God they may be surmounted, and we have a strong proof of the necessity and duty of carrying on mission work. The faith and love of Christendom and of its messengers *can* and *should* overcome, in spite of all the opposition of the servants of sin and Satan. Still, in considering what has been and may still be said regarding the work in Australia, we must take into account not only the sad state of the natives, but also the baneful influence which has been exercised upon them by thousands of ungodly whites during the last century. If contempt, bad treatment, robbery, violence, and murder are connected with the idea of the white man in the mind of the na-

tive, is it to be expected that he will make a distinction in favor of those few who give themselves out as his friends; that he will put full confidence in them, and accept their word, their advice, their message? Will he not rather take advantage of their kindness and, by stealing their goods, recompense himself for what has been taken from him? Sad to say, that in Australia it is not the obduracy of the aborigines but the hard-heartedness of professing Christians which has been the greatest stumbling-block in the way of the Gospel.

The Glad Tidings in Morocco.

BY JAMES EDWARD BUDGETT MEAKIN.

(For some years editor of the *Times of Morocco*.)

It is only of late years that any systematic attempt has been made to bring the Gospel before the people of Morocco, though they live, as it were, at the very doors of Europe. A small body of missionaries are laboring among the Moors. So far, however, only a very small number have sufficiently surmounted the initial difficulty of the language—Arabic—to be able to do much in the way of direct teaching or controversy. But there are other ways in which the people may be reached, such as by medical treatment of the sick.

The benighted condition of Morocco is such that the aims and objects of missionary laborers are not yet realized, and the Mohammedans cannot imagine that any one of their number could prove himself weak enough in their faith to seriously entertain any other. Once they become fully alive to the facts of the case trouble and fierce opposition may be expected.

The initial difficulty in dealing with the Moors is their utter self-satisfiedness and indifference to outside influences. What was good for their fathers is good for them; and they are brought up so sure of a heaven of material bliss, even after a life of sin, provided that they comply with certain forms, that they see no reason even to listen to the emissaries of Christianity. But, thank

God! there are many who *have* listened, and some among them who have obeyed and been baptized, but these are few and weak, needing much instruction.

The next obstacle to the work is the utterly erroneous ideas possessed by the Moors concerning Christianity and Christians. They believe, to begin with, and often tell us so, that we worship a woman as equal with God—a most awful idea to such strict Unitarians as Muslims are. They say then that we worship bread and wine as God; that we have introduced the greater part of the history of Christ into the Gospel, and that we have eradicated every prophecy about Mohammed except John 14 : 26, which they declare refers to that teacher. It is easy to see whence these ideas come, but still more sad to note what they judge from the specimens of nominal Christians with whom they have had to deal, to be equally tenets of our religion. They have no doubt that every good Christian gets drunk once a week or more often if he can, and that it is their invariable rule to make up for only being allowed one wife by supplies from the streets. The wearing of a hat and the eating of pork are looked upon as equally essential to the Christian life, and it is generally considered that dishonesty, venalism, and every abuse of power are matters of course with the followers of the Messiah.

"The difference between your way and my way," said an intelligent Moor one day to a lady missionary, "is that yours is hemmed in on either side by restrictions which must make your life miserable, and you have nothing to hope for, after all, for your heaven has no earthly joys. My way, on the other hand, leaves me room to do much as I like in this world, and in the next the pleasantest sins of this will be our lawful and continual pleasures. Think of that! Then, too, our lord Mohammed, the messenger of God—the prayers of God be on him, and peace!—is so good and powerful that, however we may sin against God now, so long as we comply

with certain religious duties which are carefully defined in the 'Book to be Read' (the Quran), we are *sure* of eternal bliss!"

We who have lived in Morocco can testify with one accord that this empire is too steeped in sin to allow us to lay bare the truth. Crime and misery abound, and justice is all but unknown. Possessed of a beautiful country, the Moors drag out an almost torpid existence without enjoying one tithe of the blessings within their grasp. Such is Morocco to-day, and I do not hesitate to give as the reason that it is a victim to the spell of Islam.

The difficulties to be met with are not small nor few. The fear of the "powers that be," and the feeling that the acknowledged convert must become an outcast, cut off from his dearest friends, and subject to bitter persecution in proportion to his boldness in his new faith, is a very serious matter, and a man's change of heart must be real and thorough before he can be expected to make an open profession with such results. Even when he has the example before him of others who have stood and suffered it is easier for him. Nevertheless, thousands of Moors have learned the difference between nominal and real Christians, so much so, that while the name Nazarene is still applied to all, the names *Maseeahi* and *Kitabi* (Christian and Biblical) are now given by them to the missionaries and their few sympathizers to distinguish them from the others. Medical work among them and the kindness shown to them in many ways are steadily taking effect; and although few have come forward from among them, and after careful teaching and examination have been baptized, there is a pleasurable certainty that a far greater number have the truth planted in their hearts, that they know the way of salvation, and that but for fear of man they would acknowledge it. We must not think hardly of these weak ones.

BISHOP HANNINGTON'S BONES.—It was a remarkable Providence that enabled

the Church of England Missionary Society to recover the body of their martyr-Bishop Hannington, who was murdered in Central Africa, under circumstances that would have seemed to forever preclude the possibility of his receiving Christian burial at all, much less the return of the remains to Christian England. The story has been most vividly told, but now we have the details of the way in which God's providence kept "all his bones."

It was with peculiar interest that we read the communication made by Rev. R. H. Walker to the Church of England Missionary Society, in explanation of the manner of the recovery of Bishop Hannington's body. A strange interest will hang around this story for a long time to come. Little wonder that it has recalled the story of the Ark of the Lord turned loose under divine supervision alone. Mr. Walker wrote: "When Bishop Hannington was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. But the people of the next place refused to have it; and so it was carried from place to place, each refusing to allow it to remain in their country. A coast man, who we understand was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of the Bakeddi. Here they agreed to build a house for it, and on a framework or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coast man to live at this house and to take care of it, and in return the people would give him food.

"To this place Marko, the messenger from Mwanga to Mr. Jackson of the Imperial British East Africa Company, came on his way with letters. He seems to have heard that the people there had experienced bad harvests and drought of late years, and that they attributed this to the fact of their having the white man's bones; and he suggest-

ed that he would get rid of the bones by taking them to the white man. He passed the place twice, and I fancy it was on the second journey that he took the bones to Mr. Jackson.

"The above is in substance what Marko says. Some of the details may be incorrect."

—The American Board has rightfully applied to Mr. Blaine for the protection of American property interests in connection with the newest outrages of the Spanish authorities on the American missions in the Caroline Islands. We trust our Government will speak with some vigor to that anachronism in modern civilization known as the Government of Spain. It is little worth while allowing this representative of an effete civilization to be strutting with misused authority in a remote corner of the globe. At best, Spain is out of joint with the times. She feeds on memories and mumbles beads; her battles are bull-fights and her victories *autos-da-fé*, and she might as well be relegated to some museum of political antiquities. Has Mr. Blaine ever secured any indemnity for Mr. Doane, and will he now call Spain into court for protection not of missionary, but of American interests?

—There is a tract entitled "Christian Women of North China to the Christian Women of England upon the Opium Iniquity." In this these Chinese Christian women declare to all Europe, and to all mankind, that "foreign opium in China is a greater scourge than war or pestilence." These China Christians are taunted with having adopted the religion of "the foreign devils, who are making China into a hell by their opium;" and what is worse, the poor weak little Christian Church in the Celestial Empire is well-nigh decimated by the use of the drug.

—A collector of Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it is a gold piece marked "Christian Idol."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

RUSSIA is exciting no little criticism and animadversion by her course toward the Jews and the exiles in Siberia. Lately the details have been published of a horrible outrage upon a Jewish lad named Rutenberg, at Bialystok, about one hundred miles from Warsaw, by a Russian medical man, Dr. Gravonsky. The boy, with some schoolmates, had plucked some apples off a tree and, being caught in the act, was carried into a stable where he was brutally branded with lunar caustic on the forehead, chin, and both cheeks with the words "Jew" and "thief" in Russian, Polish, and Hebrew. A photograph has been circulated showing the horrible branding of this lad's countenance, and has awakened such indignation that the authorities have prohibited its sale or circulation.

THE HONOR ROLL of Wesleyan Methodist and Methodist Episcopal missionaries is a very long and illustrious one. Among Wesleyan Methodists the name of Thomas Coke stands pre-eminent. He had a hold upon both continents, being the first bishop of the Methodist Episcopal Church under Wesley's commission. He died on the way to India. He poured his private fortune into the cause of missions. The Rev. John Hunt will always have front rank for work among the Fiji people. The Rev. Elijah Hoole was fifty years in India. Samuel Leigh won undying fame in New Zealand, and John Thomas in the Friendly Islands.

From the Methodist Episcopal Church, Melville Cox died in Africa. George Bowen, of Bombay, was known as "Good George Bowen." Among the living missionaries, William Butler, founder of twenty missions of this church in India and Mexico, Bishop Thoburn, of India, and Bishop William Taylor, of Africa, are perhaps the best known generally. Dr. Maclay, who spent forty years in China and Japan, now in his old age is professor in a theological seminary in California, giving

special attention to the instruction of missionaries. Miss Swain, M.D., was the first woman medical missionary to Asia.

The EPOCH of ORGANIZATION seems to have come. Certainly in Christian work the organizations are both multiplying and extending their bounds. Some of them have overleaped the limits of States, denominations and even continents. For instance, "The Young Men's Christian Association," "The Young Women's Christian Temperance Union," "The Society of Christian Endeavor," now enrolling one hundred thousand members, "The White Ribbon Army," "The Boys' Brigade," "The King's Daughters," "The Shut-in Society," "Kitchen Gardens," "Guilds," "Christian Workers' Training Classes," "Bible Corresponding Schools," "Parochial Associations," "Chautauqua Classes," "Workingmen's Clubs," and others.

Our only apprehension is that these forms of Christian effort and organization may wean away from the churches those whom they should attract to them, may fail to acknowledge the supervision of pastors and church officers, and especially may, in the *pride of numbers*, commit that fatal mistake of overlooking quality in quantity

There are many Christian parents, says the *Church Missionary Intelligencer*, who are leading people in the Christian world, who claim reserved seats at crowded missionary meetings, and join in congratulations over the increasing number of candidates for missionary service, but who will not hear of their own sons and daughters offering for that service. What a rare jewel is consistency!

Among missionary books we feel constrained especially to recommend "Missionary Enterprises in the South Sea Islands," by John Williams, an edition of which is published by the Presbyte-

rian Board, 1334 Chestnut Street, Philadelphia. It was this remarkable book which led the Bishop of Ripon to exclaim, when he laid it down, "This is the 29th chapter in the Book of the Acts of the Apostles." It is the story of a triumphal progress. John Williams moved in every direction, 2000 miles from the shores of Tahiti, and within 22 years, from 1817 to 1839, carried the Gospel to all the islands within that radius, and saw not only some of those islands, but whole groups of them, turning from idolatry to the living God.

Perhaps the most compendious encyclopædia of missions which has yet appeared is that entitled "Conquests of the Cross," by Edwin Hodder. It is published by subscription, Cassell & Co. being the publishers. Only two volumes have as yet reached my table, but those two volumes far surpass anything else in the line of comprehensive missionary biography and history which I have seen.

The Editor would again call attention to "Alden's Manifold Cyclopædia," which has now reached volume No. 25. Though not a distinctly missionary book, we have found the articles in it which pertain to missions to be exceedingly helpful and excellent in every respect, and we are coming to regard this cheap and handy cyclopædia as an authority.

Dr. S. A. Mutchmore, editor of the *Presbyterian*, has already published a volume describing his travels in Eastern Europe and Asia Minor. The second volume has now been issued, "The Mogul, the Mongol, the Mikado and the Missionary." These letters have already appeared to a large extent in the *Presbyterian*, and for raciness, readability, originality, and power to grasp and present the most interesting matters of foreign travel, we know of nothing published in modern times that surpasses them. We commend them cor-

dially to every reader who is interested in missions.

We have received from the publishers, James Nesbit & Co., London, a copy of a little work known as "Once Hindu—Now Christian," edited by Dr. J. Murray Mitchell, our esteemed correspondent. It is the autobiography of a very admirable man, one of the ablest and most devoted Christians in India, Baba Padmanji. It is intensely interesting, and gives us a remarkable insight into the difficulties of a native convert in India, and it shows how remarkably useful a man may be who is brought out of East India society into a thorough espousal of the Gospel. Mr. Padmanji has been the author of about seventy-five books and tracts published by the Book and Tract Society of Bombay, Christian Vernacular Education Society, and others. If there be any profits from the book they are to go to Mr. Padmanji himself. We wish the book might be thoroughly circulated.

In March, 1887, certain papers appeared in the *Christian* (London) on the subject of "Unemployed Native Agencies in Heathen Lands." They were by Hudson Taylor, Reginald Radcliffe, and James E. Mathieson, some of the most devoted students of missions to be found in the world. These brethren regard the raising up of a vast *host of native converts*, who shall take up this Gospel mission for their fellow-countrymen, as the only practical way of reaching the nearly four hundred millions of native Chinese. They contend that a few hundred European missionaries, not exceeding six hundred, do very little toward the evangelization of this great empire, and they quote Dr. Nevius, who has been very successful in the employment of such unpaid agents. Rev. Donald MacIver, of Southern China, says that the rapid increase of converts has been accomplished, not by Dr. Nevius's sermons, or those of his assistants, but by the simple witness of the converts. Eight agencies

are at work in China to accomplish its evangelization. (1) Bible distribution ; (2) tract distribution ; (3) chapel preaching ; (4) translation and literary work ; (5) schools ; (6) itinerations ; (7) medical missions ; (8) work among women. Dr. Nevius says, "I am disposed to think that the number of conversions due to each of them would be found to increase about in the order in which they are mentioned above ; and that the number traceable to them all together would be but a small fraction of the whole, and that by far the greater proportion is to be referred to private social intercourse. That is certainly our experience in the South of China. Probably seven eighths of our membership have been brought in, not directly as the result of the preaching, either of the European missionary or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbors about the Saviour they have found. This state of matters is, on the one hand, cause for thankfulness, for the evidence it gives of the reality of the religion of these Chinese Christians ; and it also is full of hope as to the future of Christ's kingdom in China. If every individual member of the 30,000 Christians in China were a true missionary, then the Middle Kingdom would soon be evangelized.

"But it seems to me that this state of matters is full of important lessons for all interested in the progress of the Gospel in that land. We are to give most attention to the method God's Spirit uses most. We are not to give up our preaching tours, nor our distribution of Scriptures and tracts ; we are not to close our hospitals and schools ; but we, as foreign missionaries, should give most attention to the work of training our converts in the knowledge of Scripture, developing their gifts and graces, and superintending and guiding their efforts to bring to the truth their friends and kindred."

At the Universal Peace Congress, held in London, David Dudley Field

was presiding officer. It was a fit choice. Mr. Field's "Draft Outlines of an International Code" is regarded as an authority. In it he favors arbitration as to the disputes between nations by a reference to disinterested parties. If we may judge from appearances, the time of Universal Peace is not very near. All Europe seems rather preparing for war.

An Anti-Slave-Trade Conference sat at Brussels from November 18th, 1889, to July 2d, 1890. The beneficial results seemed liable to be frustrated by the refusal of the Netherlands for a time to sign the stipulations. The Congo Free State must have a revenue if it is to repress the slave-trade, and this revenue must come from a tariff on imports. All the other powers and now also the Netherlands have consented to this. The Liverpool Chamber of Commerce at first protested to the Government of Great Britain against the signing of the stipulations, but the Government nobly replied that these duties were levied only in the interest of human rights. Every year it is said that four hundred thousand human beings are carried into abject slavery from the Congo region.

A Hebrew-Christian Conference was held in Chicago on November 24th and 25th last. This gathering has excited a lively and extensive interest, as well it might. The Conference seems to have been called mainly through the efforts of William E. Blackstone, Esq., whose interest in the Jews is known everywhere. We have heard of no other conference in modern times where Christians and Jews have met together for the friendly discussion of points of interest and matters of difference. The audiences were very large, and some of the Jewish rabbi were present and took part. It is very noticeable that in the present time the attention of all Christendom seems to be drawn to God's ancient people. Our attention has been called to the fact that a somewhat similar gathering was held two hundred and

forty years ago in the Plain of Ageda, in Hungary. Some three hundred rabbis met in this Council in a large tent, and the discussion lasted seven days. We anticipate only good results from a gathering of this character. In all our approaches to the Jew, we have this great advantage, that he is familiar with the prophecies of the Old Testament concerning Christ, the Messiah, which have been so remarkably fulfilled in Christian history.

We have purposely abstained heretofore from any reference to the startling stories concerning Stanley's rear guard. The terrible revelation with regard to the brutality of Barttelot and the cruelty of Jameson have caused to be applied to this history the appropriate title of "The African Chamber of Horrors." The scheme for poisoning the nephew of Tippoo Tib, the statement that Major Barttelot actually fastened his teeth into the flesh of a woman, and even into her face, his fatal kick upon the boy Soudi, his fatal flogging of the lad John Henry, whose ears he threatened to cut off, and to whom he administered three hundred lashes, his stabbing of the chief Ungunga, etc., might easily account for the shooting of such a human fiend as he showed himself.

The story of Jameson's cruelty, buying a little girl with six cotton handkerchiefs, causing her to be murdered, cooked and eaten, that he might have a practical illustration of cannibalism, and calmly taking six sketches with his Kodak to represent the stages of the proceedings—all these things defy description and almost credence. It is our judgment that all these were acts of persons virtually *insane*; that there is no possibility of otherwise accounting for such atrocious cruelty and barbarity on the part of the representatives of a Christian nation; we cannot believe they were in their right mind; and it is a well-known fact that climatical influence, together with prolonged exposure and privation, sometimes brings on a peculiar type of insanity or monomania

upon the part of persons not accustomed to such surroundings. We think that this is the only charitable if not the only possible explanation, and we prefer to dismiss this horrible story without further comment.

It seems now to be generally admitted that the position taken by Dr. Lunn and Rev. Hugh Price Hughes as to Wesleyan missions in India was a mistake. Dr. Lunn had been less than two years in India, and wrote impulsively and indiscreetly. As to Mr. Hughes, he did not know of the facts, except as obtained through Dr. Lunn; but as it was in his paper that Dr. Lunn's strictures were published, Mr. Hughes acted as his second. A competent committee has examined the whole matter, and thrown considerable discredit upon Dr. Lunn's testimony. This is another example of the fact that foreign missionary work will bear even the severe and searching criticisms to which it has been lately exposed.

We regret to learn that M. Saillens, who has been one of Dr. McAll's principal helpers in his French work, has resigned connection with the McAll missions, with which he has been connected for seventeen years. This will be a great loss to the mission, but the separation has been made in an entirely friendly spirit on both sides, though it was caused by some little differences of opinion. From personal acquaintance with M. Saillens we can testify that a more accomplished and perfect gentleman we have not met, even among the polite French people. Although he will no longer be a director or agent of the mission, he will speak in the Salles from time to time.

Dr. McAll writes, "Our work gives us much encouragement, both as to numbers and evident seriousness. We cannot enlarge; our resources do not allow that, to our great regret. No answer has yet been received from Dr. Loba, of Kalamazoo, Mich., who was invited to join the work, and who seems

especially adapted to it from the fact that he is a native of France."

We perhaps owe it to Dr. McAll to say, with reference to an article which appeared in this REVIEW in July last, in which the Editor indulged in some friendly strictures on the mission, that Dr. McAll remarks that he is "not prepared to express an absolute agreement with what is there said respecting the overtaxing of the workers. With a few exceptions of voluntary painstaking, the requirements laid upon our missionaries are not at all extreme. In the case of some of them, they undertake other and collateral engagements, good in themselves, but not favorable to full activity in the mission, and liable, together with its duties, to bring on over-fatigue. Mr. Greig is a tremendously hard worker, but does his work with peculiar facility, and in a way quite voluntary." Dr. McAll confesses the overtaxing of himself, especially since losing two of his most valued helpers, but hopes for relief when an assistant is obtained. Dr. McAll says that David Paton, Esq., to whom we have already referred, had given more than any other contributor to the McAll work, probably nearly if not quite six thousand pounds, and that he left no money behind him, but gave it all away during his lifetime.

Dr. McAll further says, "The 'Bateau Missionaire'—'Le Bon Messager,' we brought to Paris for about seven weeks, ending in July. Certainly it was a great success—moored at the Pont de la Concorde. On some Sundays we had four meetings on board, the people waiting anxiously to be admitted. It would hold 160 or 180 in the cabin. I think that about eight hundred were there in one day. To the close we kept up four meetings daily in all. I think the attendance was about twenty-five thousand. Never did I have or see greater attention and respect—very many were intelligent, and many young Frenchmen. Almost all never heard the Gospel before. The infidel and worldly newspapers tried to write the affair down, even inserted pictures of the ship and

congregation, but all this served as gratuitous advertisement, and saved us all outlay on this head. One paper, *Le Rappel*, suggested that as soon as the ship would be towed away from Paris, we should hire a balloon, and so have our hearers part way to heaven to begin with."

The announcement has been made at the Wesleyan Mission House, in London, that the Rev. Alexander McAuley has suddenly died at Somerset East, Cape Colony. He was an ex-President of the Wesleyan Conference, on an evangelistic tour among the Wesleyan churches in South Africa. He was in his seventy-third year. More than thirty years ago he began work in the East End of London, where he spent fourteen years, beginning with a congregation of eighteen persons; in ten years he built four large chapels, each seating 1000 persons, besides organizing other enterprises. He had also during the past ten years visited the West Indies, where he exercised a most helpful revival influence. Such a man cannot be other than missed in the great mission work of the world.

In the *Christian* (London) for December, Mrs. Grattan Guinness gives a long and critical examination of General Booth's book, "In Darkest England." She especially calls attention to many existing agencies which in his book are entirely overlooked, and the *Christian* adds that Mrs. Meredith, with her Prison Mission to Women, and Mr. George Hatton, with his coadjutor, Mr. William Wheatley, long before led the way into this philanthropy, and that the Salvation Army is indebted for its methods to the plans which they have been following. The *Christian* mentions George Holland, of Georgeyard, whose work is like the waters of Siloah, that flow softly; then there comes to mind a multitude of names, each of which awakens memories of orphans housed and homed, or girls rescued, or, still better, prevented; of work of every con-

ceivable kind for the glory of God and for the good of men. Miss Macpherson, Archibald Brown, F. N. Charrington, Henry Hill, William Cuff, Dr. Stephenson, Peter Thompson, Miss Steer, Miss Child, Evans Hurndall, J. W. Atkinson, Christian Community, Strangers' Rest, Seamen's Missions, Mrs. Birt in Liverpool, William Quarrier in Scotland, and innumerable others all through the land. Positively one's heart aches to think of the noble army of God's servants who serve Him and see His face in the squalid parts of our great cities, who are, for the moment at least, forgotten by many of the churches, and by individual donors accustomed to contribute to their funds.

Notwithstanding these statements, it seems to us that General Booth's scheme ought to have a full and fair trial. We believe that if it be not entirely successful, it may at least lead the way to a larger and more prominent work for the poor not only of London, but of all our great cities.

A young man's guild has been formed in connection with the Church of Scotland, and the ninth annual convention of delegates met in Hamilton, Scotland, from the 5th to the 7th of October last. Delegates were present from all parts of the country, even from the Orkneys. The membership of the Guild embraces about twenty thousand, with over five hundred branches, extending from Montreal to Ceylon. This Guild is marked with peculiar missionary zeal; no less than eleven of the Church's missionaries have gone through this Guild. We have seldom read with greater interest the account of any similar meeting. The Town Hall on October 7th was crowded to overflowing. Mr. Campbell, M.P., presided, and among the speakers were Professor Charteris, Dr. Marshall Lang, Mr. Hoxier, M.P., Mr. Parker Smith, M.P., Mr. Somerville, M.P., and Rev. Archibald Turnbull, B.D., Darjeeling. Five Guildsmen have, during the past year, gone into the mission field.

Mr. Silas Farmer, of Detroit, Mich., gives the following reasons why we should be specially interested in missions to the Chinese. First, the antiquity of the nation and the interesting peculiarities of the people and the country. Secondly, the peculiar and friendly feeling toward America and Americans. Third, the debt which America owes to Chinamen for labor in this country, notwithstanding the persecution to which they have been subjected. Fourth, women especially should be interested because of what the Chinese women are, and because of what we obtain from China. Fifth, the unusually favorable conditions for missionary effort. Sixth, the unusually large field which China presents for missionary labor.

Lord Wolseley believes that the Chinese are the coming nation, that the great battle of Armageddon will take place between the Chinese and the English-speaking people; that a general is to arise among them who will train them in the science of arms and prepare them for a great assault upon the Russian Empire. The Chinese are capable of wonderful endurance, have a stolid indifference to death, and he prophesies that before them Russia will fall; that then they will overrun India, sweeping the British into the sea, and at last English, Americans, etc., will rally for a desperate conflict. Lord Wolseley is an authority on military matters in Britain. Whether or not he is a prophet remains to be seen.

The compression of ladies' feet in China is merely a mark of gentility. Various accounts are given of the origin of this custom. One is that an emperor was jealous of his wife, and to prevent her from gadding abroad put her feet into iron stocks. Another is that a certain empress, Tan-ke (B.C. 100), was born with club feet, and that she caused the emperor to issue an edict adopting her foot as the model of beauty, and requiring the compressing of female in-

fants' feet so as to conform to the imperial standard ; while a third account is that the Emperor Leyuh (A.D. 961) was amusing himself one day in his palace, when he thought he might improve the appearance of the feet of a favorite concubine. He caused her feet to be so bent as to raise the instep into an arch, to resemble the new moon. The figure was much admired by the courtiers, who soon began to introduce it into their families. It is said that another emperor, two hundred years later, placed a stamp of the lotus flower (water-lily) on the sole of the small shoe of his favorite concubine, so that at every step she took she left on the ground the print of the flower ; hence girls with small feet are complimented at the present day as "the golden lilies." The operation of bandaging and compressing the feet is very painful ; children cry very much under it. Mortification of the feet has been known to result from the cruel practice. Custom, however, imposes it as a necessary attraction in a woman. An old gentleman at Canton being asked the reason why he bandaged his daughter's feet, replied that if she had large feet she could not make a good marriage.

A "Heavenly Foot Society" has been formed by Chinese women at Amhoy. Rev. John Macgowen, missionary at Amhoy, now in England on a visit, in a speech delivered at Manchester recently stated that the Society was the result of his persistent teaching that the Chinese custom of binding the feet was in open violation of the precepts of the Gospel. It is his belief that the example will be extensively imitated, and that the final result will be a death-blow to the barbarous practice.

Rev. B. C. Henry says, with regard to the wearing of native Chinese costumes by the missionaries in China : "Chinese dress too often means a Chinese house, pure and simple, and native furniture, native utensils, native food. These, when necessity requires, may be cheerfully endured for a time, but to be vol-

untarily chosen as a permanent order of things implies either a very imperative call of duty or a great lack of prudence. The duty may and very often does exist, and then the course adopted cannot be too highly commended. But economics have a place in missionary life as well as elsewhere, and there is certainly a very terrible waste of vital energy in this mode of life. Men may endure it, as soldiers endure the hardships of the camp or the march, but it is cruelly hard for the ladies. One has but to look at many of the ladies at the Conference to see that they were mere shadows of their former selves, their heroic spirits not being proof against the physical and mental trials of such a life. The statistics of the great society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one half of those who enter China under its auspices return within two years, either to their homeland on earth or to the home above, and that the average term of service for the whole body is only three and a half years. The policy which leads to this alarming sacrifice must be backed by the strongest arguments of necessity before it can be fully justified."

The Habitations of Cruelty.

Bishop Crowther, speaking of the Niger region, says : "About four days before our arrival at Ohambele, an old rich woman died and was buried. The proceedings of the burial were stated as follows : When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on the mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would

attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people, who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed, volleys of trade cannons were fired for days in honor of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounders each."

From Bolobo, Congo Free State, an English Baptist missionary writes: "Our neighbor's wife died; a man and woman were killed, so that she might not go alone into the spirit world. Her spouse was then wound up in cloth, and wrapped round and round with piece after piece until it made a big barrel shaped bundle two yards long and one in diameter. Hearing that two more victims were to be sacrificed on the day of the funeral, I determined at least to put in a protest, and, together with Miss Silvey, arrived on the scene just as the executioner was carrying the young woman to the grave, at the mouth of which the young man who was to be her companion in misery was bound and ready for the last act—that of being placed in the grave in a sitting position and buried alive, with the corpse supported on their knees. It was, indeed, a sad sight to see a couple of well-built young people, with fine, intelligent faces, weeping bitterly at the prospect of a cruel death and making their mute appeals for help."

The *Christian Intelligencer* of New York has started a symposium on

foreign missions, addressing requests to ministers in different parts of the Church to write briefly on some aspect of foreign missions and the Church's responsibility. The first series in the symposium appeared on December 10th, discussing the supreme motive of missions—the prayer, "Thy Kingdom Come"—the Missionary—the Missionary obligations—the need of consecration—the debt to missions, and the necessity for a full presentation of the facts. The idea is a good one, and might be well imitated in other quarters. We must not only strike while the iron is hot, but make it hot by striking.

It is no small gratification to the editor to have received from France a copy of "*La Crise des Missions*," which is a translation into the French language of the "*Crisis of Missions*." The editor supposes himself to be descended from the Huguenots, his original name having been Pierre, the French for Peter; after the expulsion of the Huguenots and their arrival in England, it became very natural that the next generation should be known as Pierre-son, or Pierson, Peterson being another form of the same name. Having his little book translated into the French language at this crisis of foreign missions, he feels as though he were like a son, bringing to his old mother a tribute of filial love.

An aged clergyman met a man who was declaiming against foreign missions. "Why," asked the objector, "doesn't the Church look after the heathen at home?" "Oh, we do," said the clergyman, quietly, *handing the man himself a tract.*

One of the singular revenges of history is noted in the fact that the first stone of the monument erected to the memory of the missionary John Williams, who was cruelly killed in the South Sea Islands, was laid by the son of the man who slew him.

IV.—THE MONTHLY CONCERT OF MISSIONS.

[EDITORIAL.]

The Land of the Aztecs.

—Between the southern limits of California, New Mexico, Arizona and Texas, on the one side, and the continent of South America on the other, there stretches an irregular triangle of land which, from a breadth of eighteen hundred miles, gradually tapers downward to a narrow isthmus less than fifty miles from sea to sea.

The upper and much the larger part of this triangular country is Mexico, which dips down into the great waters of the Gulf like the arched head and neck of a camel. Below it lies Central America, in shape somewhat like a half square, bisected at its diagonal and resting its base line on the Pacific.

This country of Mexico is, from every point of view, one of the most interesting in the world. In physical features it is very remarkable, having the capacities and possibilities of an occidental, tropical paradise. The Tropic of Cancer divides Mexico into two nearly equal parts, one of which lies on the Temperate, the other on the Torrid Zone. On the western coast is the long, narrow gulf of California, seven hundred miles in length, famous for its pearls, and once known as the Vermilion Sea, from its reddish hue; on the eastern side the Gulf Stream has its mysterious fountain.

The configuration of the country is peculiar. A vast plateau, with a series of table-lands varying in elevation from six thousand to eight thousand feet, dotted with volcanic cones, forms the great bulk of the interior; and this plateau abruptly descends toward the Pacific, while it gently slopes to the broad lowlands which border the Gulf. Such a country must present all varieties of climate. A few hours' journey enables the traveller to pass from torrid heats to the frigid realms of ice and snow. There are three distinct and well-defined climatic zones, with corresponding varieties of flora and fauna. Within a range of five hundred miles

in either direction may be found all the features of a continent.

Historically, this country is equally interesting. Here is the colossal museum of American antiquities. Cortes' conquest of Mexico dates back nearly four centuries; yet this era is comparatively modern. Far back beyond the Spanish invasion, into the dim distance of prehistoric times, stretches Mexican civilization, the monuments of whose unique, antique grandeur even now are among the wonders of the world. For example, there is the Teocalli of Choluba, its four stories coinciding with the cardinal points of the compass, its base more than fourteen hundred feet square, its summit rising to a height of one hundred and sixty-four feet. Though undoubtedly built as a temple or grand altar, it was also, like the Pyramid of Cheops, a sepulchre; and a square sepulchral chamber has been found within, having no egress, and supported by cypress wood. In it were idols of basalt, curious vases and two skeletons. At Mitla, in Oaxaca, have been discovered very unique ruins, palaces with quaint, arabesque ornaments; a vast hall, whose ceiling is borne up by six porphyry columns, the like of which are not elsewhere to be found in this hemisphere, and which bear the marks of the primitive days of art.

Politically, the country of Mexico wields a peculiar fascination over the student of political history. In a double sense this is a land of earthquakes and volcanoes. Frequent and violent social upheavals characterize its annals. From the conquest, about 1522, until now, it has enjoyed little respite from these political eruptions and revolutions. After exactly three centuries of Spanish domination, in 1822, it became for a short time an independent State under an emperor; in 1824 it was constituted a Federal Republic, but afterward came under military dictatorship. In 1862,

by French intervention, it became subject to the sovereignty of an Austrian prince, and then again became a Republic. There is no social stability; quiet is but the interval between eruptions and explosions.

The population is of a mixed heterogeneous character, composed of everything, but compacted into nothing; and this is one secret of social disquiet. The whites of Spanish descent, called creoles, constitute at once an oligarchy and a landed aristocracy. There is a much larger body of mixed Spanish and Indian blood who count themselves among the whites, but are not of pure lineage. Indians form the bulk of the population, and their abject poverty reduces them to practical slavery. With this mixed mass are further mingled a few negroes, and everywhere may be found the mestizos, with their varieties, the zambos, mulattoes, terzerons, and quadroons. Add to all these the numerous foreigners, especially French and German, and you have the body politic, which throughout, like the feet of Nebuchadnezzar's image, is of elements that refuse to assimilate and combine, outwardly mixed but not mingled.

The Mexican religion is well symbolized by the Teocalli, to which we have already referred. The elevated summit-platform once sacred to the Aztec deities now bears aloft a chapel to the Virgin. Another race has succeeded it and supplanted the Aztec; so another religion, with its new deities, saints, and sacrifices has reared its very shrine on the temple platform of a more ancient superstition. Yet down beneath the corrupt Romanism of Mexico, we find the old relics of an abandoned faith.

That ancient Aztec religion was a strange mixture of countless deities and deified passions and cannibal cruelties. That huge round block of red porphyry in the museum of the City of Mexico, once the capstone of the great pyramidal temple, was once the bloodiest stone of sacrifice known on earth. Its side bears graven records of horrible cruelties, and it is said that every year

twenty thousand victims were slaughtered upon it. The papal religion has been forced upon the people, but it has scarcely lifted them above the level of these old rites and superstitions. To keep them down and keep them under, it was necessary to leave them in that ignorance which is the mother of superstition and to cater to their vices. Hence to-day seven eighths of the population cannot read or write. Marriage has sunk into concubinage. The Bible is almost an unknown book, and the name of Jesus is inseparable from that of Jesuit. With a drunken and dissolute priesthood for teachers and exemplars, with the very churches and convents identified with extortion and licentiousness, the drift of society has been toward atheism on the one hand and the indifference of religious apathy on the other; while the more abject poor and oppressed lower-classes, pulverized beneath the millstone of social tyranny and slavery, are only waiting for opportunity to feed their resentment. The only power that can remould such a population is the pure Gospel of Christ. Notwithstanding the sway of a nominal Christianity, Mexico is as much a field for Protestant missions as China or Africa.

This population of over ten millions, with a score of cities having each over 20,000 inhabitants, lies on our borders, our next-door neighbor. Contact there must be, and it must be more close and frequent, as modern enterprise is so rapidly annihilating space and time, and pushing railways and telegraphs through the heart of the land of the Aztecs. Lacking a river system and good harbors, Mexican commerce naturally floats to our ports. Awaking to the superiority of our civilization, Mexican society begins to court closer fellowship with our institutions. Now is the turn of tide in the affairs of this neighboring nation. Whether avarice and ambition shall conquer Mexico in the interests of trade and traffic, or the spirit of the Gospel shall impel laborers to till these opening fields for Christ, is the pivotal issue of the hour.

Forty-four years ago, in 1847, in connection with an unjustifiable war, the United States troops invaded Mexico, but they bore in their knapsacks that blessed book of God, which thus by the strange fate of war found its way into the Aztec land. The furrows ploughed by cannon were strange furrows in which to sow the seed of the Kingdom. Yet so it was. Then seven years later, Miss Melinda Rankin, in Brownsville, Texas, just across the border, a few miles from Matamoras, set up her seminary. The revolution of 1857-8 opening Mexico to Protestant missions, Mr. Thompson, agent of the Bible Society, crossed the Rio Grande to Matamoras in 1860; and that heroic woman, Miss Rankin, followed in 1864, and in 1865 personally raised in our country the \$15,000 to push on her pioneer work, herself training and sending out native colporteurs. In 1866 she began work at Monterey, and six years later the Presbyterian General Assembly formally took up Mexico as a mission field. In September of that year a pioneer band of seven, Rev. Messrs. Pitkin, Phillips, Thompson, with their wives, and Miss Ellen P. Allen, took ship from New York and went straight to the Mexican capital. There they found a large body of people prepared for organization into Protestant communities, and in January, 1873, Rev. M. N. Hutchinson and wife took charge of the work. During the same year Zacatecas became to the northern what Mexico city was to the southern States, the evangelical and evangelizing centre, and from these points evangelism radiated.

The methods of work were simple and effective. Protestant worship, with Scriptural ordinances and sacraments, Christian schools, Bible teaching, evangelical hymnology and the education of a native ministry were the seven-fold secrets of success. Of course these devoted men and women had to breast opposition and sometimes dare and bear persecution. In the outbreak in Acapulco in 1875, several persons lost their lives, and the work for a while stood

still in the State of Guerrero, until Matilde Rodriguez went with her Bibles and tracts and anointed tongue to the homes of the people. Eight years ago, Rev. J. Milton Greene went with Rev. Procopio Diaz, and found a welcome again in Guerrero. Within seven weeks they held thirty-two services, established six churches and thirteen congregations, and baptized two hundred and eighty converts.

There were similar signs, elsewhere in Mexico, of a breaking down of the barriers of ages. When Mr. Forcada entered Zilacuaro twenty-four years ago, he found that for six years Bibles and tracts had been making ready the paths of the Lord. A Mexican had opened a bookstore and taken with him four hundred Bibles and a large lot of tracts, and had sold or given away the entire stock. The circulation of the blessed word of God had proved a similar John the Baptist in Tabasco, preparing the way of the Lord.

The true policy of missions in Mexico is to raise up an efficient native ministry to whose charge the churches may be entrusted. In the theological seminary at San Luis Potosi, this training work is carried on. The girls' boarding-school, in charge of Miss Snow for five years, passed into the hands of Miss Bartlett, when Miss Snow became Mrs. Hamilton. Twenty-five pupils were here gathered.

The fact that even figures sometimes lie is illustrated in the reports of the statistics of the Mexican field. The reduction in the number of converts and church-members reported by the Presbyterians, for example, led some to depreciate the work and even to affirm that it was going backward. But at first all baptized persons were classed with communicants, and so reported; but according to Presbyterian usage elsewhere, the lists of baptized children have been separated from those of communing members, and the latter only reported. The fact is that, instead of a large loss, there has been a total gain of ten per cent over and above all reduc-

tions and losses by death, and the work is growing both in interest and promise.

It is very difficult to give any fairly accurate photograph of the present condition of missions in Mexico. Before what is written can be put in type, the whole condition may have undergone such change as to demand a revision if not reconstruction of the report. At the time of the Jubilee Report of the Presbyterian Board of Foreign Missions, they had a total force of eighty-nine laborers, of whom fifty-six were native preachers, teachers or helpers, twenty-one licentiates, and four women. There were ninety churches, with 4314 communicants, and a gain of one sixth during the year. Over six hundred pupils were gathered in schools. This represents but one denomination.

Some reference ought to be added as to Benito Juarez, the Mexican President, and the descendant of the Toltec race. Educated by a wealthy family, he became distinguished in the law, and afterward, as a politician of most liberal ideas, went from the position of justice of the peace to presiding judge. In 1846, at the age of 39, he was made deputy to the Constitutional Congress in Mexico City. He was prominent in the administration of the famous *manos muertas*, whereby the clergy had to furnish a loan to pay war expenses in the conflict with the United States. Then for four years he was Governor of Oajaca. During the period of peace he opened roads, built up schools, reformed finances, and left the public treasury enriched when he retired from the government. After being banished under Santa Anna, in 1853, he spent time in Havana and New Orleans, and in 1855 joined Alvarez, whom he accompanied to Cuernavaca, where he represented his native State in the choice of a temporary President for the Republic. Alvarez being selected, Juarez was made Minister of Justice. To him was due the *Ley Juarez*, the law abolishing the privileges of the clergy and the army. General Comonfort, who became Alvarez's substitute in December, 1855,

made Juarez Governor of Oajaca. Revolution having broken out there, his position was very difficult, but he not only reduced chaos to order, but sent out armed forces to effect pacification elsewhere in the Republic. In 1857 he was made Constitutional Governor of Oajaca; then in November, 1857, President Comonfort made him Secretary of State, and afterward he became President of the Supreme Court of Justice. In January, 1858, he became *ex-officio* Constitutional President of Mexico, by the withdrawal of Comonfort. To him Mexico owes a great debt. He secured recognition from the United States. In 1860 he drove Miramon, his rival, from Mexico; then, entering the capital in 1861, he was formally elected President for four years, and executed with great severity the decrees against the clergy, by the confiscation of church estates. He was governor when France invaded the country and put Maximilian into power. In 1865 this ill-fated prince issued his fatal decree declaring the republic extinct, and sentencing to death all Juarists taken in arms. Though the term of Juarez had expired, the bold Toltec issued a proclamation that he should hold office until the driving out of invaders should make possible a new election. The United States now interposed, our own Civil War being at an end, and in 1866 Napoleon withdrew his troops, and Maximilian was shot in 1867. Juarez probably would have been unable to prevent his sad end, as it was judged by court-martial a just reprisal for his guerilla mode of warfare on Mexico.

After a ten years' struggle, in which Juarez had held up the standard of the republic against treason at home and armed intervention from abroad, he was again elected President, and died still in office, June 18th, 1872. He was an honest reformer and a man of statesmanlike ability. He is believed to have done more than any other man of his generation to deliver Mexico from the despotism of a corrupt papal church and open the way for the Protestant religion and republican freedom.

V.—GENERAL MISSIONARY INTELLIGENCE.

The Scandinavian Mission in Liverpool, by Rev. James Johnston, Bolton, England.

No lack of encouragement is supplied by the publication of the nineteenth annual report of the Scandinavian Mission in Liverpool, to sailors, emigrants, and others who chiefly hail from Northwestern Europe. Last year marked the fifth anniversary of the opening of Gustaf Adolf's Church in the famous English shipping port. The organization has the cordial aid of several prominent Liverpool citizens. Its committee further includes the Swedish and Norwegian, Danish and Russian Consuls, and the most influential members of the resident Scandinavians. As in previous years, the work has been continued among the mariners and American-bound emigrants without interruption. The services of the year 1889 number 331—averaging from six to nine services weekly—and the attendance in the aggregate to 31,000. Day by day the pastors and laymen have visited the ships, boarding-houses, Sailors' Home, emigrant houses, and hospitals, inviting the wayfarers to the services, comforting the sick, and distributing religious books and tracts. During the year the British and Foreign Bible Society presented the society with 2500 Gospels. The spacious reading-room in the basement of the church, which is provided with admirable supplies of newspapers and religious literature, has become an appreciated quarter for rest, conversation, and general knowledge. When it is reported that 549 Scandinavian vessels dropped anchor last year in the Mersey no greater proof of the need of the mission is required. For the maintenance of this remarkably successful undertaking the Hon. Treasurer, Mr. C. Brodersen, 10 South Castle Street, Liverpool, will gratefully acknowledge the donations of friends whether in Europe or America. Pastor O. Heden has been assisted in his ministrations by Pastor J. A. Axelson and Mr. A. Andersen Hetland. Occasionally help has been volunteered by Pastor

Kjaldstrom, of Hull, and Pastor Snellman, of London, who have conducted services in the Finnish tongue. This brief record of what is being accomplished yearly for thousands in the great port of Liverpool, who would otherwise be spiritually destitute, constitutes the most eloquent appeal for assistance.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—The China Inland Mission sent out no less than 59 missionaries in 1890, of whom 32 were unmarried women. The number sent the year before was 55. These toilers represent various societies, such as the Swedish, the Norwegian, the German Alliance, and the Bible Christian missions.

—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.

—It is stated that not one in 10,000 of the Chinese have yet heard of the Saviour of mankind. The province of Shen-si, which possesses 88 walled cities, has 86 without a missionary. Another province has 56 such cities, and 54 utterly unreachd by the true Light. Nine other provinces of the empire are equally destitute.

—The Free Church of Scotland had last year 181 branch stations; 51 ordained European missionaries; 14 ordained natives; 10 licentiates; 8 medical missionaries; 3 native physicians; 23 male and 35 female teachers; 15 lay evangelists and masters of industrial departments; 625 native helpers; 42 native churches; 6620 communicants; 26,826 pupils in schools of all grades.

—The Y. M. C. A. is spreading all over the world. There are now formed upward of 4000 associations, and of

these 1000 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.

—Statistics of the Lutheran Church, gathered by the Rev. J. N. Lenker, of Leadville, Col., show in Europe a total of 22,980 ministers, 29,644 churches, and 43,133,696 baptized members; in North America, 4710 ministers, 7964 churches, and 6,511,500 baptized members. Including the statistics of Oceanica, South America, Africa, and Asia with those already given, he makes the grand total in the world of 28,406 ministers, 38,381 churches, and 50,061,280 baptized members.

—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 a ministry of 11,500; besides a host of smaller denominations, and a band of Sabbath-schools scholars numbering over nine millions. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4867 ministers, and 8494 churches.

—Statistics of the entire membership of the Methodist Episcopal Church, South, are given as follows: Georgia, 132,606; Texas, 126,884; Tennessee, 114,351; North Carolina, 111,630; Virginia, 108,341; Alabama, 88,702; Missouri, 82,933; Kentucky, 80,685; Mississippi, 72,203; Arkansas, 69,378; South Carolina, 67,094; West Virginia, 24,779; Louisiana, 23,269; Florida, 23,044; Maryland, 10,866; Indian Territory, 8130; California, 7491; Illinois, 6361; Kansas, 2803; Oregon, 1569; Colorado, 1138; Indiana, 1104; District of Columbia, 772; New Mexico, 542; Montana, 456; Washington, 342; Nebraska, 300; Arizona, 225; Idaho, 80.

To which add Brazil Mission, 365; Central Mexican Mission, 1650; China Mission, 348; Mexican Border Mission, 1838; bishops, 8; travelling preachers, 4862; grand total, 1,177,150.

—Though the Salvation Army has Great Britain as its principal work-field, and finds its chief task in ministering to the poor and degraded of the great cities, aggressive operations are also pushed continually and with vigor in heathen lands. Thus a few weeks since a detachment of fifty young men and women sailed for India to reinforce the members of the order already there. These new recruits volunteered for this particular service largely as an affectionate tribute to the memory of the late Mrs. Booth. As showing the financial strength of the Army, it is credited with owning property in various countries to the amount of \$3,250,000.

—The Methodist Episcopal Church, North, with its 2,236,000 members, contributed last year for home, foreign, and freedmen's missions, \$1,799,000. But though this sum is large it yet represents an average of but eighty cents per member, while the Congregationalists, with a membership of only 492,000, gave to similar objects \$1,877,000, or at the rate of \$3.81. In all its foreign work this great and active church reports a gratifying growth. The largest gains were made in North India, where in a single district last year 2677 were baptized of whom 1020 were adults. The total increase in all the fields was 5553, or nine per cent. The Methodist Episcopal Epworth League, though but two years old, has 300,000 members.

—Madagascar, with its 230,000 square miles and population of 3,500,000, is one of the wonder-lands for missionary success. The Church Missionary Society has 12 representatives at work upon the island, and has gathered 10,000 adherents, and the Society of Friends, with a force of 15, has gained 32,000. But the London Missionary Society, first in the field, and called to bear the heat and burden of the day,

can easily reckon up by far the largest results. To her 30 English toilers are joined as auxiliaries 827 native ordained ministers and 3459 other native helpers. In the churches are found 40,000 members, while 160,000 adherents listen to the Gospel. The local contributions amounted last year to \$18,340.

Arabian Mission.—Treasurer, Prof. J. G. Lansing, New Brunswick, N. J.

Report for the year closing October 1st, 1890.

This Society was formed in August of 1889, and the field chosen for its first operations is likely to be Southern Arabia and the Aden region. Two missionaries are already there or on their way thither, and making preparation for their work by studying the language. Its receipts for the first year were \$4738.47 with a bequest of \$5000 in addition, and the expenditures were \$3144.64.

Evangelical Association.—Secretary, Rev. S. Heininger, Cleveland, O.

Report for the year closing Sept., 1890.

This society has a mission conference in Germany and another in Switzerland, but its work for the heathen is wholly confined to Japan, where 5 missionaries, with 10 native itinerant preachers and 3 local preachers, sustain 31 appointments. A theological seminary gives training to 13 students. The number of church-members is 378, of whom 115 were received last year. In 1888-89 the receipts for the Japan missions were \$9513.03.

Methodist Church (Canada).—Secretary, Rev. Alexander Sutherland, D.D., Toronto.

Report for the year closing June 1st, 1890.

This church has a membership of 233,868, and has increased by 36,399 in four years. It sustains missions among the French, Indians, and Chinese in Canada, Manitoba, and British Columbia. Its foreign work is confined to Japan. In all fields the missionaries number 67, with 44 native assistants and 46 teachers. The church-members

are 6271, and the expenditures for the year were \$94,742.42. The Japan Mission was opened in 1873, and has 1686 church-members, an increase for the year of 211, and the cost was \$27,503.50.

Christian Church (Disciple).—Secretary, Rev. A. McLean, Cincinnati, O.

Report for the year closing October 18th, 1890.

This church has a membership of over seven hundred thousand, and sustains missions in India, China, Japan, and Turkey, in addition to work in England and Denmark. It has in heathen lands 32 stations and 33 missionaries from America (of whom 16 are women) and 25 native helpers, a total of 58. The church-members number 1418, a gain for the year of 158, a net gain of 135. In day-schools 817 pupils are found, and 2063 in Sunday-schools. The receipts were \$67,750.49, a gain of \$5820.34, but \$12,000 came from a single bequest. An earnest call is issued for \$100,000 in 1891.

Reformed Church in the United States.—Secretary, Rev. Allen R. Bartholomew, Harrisburg, Pa.

Report for the year closing May 6th, 1890.

Until 1865 this church contributed through the American Board in all about twenty eight thousand dollars, and had its representatives in Asia Minor and among the American Indians. In 1878 a mission was opened in Japan, to which 7 missionaries have since been sent. The number of native preachers is 17. The churches are 12, with a membership of 1656, and the contributions for nine months of 1889-90 were \$2835.15. The number of converts was 218. A girls' school is sustained, and a theological school with 26 students. The cost of the mission for three years is \$59,209.64.

North Africa Mission.—Secretary, Edward H. Glenn, 21 Linton Road, Barking.

The figures are from the *Monthly Record*, December, 1890.

This society was organized in 1881, is

undenominational, and has its work among the Mohammedans, Jews, and Europeans in Morocco, Algeria, Tunis, Tripoli, and Northern Arabia, with a population of 14,000,000. It has 53 missionaries in the field, of whom 31 are located in Morocco and Algeria, 2 are physicians, 36 are women and 28 are unmarried. In November 7 were sent out, and 4 others have been accepted.

Canadian Church (Episcopal).—Secretary, Rev. Charles H. Mockbridge, D.D., Toronto.

Report for the year closing July 31st, 1890.

Hitherto this church had contributed through the Church of England, but last year sent out its first missionary, and to Japan. The total expenditures were \$14,785, of which these are the principal items :

S. P. G.....	\$1,880.59
C. M. S.....	1,410.44
S. P. C. K.....	470.15
Colonial and Con. Church Society.....	470.15
Proportion of General Expenses.....	245.00

Appropriated Contributions.

S. P. G.....	\$3,301.73
C. M. S.....	275.71
Bishop of Madras	305.00
Zenana Missions.....	1,289.53
Parochial Missions to Jews.....	1,424.06
London Society, Jews.....	2,321.81
Rev. J. Cooper Robinson, Japan Fund.	1,227.06

American Missionary Association.

—The main work of this society is in the Southern States among the freedmen and the "Mountain whites," with large emphasis given to education, but missions are also sustained among the Indians and the Chinese in this country.

The Treasurer's Report (October 1st, 1889–September 30th, 1890) gives a gratifying exhibit, showing a credit balance of \$2,089.24, an increase of receipts over last year of \$31,820.09, a total of \$408,038.97, and if the income be added from the Daniel Hand Fund, \$34,086.76, the aggregate amounts to \$442,725.73, the largest ever received by the Association.

RECEIPTS.

From churches, Sabbath schools, missionary societies and individuals.....	\$186,470.61
Estates and legacies.....	137,739.18

Income, sundry funds.....	\$10,172.35
Tuition and public funds.....	40,066.75
U. S. Gov't, on account of tuition and subsistence for Indians.....	24,700.08
Slater Fund, paid to Institutions...	8,900.00

Total.....	\$408,038.97
Balance in hand September 30th, 1889.....	4,471.67
Total.....	\$412,510.64

DANIEL HAND FUND, INCOME ACCOUNT.

Income collected 1889-90.....	\$34,686.76
Balance in hand September 30th, 1889.....	16,688.50

Total.....	\$51,375.32
Amount expended in the South.....	\$47,482.27
Balance in hand and appropriated...	3,893.05
Total.....	\$51,375.32

RECEIPTS FOR THE WORK OF THE YEAR.

For current work	\$408,038.97
Income from Daniel Hand Fund....	34,686.76
Total.....	\$442,725.73

American Board.—Secretaries, No. 1

Somerset Street, Boston, Mass.

Report for the year closing August 31st, 1890.

No. of missions.....	22
Stations and out-stations	1,068
Ordained missionaries.....	183
Lay ".....	17
Women " (wives, 181)....	333
Whole No. from America.....	533
Native pastors.....	174
Total native helpers.....	2,417
Total American and native	2,950
No. of churches.....	387
No. of church-members.....	36,256
Added during the year.....	4,554
No. of adherents.....	127,000
No. of church-members from the beginning.....	115,000
Average congregations.....	62,200
Under theological training.....	247
In 66 colleges and high schools.....	4,600
In 56 girls' boarding schools	3,180
In 889 common schools.....	33,114
Whole number under instruction....	47,329
Native contributions.....	\$117,494
Total receipts.....	\$763,494.07

Protestant Episcopal. — Secretary,
Rev. William S. Langford, D.D., 22
Bible House, New York.

Report for the year closing December 31st, 1890.

According to the *Living Church Almanac* for 1891, this church has 4163 clergy, 299 candidates for orders, 2330 parishes and missions, and 508,292 communicants. The number of baptisms last year was 61,665, of which nearly 47,000 were of infants. The contributions for the year are \$12,754,767.

In addition to work carried on in France, Germany, Italy, Switzerland, Greece, and Hayti, missions are sustained among the Indians and freedmen, and in West Africa, China, and Japan. These are the figures for the three fields last named :

Bishops.....	4
Presbyters (of whom native, 14).....	32
Deacons (native).....	18
Candidates for holy orders.....	22
Catechists, readers, etc. (native).....	97
Stations.....	196
Baptisms.....	585
Adult baptisms.....	331
Confirmations.....	265
Communicants.....	2,242
Increase.....	305
Scholars in day schools.....	2,434
Scholars in Sunday-schools.....	3,247
Native contributions.....	\$5,527.79

The appropriations for work among the American Indians and freedmen is \$85,007.50, and for foreign missions \$162,504, or a total of \$247,511.50.

British Contributions to Foreign Missions.—Canon Scott Robertson has prepared with great care the following summary of the gifts of British Christians to foreign missions in 1889. Though somewhat smaller than in 1888, it is yet larger than for any previous year. Of the grand total, £1,301,306, he estimates that £670,000 came from members of the Church of England. The channels of contributions were :

Church of England Societies.....	£523,226
Joint Societies of Churchmen and Nonconformists.....	217,963
English and Welsh Nonconformist Societies.....	364,652
Scotch and Irish Presbyterian Societies.....	185,646
Roman Catholic Societies.....	9,819

Total contributions..... £1,301,306

The share of English and Welsh

Nonconformists in this total is thus stated :

Wesleyan Missionary Society.....	£124,883
London Missionary Society.....	93,830
Baptist Missionary Society.....	63,470
English Presbyterian Foreign Missions.....	14,492
"Friends" Foreign Mission Association.....	13,156
Wesleyan Ladies' Auxiliary for Female Education.....	7,661
United Methodist Free Churches' Foreign Missions.....	6,283
Welsh Calvinistic Methodists Foreign Missionary Society.....	7,195
Eight smaller societies and value of needlework.....	33,682

Total..... £364,652

Scottish and Irish Presbyterian societies contributed £185,646, and Roman Catholic societies £9819. The amount for 1888 was £1,334,491, and for 1887 was £1,228,759.

United Presbyterian Church, Scotland.—These figures set forth the growth witnessed by this society in thirty years, and in six important and decisive particulars. As will be noticed, the development of both causative forces and of results has been steady, and the two have kept pace in a remarkable manner. The first column includes ordained native pastors, Zenana missionaries and European teachers, but excludes all native evangelists and teachers.

	Missionaries.	Native Pastors.	Native Congregations.	Church-members.	Contributed by Home Church.	Native Contributions.
1859....	30	1	35	4,552	£16,900	£2,090
1869....	63	7	48	5,740	29,100	3,020
1879....	81	12	63	9,187	32,300	6,500
1889....	117	23	96	14,899	40,500	10,470

Missionary Failure.—The cry about the failure of the modern mission suggests a close study of the following statistical table, compiled to show the growth at intervals of five years during the past thirty years, or from the beginning of missionary work in the Methodist mission of North India. The number of communicants given is, with the exception of 217 Europeans and Eurasians, native membership.

	1858.	1863.	1868.	1873.	1878.	1883.	1888.
Native preachers.....	2	12	30	44	73	116	168
Communicants.....	5	209	665	1,567	2,526	4,400	7,944
Number of Sunday-schools.....	.....	9	31	104	184	430	703
" " school scholars.....	.....	397	880	4,540	6,907	17,366	26,585
" " day schools.....	2	28	50	190	195	397	545
" " scholars.....	41	1,259	3,906	6,836	7,097	12,109	16,412
" " Christian boys in school.....	4	130	257	206	442	1,243	2,027
" " girls in school.....	.....	136	168	350	715	971	1,327
Baptisms during past year.....	.....	115	289	570	789	1,169	1,959
Christian community.....	11	.....	.....	.....	.....	.....	11,000
" " men teachers and evangelists.....	.....	.....	.....	.....	.....	.....	320
" " women teachers and Bible readers.....	.....	.....	.....	.....	.....	.....	300

The number of children in schools includes only 260 pupils other than pure natives. Twenty missionaries reside in more than 600 towns and villages, where they support their own direct work in 225 centres where native Christians live. Christian converts reside in more than 600 towns and villages, where they support their own work.

AMERICAN MISSION IN EGYPT.

A COMPARISON SHOWING THE MISSION'S GROWTH AND STATUS, DEC. 31, 1889. 1854-1889.

PERIODS: FIRST, 5; OTHERS, 10 YEARS.	1859.	1869.	1879.	1889.
Number stations and churches.....	3	8	43	112
" organized congregations, Christians.....	.....	2	11	29
" pastors (native).....	.....	1	5	12
" licentiates.....	.....	1	6	7
" theological students.....	.....	13	8	*14
" communicants, Dec. 31.....	4	180	985	2,971
" of attendants, Sabbath A.M.....	100	438	2,083	5,654
Amount contributions for church purposes.....	.....	\$566	\$4,726	\$6,495
Number Sabbath schools.....	2	5	39	98
" " school pupils.....	20	118	1,575	4,427
Amount contributions Sabbath-school pupils.....	.....	.....	.....	\$329
Number harem workers.....	.....	.....	.....	33
" " women taught in harems.....	(?)	(?)	100	2,150
" " females hearing word in churches, harems, schools, etc.....	60	400	1,300	4,557
" " female communicants, Dec. 31.....	.....	50	300	1,156
" " women's missionary societies.....	.....	.....	.....	4
" " members women's missionary societies.....	.....	.....	.....	159
Amount contributions women's missionary societies.....	.....	.....	.....	\$273
Number day and training schools.....	4	14	44	100
" " pupils, enrollment†.....	100	633	2,218	6,304
" " boys.....	45	352	1,537	4,386
" " girls.....	55	281	681	1,918
Teachers { Males.....	3	12	61	117
{ Females.....	3	10	29	35
Amount paid by natives for school purposes.....	.....	\$596	\$2,723	\$13,872
Book department: Total volumes sold.....	(?)	6,446	20,720	31,067
Scriptures.....	(?)	2,100	6,350	10,184
Total receipts.....	(?)	\$2,051	\$4,694	\$6,384
Total paid by natives for all purposes.....	(?)	\$3,213	\$12,143	\$27,353
Training college: Pupils.....	.....	51	199	250
Number of graduates.....	.....	.....	31	75
" " in service of Christ.....	.....	.....	20	50
" " teachers trained and working.....	.....	.....	25	68
" " pastors, preachers, etc., trained.....	.....	.....	13	25
" " college pupils in theological class.....	.....	.....	8	111
" " schools—outgrowth.....	.....	.....	23	64
" " pupils in same.....	.....	.....	853	2,981
Total enrollment, college.....	.....	100	600	1,315
Amount fees paid by pupils.....	.....	.....	\$860	\$2,123

* In 1890, theological students, 19.

† Sects, 1889: Protestants, 1,322; Copts, 3,718; Mohammedans, 831; others, 433.

‡ Seventeen in 1890.

Monthly Bulletin.

—We have Bishop Walker's church on wheels, and now the Free-Will Baptists have built a floating church, which was launched recently at St. Louis. It is intended to carry the Gospel along the Mississippi from St. Paul to New Orleans.

—The Presbyterian Church has now in Alaska seven missions and four churches, with seventy to eighty communicants each. Besides the Presbyterian, the Moravian, the Protestant Episcopal, the Methodist Episcopal, the Roman Catholic, and the Anglican churches have missions in Alaska.

—The Church Missionary Society of England proposes to send out one thousand new missionaries during the next five or six years. A much larger proportion than heretofore will be laymen.

—It was recently reported from the Presbyterian Mission at Wei Hien, China, that there were 650 inquirers, and that 150 had been baptized. This is most gratifying news.

—The spirit of intolerance seems to rule unmitigated in Russia. It is stated that the procurator of the Holy Synod has advised the Czar to banish all foreign missionaries, and to suppress foreign worship except in the Baltic provinces, where the Lutheran religion is barely tolerated.

—The working of the marriage laws of India is illustrated in a recent incident. A marriage was arranged between an educated young girl of twelve and a lawyer of twenty-three who was suffering from white leprosy. The girl was kept in ignorance of the disease of her purchasing husband, and learned it only when she met him at the marriage service. She merely looked up with tearful eyes to her father, and then submitted to her lot with a resignation characteristic of the Hindu maiden.

—American enterprise is now sending rum to Japan, as well as to Africa. It is carried over the Union Pacific Railway and forwarded to Yokohama by

steamer. The annual drink bill of Japan is \$86,000,000, an average of \$2.40 for every individual in the Empire. It is encouraging, however, to learn that a total abstinence society has been organized in that country, and that many are uniting with it.

—The missionaries in Africa deem the work of one woman equal to that of twelve men, since the women can go anywhere, even among the fiercest tribes, unmolested. The female missionaries are held in high esteem; their motives are never questioned, and they are listened to with greatest respect.

—From the recent report of the Japanese Minister of Education it appears that education is now offered to all the children in Japan, and that there are nearly three millions of pupils in the public schools of the Empire. There is a remarkable growth of intelligence among the people. The standard of education is advancing, as is shown in the fact that many new studies have been introduced in the Imperial University of Tokyo.

—A congress of French Protestants was recently held in Paris, having in view new consecration and practical study. The meetings were very earnest. The subjects considered were such as the relation of the evangelist to the pastors and churches, difficulties in the way of evangelization in Roman Catholic countries, and the getting of converts into the church, especially where different denominations are represented in the same place. A resolution was adopted asking the French Evangelical Alliance to study means for promoting a confederation of French Protestant churches.

—Another mission is to be established in Alaska by the Reformed Episcopal Church. The government having promised \$1000 for buildings and \$1000 toward expenses, Miss Benson, of Philadelphia, offered to contribute one half of the remaining expenses on condition that the Church would raise the remainder. These propositions have been ac-

cepted, and an appeal has been made for funds.

—The interesting fact is stated that while the number of Christians in Japan is only about one in one thousand, and in no province do Christians even approach to a majority, yet there have been eleven members of the House of Representatives chosen from their number. There are also three professed Christians in the House of Peers. A Christian has been chosen President of the new House of Representatives. A former vice-president of the liberal party is an active Presbyterian elder. After his election he was advised to give up his office in the church, as it might create prejudice against him, but he replied that he regarded his office in a Christian church as more important than his seat in the Diet. It was then suggested that he absent himself from the meetings, but he answered that he regarded attendance at Christian worship as a greater privilege, as well as a higher duty than any other. This shows sturdy Christianity in Japan.

—It is said that Hebrew is rapidly becoming again a living tongue in Palestine. Jews driven by persecution from other countries are gathering in the land of Israel. They do not know each other's language, but all of them understand something of Hebrew, and the consequence is that Hebrew is becoming the medium of communication among them. Two weekly newspapers are now published in Jerusalem in Hebrew. It would seem expedient that missionaries to the Jews in Palestine should be able to speak in the Hebrew language.

—Thibet is one of the few countries where the preaching of the Gospel is prohibited. Very little is known of the people. The population is set down as 6,000,000. They have two forms of religion, one of which is a type of Buddhism. Various attempts have been made to carry the Gospel into the country, but they have all been practically unsuccessful. The Moravians have long waited to enter the field, having sta-

tions on the confines and books prepared in Thibetan to equip the missionary as soon as the wall is broken down. A prayer union has been formed among the Moravians to pray for the opening of Thibet.

—Dr. B. H. Badley, President of Lucknow Christian College, writes to the *Independent* of the North Indian Conference of the Methodist Episcopal Church. Its foundations were laid in the dark days of the mutiny of 1857, by Dr. Butler. In August, 1858, the statistics were: Missionaries, 3; helpers, 7; church members, 1; probationers, 4; orphans, 6; day scholars, 41; native congregations, 35. In 1889 the figures were: Missionaries, 30; Zenana and native, 72; helpers, 389; church-members, 4989; probationers, 4793; orphans, 617; day scholars, 17,241; Sunday-school scholars, 28,400; native congregations, 13,529. The mission has its own publication house, a theological seminary, a college, and a woman's college, and is in all respects splendidly equipped for work.

—In the year 1800 only one twenty-fifth of our population was in towns of more than 8000 inhabitants. Now more than one fourth of our population is massed in cities. This fact is startling. It has its great lesson for the Church. Here is where the work of evangelization must be pressed. While we are sending missionaries to foreign lands, God is sending thousands of foreigners to us, that we may Christianize them right at our own doors. The problem of city evangelization is one of the great problems of Christian missions to-day.

—Dr. Arthur Mitchell, Secretary of the Presbyterian Board of Foreign Missions, was greatly impressed in his recent visit, with the vast unoccupied fields in Central China. He found cities of from 75,000 to 300,000 with not one missionary of any denomination. These fields are open, too. "There is as little excuse," he says, "for leaving a city of 100,000 on the New York Central Railroad without a single preacher of the Go-

pel, as for leaving cities of that size and double that size utterly neglected within twenty-four hours of Shanghai."

—The Rev. J. A. MacDonald, a Wesleyan missionary in Bengal, says that in India idolatrous practices are coming into disrepute. He thinks that the reign of false gods is drawing to a close.

—The Foreign Mission Board of the Reformed Church has sent out an earnest appeal for special contributions to meet the needs of the work. It makes these suggestions: "One cent a day from every member of the Reformed Church in this country, 90,878, would give \$331,707 a year for this blessed service. Five cents a week (a single carfare) saved and given to it would yield \$236,283.

—An ignorant Hindu woman became a Christian. Her husband told Dr. Murray Mitchell that his wife was always singing. Dr. Mitchell asked the man to write down some of the words she sang and bring them to him. He did so, and the following is the translation:

"To my poor house there came a lofty stranger—
Oh, it was Jesus, the darling of heaven.
I ran to bid Him welcome.

"With gods of stone what have I now to do?
I clasp my Saviour's feet;
My whole soul clings to Jesus.

"Since to my breast I clasped those blessed feet,
Rich, rich am I, O Jesus!
And Thou wilt never leave."

—Sometimes converts in heathen countries may teach us older Christians lessons in systematic beneficence. It is said that the Christians in Ceylon have four methods of giving for the support of the Gospel. First, the tithes of their earnings. Second, the offering of trees—the setting apart by each family of a cocoa-nut tree, the produce of which they sacredly devote to benevolent purposes. Third, the offering of labor—devoting a certain amount of time to work in the interest of the church. Fourth, they reserve a handful of rice from every day's meal.

—"If I were black and young," says

Miss Frances E. Willard, "no steamer could revolve its wheels fast enough to convey me to the Dark Continent. I should go where my color was the correct thing, and leave these pale faces to work out their own destiny."

—Along the West Africa coast thirty-five languages, or dialects, have been mastered, and portions of the Scripture and various religious and educational books and tracts have been translated and printed, reaching thus about eight million people.

—This is woman's age. Even in slow-moving China, women are coming to the front. The *Amboy Monthly Church Magazine* contains a prize essay by a young woman on "How Shall Christian Women Lead their Heathen Sisters to Worship God."

—The Moravians, at the close of a century of missionary work, show a remarkable record. The total number of their members at home is but one-third of those in the mission fields. One in every sixty-five of their adult members has gone to labor as a missionary.

—Reginald Radcliffe says that the sooner we understand that the New Testament does not ask nor expect the evangelization of the world to be done by ministers, any more than a general expects the fighting to be done by himself and his officers, but in far greater part by the rank and file, the sooner will the day of missionary advance begin. The apostles did not send to Jerusalem for foreign pastors, but out of the converts in each town found native overseers which they placed over the flock.

—The Young Men's Christian Associations are spreading all over the world. There are now above four thousand associations. Of these there are, in India and Ceylon, 21; in Turkey, 12; in Syria, 6; in Africa, 12; in China, 5; in Persia, 7; in Japan, 200. There will be openings in all parts of the world for young men who are fitted to be secretaries and evangelists in connection with these associations.

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A JESUIT MISSION IN INDIA.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

The Portuguese found their way to India before any other European nation, in 1497. From the beginning they were zealous, after their fashion, in the spread of the Roman Catholic faith, but their zeal, being neutralized by great moral laxity, commercial greed, and political ambition, the "European idolaters," as they were called, made but few and mostly doubtful converts. But it was seen that India presented a splendid field for the propagation of the faith, so Xavier was selected as "the apostle to the Indies." He went with every human advantage. Ignatius Loyola sent him forth with the inspiring words, "Go, my brother. Rejoice that you have not here a narrow Palestine or a province of Asia in prospect, but innumerable kingdoms; an entire world is reserved for your endeavors." The pope conferred on him the authority and dignity of Apostolic Nuncio throughout the East, and commended him to the respect and protection of all princes and governors. The King of Portugal sent him with every demonstration of interest and authority, and aided him all through his splendid but erratic career with whatever royal zeal and power could command.

Xavier landed at Goa in May, 1542. For three years he was ceaselessly active, passing from one part of Southern India to another; then, in 1545, he left for Malacca, and after visiting several other islands returned to India in January, 1548. Here he remained for fifteen months, busily occupied in the affairs of the college he had founded at Goa, visiting some of his former scenes of labor, and arranging for the prosecution of the mission, and then, in April, 1549, he sailed for Japan.

It is difficult to ascertain with any degree of precision the results of his "wild but splendid" career. Roman Catholic biographers and historians, having now Protestant eyes on them, are guarded in their statements, but in the past, when not so liable to criticism, gave almost as much rein to fancy as a Hindu panegyrist writing a Purana. By them Xavier is credited with all manner of gifts, natural, supernatural, and spiritual, and with an extraordinary amount of success, his converts being said to amount to

500,000—"all fervent, and desiring nothing more than to become martyrs for their faith;" while, on the other hand, the Abbé Dubois affirms that Xavier left India in disgust, disheartened at the difficulty of making any real converts.

The latter opinion is the true one. He made many Christians, according to the Jesuit theory, though far fewer than is reported, but the vast majority were Christians only in name. Most were infants, baptized craftily and surreptitiously by the agents of Xavier.* A large number of adults submitted to baptism through fear and greed, and almost all the converts baptized had but a formal and most inadequate acquaintance with the doctrines and requirements of Christianity. That Xavier was himself dissatisfied and discouraged at the inadequate results is proved, first, by the fact that after so brief a span of labor he should have abandoned an enterprise so extensive, so splendid, and to which he had been specially appointed; and, secondly, on his own testimony. In a letter to a missionary in Travancore he writes, in December, 1548: "If you will, in imagination, search through India, you will find that few will reach heaven either of whites or blacks, except those who depart this life under fourteen years of age, with their baptismal innocence still upon them." In the following month he wrote to Loyola: "The natives, on account of the enormity of their wickedness, are as little as possible fitted to embrace the Christian religion. They so abhor it that they have no patience to listen to us. To ask them to become Christians is like asking them to submit to death. Hence, all our labor is at present to guard those who now are Christians. Hence, since there is not the least need of my labors in these parts, and as I have also learned of Japan, I have determined to start for that country as soon as possible."† In these letters Xavier obviously refers to the Roman Catholic missions generally, his own and those which had been conducted for the previous fifty years, at least, with the concurrence and aid of the Portuguese Government.

But the most condemnatory proofs of the want of success on the part of Xavier and all preceding missionaries, and of the genius of Jesuitism to adopt "ways that are dark and tricks that are vain," are seen in the methods adopted by the Jesuit missionaries in Madura, and persistently prose-

* "When these children," says Father de Bourges, "are in danger of death, our practice is to baptize them without asking the permission of their parents, which would certainly be refused. The catechists and the private Christians are well acquainted with the formula of baptism; and they confer it on these dying children, under the pretence of giving them medicines."—*Lettres Edifiantes*, tome xii., p. 107.

† "The Missionary Life of Xavier," p. 156, by the Rev. Henry Venn. Some Roman Catholic authorities state the number of converts, soon after the death of Xavier, at 300,000 in the western portion of India. In the beginning of the eighteenth century the native converts in the Madura district are reckoned by Father Martin to amount to 150,000, and each missionary is said to have baptized at least 1000 each year. But the Abbe Dubois, who labored in India from 1730 to 1815, states the number of Roman Catholic Christians in all India, including half-castes and Portuguese, at 635,000. Now, no one will claim that the Roman Catholic native Christians number more than a million and a quarter; or for the whole Roman Catholic population more than a million and a half. Where, then, are the boasted results of Roman Catholic missions, of which we hear so often, and whose methods we are advised to follow!"

cuted for one hundred and fifty years, which, as an instance of religious imposition, has been declared "to be without a parallel."

The various steps by which this was done were kept secret, as Jesuit methods usually are, but of the fact there is abundant evidence, as the following account will show.

Early in the seventeenth century, about fifty years after the departure of Xavier, Robert de Nobilibus, a nephew of Cardinal Bellarmine and grand-nephew of Pope Marcellus II., and other Jesuit fathers in Madura, perceiving the strong prejudices of the Hindus against Europeans and the Christian religion, devised a plan, as subtle as it was criminal, whereby they hoped to overcome native prejudices by pretending that they were substantially one with the Brahmans themselves, and that Christianity and Brahmanism were essentially one, only that the former, being older and purer than the latter, should be accepted in its place. Studying the native language carefully; attaining a minute acquaintance with the usages and customs of the priesthood; preparing themselves, by a long course of austere training, for the part they were to act, and armed with writings made to resemble certain portions of the Vedas, and declared to be of equal authority, they entered Madura, not as Christian missionaries, but as Brahmans of a superior order, who had come to restore the most ancient form of the native religion. Their success, at first, was not great, but when charged in a large assembly, specially convened, with being an impostor, who sought to deceive the people, in order to introduce a new religion into the country, Malihilus produced his manuscripts, affirmed that the Romaca Brahmans were of much older date than those with whom he was contending, and in the presence of all declared and made oath that he was really descended from the god Brahma. On this, three Brahmans, impressed by his specious evidence and earnestness, advised that they should not persecute a man who declared that he was one of themselves, and gave such evidence of the truth of his assertions. Thus audacity and speciousness gained a certain amount of credence.

To sustain these pretensions spurious documents were produced,* and the fathers adopted names and usages which gave them a close resemblance to Suniassis, men devoted to the most ascetic forms of Hinduism, and greatly revered and feared by the more ignorant and superstitious of the people.

As Father Tachard wrote: "The missionaries have resolved to assume the dress and manner of living of Brahmanical Suniassis. This was a very difficult undertaking, and nothing less than apostolic zeal and love could have enabled them to sustain its hardships and austerities. For, besides

* The most important of these was a work published in Paris in 1778, under the title, "L'Ezour Vadam, ou Ancien Commentaire du Vadam, contenant l'exposition des opinions religieuses et philosophiques des Indiens, Traduit du Sanscritam par un Brami." An elaborate and scholarly analysis of this remarkable production is given in the fourteenth volume of the "Asiatic Researches" by Francis Ellis, Esq. He declares it to be "an instance of religious imposition without a parallel." The author is unknown.

abstinence from everything that has life—that is to say, flesh, fish, and eggs, the Suniassis must bathe every morning in a public tank in all weathers, and do the same before every meal.”* The Father did not think it expedient to add that Suniassis, among others things, must wear an orange-colored dress; rub cow’s dung on their foreheads and breasts; have a tiger’s skin across the shoulders; have a club or staff on which are seven natural knots, and go daily through numerous ceremonies, *and that all these have a close association with heathenism*. Thus armed and equipped did these “Brahmans from the north,” these “Roman Suniassis” (“Lettres Edifiantes,” tome x., pp. 15, 46), go forth to teach idolaters how to worship and serve the true God!

All the missionaries did not resort to these methods. They were adopted by a class, certainly with the assent of some others, for the purpose of winning over, if possible, to the Catholic faith the social and intellectual leaders of the Hindus. It was seen that the Brahmans were excessively hard to win, and that between them and the lower castes and out-castes marked distinctions existed, but that if the former were gained over the conversion of the latter would be comparatively easy, if not inevitable. But this method involved the recognition of caste and of much beside utterly subversive of Christian doctrine, and even truth and honesty. “The catechist of a low caste,” writes Father Maduit, “can never be employed to teach Hindus of a caste more elevated. The Brahmans and the Sudras have great contempt for the Pariahs. . . . We must, therefore, have Pariah catechists and Brahmanical catechists for the Brahmans, which causes us a great deal of difficulty.” And then he illustrates the difficulty thus: A catechist came to beg him to baptize some Pariah catechumens and to confess certain neophytes. But “the fear that the Brahmans and Sudras might come to learn the steps I had taken, and hence look upon me as infamous and unworthy ever after of holding any intercourse with them, hindered me from going.” Subsequently he went, and writes: “I made these poor people go to a retired place about three leagues from hence, where I myself joined them in the night, and with the most careful precautions, and there I baptized them” †. Not only had the Pariahs separate catechists, but separate churches; nor would a Christian Suniassi enter one of their dwellings to administer the last rites of the Church, though he would do this if the dying were removed out of their own dwelling—contaminated by low caste or no caste—into the open air, or a proper caste church. The results of such a policy were such as might have been anticipated. As the Roman Brahmans had their poitas, cow

* See “Lettres Edifiantes et Curieuses,” tome x., p. 324. Paris, 1780.

Also “Systema Brahmanicum Fra Paolicio Bartolomeo,” pp. 47, 56, 57. Romæ, 1791.

The leading features of Nobilibus’s or Nobilis’s course are stated by the Jesuit Jouvincoy in his history of the order, and in vindication of the policy pursued when it was subsequently called in question, the Secretary to the Congregation de Propaganda Fide wrote in 1676 to Pope Innocent that Nobilis, although he called himself a Brahman, was not guilty of falsehood!

† “Lettres Edifiantes,” tome x., pp. 243-45.

dung ashes, and strict ritual, their converts, really few in number, ill-instructed and beguiled into Christianity, rather than intellectually accepting it on conviction, retained with but slight modification the superstitious manners, customs, and beliefs of Hinduism, a residuum or virus of heathenism which has kept the Roman Catholic community of Southern India ignorant, poor, weak, uninfluential, up to the present time.

The boasted unity of the Church of Rome has always been more of an assumption than a reality, and these proceedings were too scandalous, especially in the eyes of the Dominicans and Capuchins, to be allowed unchallenged. An appeal was made to Rome, and Pope Paul V. appointed the Archbishop of Goa to investigate the charges. His report confirmed the charges, and condemned the policy of Nobilis and his party: To this the Jesuits replied with their usual speciousness that the rites and practices now challenged and condemned were merely civil observances, having in them nothing of a religious nature ; that they were neither opposed to the faith nor morality, but were absolutely essential to the spread of Christianity in India, and nothing more than prudent and innocent concessions to native distrust, superstition, and ignorance ! On these conflicting reports a Papal declaration was issued, in 1623, condemning some of the practices, and counselling great care on all points in dispute, and to avoid scandal and exposure, it was sent privately to the Jesuits only. The worthy fathers received it in silence and went on doing as before, so that it was not until fifty-seven years afterward that the Capuchins so much as knew of the existence of such a document !

The Jesuits about this time were at the zenith of their power, and so for a long time were able to defy their enemies. And so, like other mortals, they abused their power and acted with more audacity and less caution, so that public attention was again called to their proceedings. So numerous and flagrant were their alleged compromises with Hindu rites and practices, that Pope Clement XI. was moved, in 1702, to send out C. T. Maillard de Tournon, a man of high rank and great repute, as Legate, with power to investigate the charges and report. The decree he issued condemned, among other things, the marriage of children six or seven years of age ; the hanging of the talz about their necks—the usual Hindu symbol used in such cases ; the abolition of certain nuptial ceremonies—“ for they overflow with the pollutions of heathenism ;” the disuse of the twig of a certain tree which was emblematic of the Hindu Triad—Brahma, Vishnu, and Siva ; of the circlets used for averting misfortune ; the use of seven vessels filled with growing rice, emblematic of the seven planetary gods. The Christians were condemned for taking a part in idolatrous festivals ; bathing at set times, and in the manner of the heathen ; passing themselves off as Suniassis ; using the ashes of cow's dung, with marks on the forehead, chest, and elsewhere, practices common among the “ most superstitious Hindus ;” and among other things condemned was a feminine cere-

monial the decree characterizes as "the festival of immodesty and wantonness."

A great outcry was raised against the decree. Father Tachard sent to all the missionaries under his charge a set of inquiries in detail asking if the ceremonies thus condemned were necessary, or could be dispensed with. The answers declared it was necessary to continue the methods in use. And this was affirmed in the following solemn document: "I, John Venaut Bouchet, priest of the Society of Jesus, and Superior of the Carnatic Mission, do testify and *swear on my faith as a priest* that the observance of the rites, as set forth in the preceding answers, is of the greatest necessity to these missions, as well for their preservation as for the conversion of the heathens. Further, it appears to me that the introduction of any other usage contrary to these would be attended with evident danger to the salvation of the souls of the neophytes. Thus I answer the Reverend Father Superior General, who orders me to send him my opinion as to these rites, and to confirm it by my oath, for assurance and faith of which I here sign my name." Signed, November 3d, 1704, in the Mission of the Carnatic, Jean Venaut Bouchet.

"Fathers Peter Manduit, Philip de la Fontaine, Peter de la Lane, and Gilbert le Petit took the same oath, and attested it by their signatures; and after like fashion, swore all the Portuguese Jesuits in Madura and Mysore" ("Memoires Historiques," Luques, 1745, tome iii., pp. 8-10).

Thus the reverend fathers publicly, solemnly, and deliberately make oath that, in these missions, the religion of Christ must necessarily be joined to the idolatry of the heathen, and that the introduction of Christianity alone, and in its purity, would be fatal to the salvation of souls!

This document was carried to the Pope at Rome by Bouchet and Lainez, who did their utmost to have the report of Cardinal de Tournon set aside. In this they were unsuccessful, but with wonderful audacity, on their return to India they affirmed the opposite! Norbert states that on a day when a large congregation of French and native Christians were assembled at Pondicherry, Bouchet "came forward in his sacramental robes, and calling to witness the body and blood of Jesus Christ, protested before God that of a truth he had obtained from the lips of the Pope himself that the decree of Cardinal de Tournon was in nowise binding, and that the missionaries might permit the practice of ceremonies which the Legate had condemned, because so doing they might the more easily convert the heathen to the faith."*

Lainez, now Bishop of St. Thomas, made to the Superior of the Capuchins a similar declaration. These statements were denied by the Pope in a brief addressed to Lainez himself, dated September 17, 1712; in a letter addressed to the Bishop of Claudiopolis, Cardinal Sacristanti, Prefect of the Congregation for the Propagation of the Faith, encloses a copy of

* "Lettres Edifiantes," tome iii., p. 320.

the original acts of the Congregation of the Holy Office. "They will show you," he writes, "that the report you have heard in your countries announcing the suspension or annulling of the decrees of the Cardinal de Tournon, Visitor Apostolic of happy memory, is false and without the slightest foundation."*

The fathers, though hard pressed, were not yet vanquished. They reported that the Pope had been misinformed as to facts on which his decision had been founded, and prepared a document which was signed by many of their converts and three eminent Hindu Pundits affirming that the rites in question were all mere civil observances. But the contrary was affirmed by other Brahmans, yet with little effect; for the wily Brotherhood held on their way. Again Clement XI., in 1714 and 1719; Benedict XIII., in 1727, issued briefs, insisting on obedience to the decree of De Tournon, to which no attention was paid. But a yet more extraordinary instance of disregard of moral obligation followed. Pope Clement XII., in 1739, issued a brief insisting on instant and absolute submission. Every Jesuit bishop and missionary in India was required to subscribe on oath to a most binding document, part only of which can here be given: "I, —, of the Society of Jesus, . . . obeying the precept of . . . Pope Clement XII., . . . issued in 1739, enjoining all the missionaries . . . to take an oath that they will faithfully observe the Apostolic determination concerning the Malabar rites, . . . promise that I will obey fully and faithfully, that I will observe it exactly, entirely, absolutely and inviolably, and that I will fulfil it without any tergiversation; moreover, that I will instruct the Christians committed to my charge according to the tenor of the said brief, . . . and especially the catechumens, before they shall be baptized, and unless they promise that they will observe the said brief . . . that I will not baptize them; further, that I shall take care, with all possible zeal and diligence, that the ceremonies of the heathen be abolished. . . . Thus, touching the Holy Gospels, I promise now and swear. . . . Signed with mine own hand, —."†

This evidently was designed to be a net from whose meshes no fish should escape; nevertheless, though it was signed by every Jesuit father, the Madura Brotherhood went on their way, systematically doing what, according to the common understanding of mankind, they had taken an oath not to do!

The fathers yet continuing their methods, another Pope, Benedict XIV., issued a brief, so precise that it was difficult for even Jesuit ingenuity to evade it, and to make it public, commanded that it should be read every Sunday in their congregation, and that all converts should be made to promise obedience to its requisitions. Thus for a century and a half was this deliberate and systematic lying and imposture persevered in, and even then was but reluctantly, sullenly, and partially abandoned, not because it

* "Memoires Historiques," par le R. P. Norbert, Lucca edition, tome i., pp. 319-61.

† The original of the brief at full length is found in "Memoires Historiques," tome ii., p. 465.

was evil and unchristian, but under the extremest pressure. Jesuitism remained true to its principles of concealment, evasion, and double meaning, if an end is to be gained, and submitted, but did not recant.

And the evil wrought remained. As a Roman Catholic historian writes : "In order to take away every pretext for tergiversation, Benedict XIV. issued the bull *Omnium Sollicitudinum*, in which he recited all that had passed on the matter, . . . and left nothing undone in order to put an end to the disputes in regard to the Malabar rites. Nevertheless, a leaven of discord always remained between the Jesuits and the other missionaries, and the latter reproached the former for not observing the bull honestly."*

What have been the issues of this most shameful and systematic deception, this doing of evil that good might come? Ignominious failure, since Christianity has been slandered, the success of missions been hindered, and native Christian life and character permanently degraded and weakened! The natives discovered that the Roman Suniassiss were, after all, only Feringhees, Europeans in disguise. This enraged and disgusted them. It stopped conversions. It aspersed the Christian name, and men of Western race. It lowered the standard of native Christian life and character almost ineradicably. About twenty-five years after the bull of Benedict was issued, Fra Bartolomeo describes the Madura Christians as "living in the lowest state of degradation and ignorance." The Abbé Dubois, who was a Roman Catholic missionary in Southern India from 1790 to 1815, gives in his remarkable volume of "Letters on the State of Christianity in India," a most humiliating account of the weakness, ignorance, and superstition of the Roman Catholic converts. Here is one of his statements : "During a period of twenty-five years that I have familiarly conversed with them, lived among them as their religious teacher and spiritual guide, I would hardly dare to affirm that I have anywhere met a sincere and undisguised Christian."

Nor has the evil leaven yet been purged away. In the *Harvest Field* of this year, p. 329, an experienced and intelligent Protestant missionary in Southern India, the Rev. S. V. Thomas, M.A., thus writes : "Their converts are now to be found in certain districts of South India, in Madura, Trichinopoly. Tangore, and other places. These Catholic Christians, as they call themselves, are living monuments to attest the Jesuit policy louder than Pascal's letters or European proverbs. They wear marks on their foreheads as their heathen neighbors do, go to Hindu temples on festival occasions, and bow down before the images of pagan gods, while perhaps they inwardly repeat Paters and Aves. Part of their marriage ceremony is performed in the Christian chapel, and the couple is blessed by the Catholic priest. When this is done they go home, kindle a fire and walk round it, tie the wedding knot in the presence of Agni, and call upon that fire god to witness the solemn contract. Their church is divided into compart-

* "A Continuation of the Church History of Berault Bercastel," by Comte de Robiano, tome 1., p. 197.

ments, so that the high-class Christians may worship the image of Him who was the friend of outcasts, without being contaminated by the touch of the low-caste worshippers. Christians and the descendants of Christians for several generations, they are sunk in such gross ignorance that, like the good lady in the "Monastery," they are often puzzled to know why Eve forgot to ask the advice of St. Peter or St. Paul before eating the forbidden fruit. Three hundred years of Christianity has left them only where it found them—the slaves of Brahman superstition and of Brahman fraud. Their condition is worse than that of the Samaritans described in the Second Book of Kings, 'Who feared the Lord and worshipped their own strange gods.'"

Such is Jesuitism and its fruits.

The leading statements in this paper relative to the Madura Mission are taken from a remarkable article in the second volume of the *Calcutta Review*, called "The Jesuit Missions in India," by the Rev. Dr. Mackey. The following are the Roman Catholic authorities on which it is principally based :

1. "Lettres Edifiantes et curieuses, écrites des Missions etrangers, par quelques Missionnaires de la Compagnie de Jésus." The original consists of 25 volumes, printed in Paris. The first volume was published in 1717, the last in 1741. The letters they contain were written at various times between 1699 and 1740.

2. "Annales de la Propagation de la Foi." The publication of this was commenced at Lyons, in 1823.

3. "Memoires Historiques présentés (en 1744) au Souverain Pontife, Benoit XIV. Par le R. P. Norbert. Besançon, 1747 ; et Luques, 1745. Avec la permission des supérieurs."

Norbert went out as a missionary from Rome to Southern India in 1737. He subsequently held the office of "Procureur General en Cour de Rome des Missions aux Indes Orientales."

His work is most condemnatory of the proceedings of the Jesuits, not only in India, but China, and gives ample documentary evidence in proof of his statements. Like the Papal Legate, Cardinal de Tournon, of whose mission he gives a full account, he suffered much from the implacable hostility of the Jesuits.

From the Congo Balolo Mission, Lolongo Station, Lulanga River, Upper Congo, F. Theodora McKittrick writes, correcting a statement in the June number of THE MISSIONARY REVIEW OF THE WORLD regarding the Mission at Lolongo : "Only one lady here has suffered from fever since our arrival fourteen months ago ; three of us have enjoyed wonderfully good health. We are living in what appears to be a healthy neighborhood ; the combined fevers of all three of us may perhaps have lasted twenty-four hours."

MISSIONARY METHODS OFFICIALLY REVIEWED.

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

Partially owing to adverse criticisms and partly to increased general intelligence in the Church concerning missionaries and their work in heathen lands, large sections of the Church in Great Britain and some in America, have been led to make a patient and thorough investigation into existing methods of missionary work and their results.

The Wesleyan Missionary Society was precipitated into an investigation of mission economics and mission results in India, by the hasty and extremely indiscreet criticisms of a young missionary, only one year in the country, finding access to the home public through an influential journal, and fostered and fended by its popular and vigorous editor. The result was, the society was obliged to make investigations into the charges against it for allowing extravagant living of its missionaries, and for general expenditure to which results were not commensurate, whether judged of in themselves or by comparison with results achieved by others at less outlay. The ill-feeling and general critical attitude of parties, equally eager to ascertain what was right, but working from wholly divergent points, did not place the society in the best attitude, to ascertain the calmest judgment, of those whose testimony was essential to a thorough judicial investigation; but it did result in the severest testing of all evidence rendered in the case, and the discarding of everything that did not stand the fiery ordeal of a stiff controversy. We think very good results were obtained, but we cannot discern that anything was elicited under this burning-glass that might not have been better reached by other processes. Be that as it may, this was one of the forms in which answers were wrought out to criticism of a damaging nature to missions in general and to those of this society in particular.

The London Missionary Society was favored with a more peaceful method of examining its work and of considering all suggestions that were made commonly public, by the agitation of the missionary critics. They appointed a special committee of investigation on all these subjects of methods, policies, and fields of labor. They secured able men to discuss these questions in formal memoranda. They also invited missionaries of recognized standing of the most prominent and widely separated fields, as China, India, and Madagascar, to lengthened interviews with the Special Committee.

The Free Church of Scotland sent an able delegation to India to examine all these questions of policy and methods on the field. The Church of Scotland Missionary Society instituted inquiries by correspondence with eminent laymen as well as missionaries, especially concerning educational methods compared with evangelistic methods of work.

We cannot follow these various investigations in detail. They should convince the Church that missionary societies are careful to keep their whole work on the most approved plans, and are ready to make any advance movement that circumstances and experience demand and justify.

We select from the topics specially considered a few, and give the result of the inquiries, not, however, strictly confining ourselves to these official reports.

CELIBATE MISSIONARIES.

The London Society's committee represents the general consensus of opinion in the matter of sending out unmarried missionaries on the ground of economy and efficiency. The conclusion reached was that the system of celibate missionaries was bad. The results in the case of both native and Roman Catholic missions were unsatisfactory and often worse. China testimony was unqualifiedly against celibate missionaries, as presenting insurmountable obstacles to the work. In every field it was recognized that the Christian home and Christian family were absolutely necessary for exhibition of Christian life. The committee, therefore, made a minute in accordance with the testimony, and condemned the practice of sending celibate missionaries, except in special cases and for a limited time.

LAY EVANGELISTIC MISSIONARIES.

The general drift of thought among those who have given largest attention to the subject in all fields and all societies is undoubtedly more and more favorable to the employment of a much larger number of lay missionaries. The openings for their labor are increasing constantly along the avenues of commerce, colonization, and geographical extension; and coincident with this condition is a sort of general movement, which it is judged may be divinely originated, among great numbers of young men as well as young women, to engage in some form of work among heathen abroad, as mechanics, teachers, professional persons, engineers, clerks, and other secular offices.

The directors of the London Society have decided to accept offers of service from men who have not passed a course of theological collegiate training, and to send them out for a term of years as lay evangelists; the object being to open the door to foreign service, to men of good education and of proved experience as Christian workers, having missionary enthusiasm. They have to admit, besides, that the theological schools are not at present able to supply the increasing demand for workers. They, however, deem it desirable that the study of Christian missions, of the history of philosophy and comparison of religions, should form part of the course of preparatory study for all missionaries, especially for those appointed to India or China. The committee after thorough investigation approved of this action of the directors.

NATIVE AGENCY.

It is often urged that native agents should be relied on to meet the great demand, now unsupplied, for workers. But as yet it is plainly acknowledged that such agency is deficient in quality and quantity, and this, in fact, only points out the necessity as yet but partially cared for, of more institutions for the training of a native ministry, and more trained men to

develop them ; but as yet these trained men are not forthcoming, and the native ministry is not forthcoming as needed, hence the emergency must be met by accepting others whom God has raised up and thrust on the notice of the societies—laymen eager to be evangelists and teachers abroad.

EDUCATION.

The relation of Christian missions to education, and of educational work to results in conversions, was the gravest question that these societies were called upon to investigate. The Church of Scotland invited one hundred persons to give their opinions on the desirability of maintaining their colleges in India. Of the eighty-five replies received, sixty-eight were favorable to their continuance and sixteen unfavorable. Of the seventy Presbyterians to whom the testimony was submitted, sixty voted favorably to the continuance of the schools. The symposium, composed of the sixty-eight opinions received in answer to the circular letter of inquiry, is instructive reading, though much of it is quite too general and too long to admit of our making such extracts as would do justice to the authors.

Sir William Muir, formerly Secretary of the Government of India, said :

“ I have no hesitation whatever in saying that it would be a calamity for India if missionary schools were withdrawn. Apart from immediate conversion to the faith, their influence on the mind of the people has been of inestimable value. It was the Scotch schools and colleges which first called forth the sympathies of Hindus toward Christianity. The country has by them been inoculated with Christian sentiment.

“ I take the Brahmo community as the exponent of this new phase of Indian life. The two sheets enclosed are random specimens of the hold which Christian truths and ideas have gotten of the minds even of those who ostensibly reject them. The Brahmo faith, no doubt, is but a poor travesty of Christianity ; but it takes the life and teaching of our Saviour for its real basis, and through it vast numbers have access to the Bible and do study it. The process will go on if our missionary schools are maintained ; and they are the only means at present available for leavening the minds of the young.”

Sir Richard Temple, Bart., G. C. S. I., argues at length to show that the Educational Commission of 1881–83 felt itself obliged to recommend that the education supported by the Indian Government should be religiously neutral, and though the foremost Hindus of the land deprecated that course, circumstances had justified the decision. He says :

“ If, therefore, the Scottish Missions were to withdraw from educational work in India, the state system of public instruction would be deprived of one of the most important class of institutions which have hitherto tempered the exclusively secular teaching of the Government schools. Further, as the native religious leaders have been encouraged to give spiritual instruction in aided schools of their own, the Indian races would be left to the influence of a constantly increasing propaganda of Hinduism and Islam, while the Christian teaching hitherto given by the Scottish Mission schools and colleges would be curtailed.

"In short, just as Hinduism and Mohammedanism are entering more largely into the field of religious instruction in the schools, Scottish missionaries would be withdrawing from it. So far as regards the welfare of the people of India, therefore, I should deprecate any relaxation of the educational efforts of the Missions of the Scottish Church."

Sir Charles E. Bernard, Chief Commissioner of Burmah and Home Secretary of the Indian Government, at the close of an able paper, says :

"In so far as the existing educational system leads men to reject Hinduism, it prepares the way for Christianity. But if no effort is made to teach Christianity, and if Christian schools and colleges were closed, atheism would be unchecked until some extension of Brahmoism or some new sect like the Brahmos arose. If Protestant colleges and schools were abolished or greatly diminished Roman Catholics would probably extend their educational work, and would occupy much of the ground vacated by Protestant missions."

Hon. George Edward Knox, formerly Sessions Judge, now Legal-Remembrancer, Northwest Provinces, says :

"I feel assured of this fact, that educational missions have, under God's blessing, conferred a boon upon India, and have been permitted by Him to be the means of bringing many souls to Christ. Of the extent of the boon, and of the number of souls, we shall not and cannot hope to have a complete record, at any rate until the day when we attain perfect knowledge. I have long entertained a belief that His Word is working secretly to an extent which we cannot perceive, and that the day is not far off when the number of those who are added to the Church will be as unexpected as was the draught of fishes after our Lord's resurrection. May we be prepared to meet it ! The practice of employing heathen teachers should, I say unhesitatingly, be abandoned."

Sir William W. Hunter, an unquestioned authority on all things pertaining to India, as preface to a most interesting paper, says :

"With reference to the welfare of the peoples of India, I should regard any withdrawal of the Scottish Missions from the work of education as disastrous. The weak point in our system of Indian public instruction is our inability to give any form of religious teaching in our state schools. We cannot teach Christianity, for the great proportion of the tax-payers are Hindus and Mohammedans. We cannot teach Hinduism or Islam, for we are a Christian Government. The result is an absence of religious teaching of any sort, which the natives of India deeply deplore."

Rev. J. Murdoch, LL.D., of the Christian Vernacular Education Society, says :

"It would be a great calamity if the higher education in India fell exclusively into the hands of Government, the Jesuits, and Hindus."

We cannot pursue this repertoire of very thoughtful expression of judgment and of most expert testimony. It is fair to say, however, that the whole question is not covered in the above extracts.

SOME OF THE DIFFICULTIES.

But the troublesome kernel of this whole question still remains. Are these schools giving Christian education and reaching definite results in

conversion? One of the recognized difficulties is the scarcity of Christians competent to do the teaching, and hence the employment of non-Christian teachers. The London Society's Committee thus conclude on the whole subject :

"As things stand at present, such a course of instruction as will prepare for University degrees and Government service, necessitates the employment of non-Christian teachers. An adequate supply of Christian teachers is not forthcoming. Difference of language forbids the transference of teachers from one part of India to another. The non-Christian teachers are, of course, confined to secular subjects, and work under the eye and control of the missionary. Still, it is evident that their presence and influence detract from the Christian character of the school ; and may even, in some cases, seriously hinder the work and influence of the missionary. By some devoted friends of missions, in India and at home, this danger is deemed so serious that they are ready to abandon our educational work sooner than tolerate the presence of non-Christian teachers in mission schools. The grave responsibility and inevitable results of such a course must be fairly faced. It would mean the reduction of our schools to the level of elementary vernacular schools—the surrender of our hold on the young mind of India, in this crisis of its intellectual and moral history, when the first stirrings of a national mind are beginning to be felt, and old faiths are tottering to their fall. 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, 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, eagerly watching the opportunity to step in and fill our empty place."

THE EXPLANATION.

A really much more penetrating view of the whole subject is found in the conclusions reached by the Free Church Delegation. We do not know how far this has been made public, nor how far we are at liberty to make public what was committed to us with the implication that it was official matter, for exclusively official uses. But surely the following most important general points are of too great value, and quite too general to make our use of them obtrusive or too enterprising.

They admit that the Mission Colleges do not now produce the number of converts they once did. In fact, they produce hardly any, and they are not to be looked for. This was not the case in the old days. Dr. Duff and his colleagues had a noble band of converts from the college in Calcutta. So was it in Bombay and Madras. Why should this have been, and yet not even be anticipated now? We wish we could give much space to the reasons so ably assigned. 1. In the earlier days of mission colleges and high schools there was no half-way house between Hinduism and all its abominations, and Christianity. Educated young men had to remain Hindus and accept what they came to loathe, or become Christians. There is now no such limitation. Oriental scholars have recovered the earlier Hindu faith, which has fewer disgusting elements, and even some elements

of morality. There has, besides, been a decided attempt to read the spirit of Christianity into Hinduism. All this makes new conditions ; the then and now are not alike.

2. There is also the position which the higher schools are obliged to take in the Government system of education. The colleges are affiliated to the universities, and must satisfy Government educational requirements. This results in a pressure on the missionary for an amount of teaching which precludes the quiet personal talks on religious matters, and the private companies gathered formerly for instruction in Christian truth. The school is in the toils of competitive work and its secular results are essential to its Government revenue, and the teaching force is, at the minimum to reach this secular standard alone. The preparation formerly wont to be made for conversion in the class is well-nigh out of the question.

3. In the old days baptisms sometimes suddenly emptied the school for a time, but the support of the school being drawn from the missionary treasury, it was financially unaffected ; but now these colleges and high schools are dependent on Government because its grants are conditioned on the fees raised in the school, and a stampede from the school means a financial collapse in that portion of mission work ; and neither the local mission nor the home treasury is prepared to meet such emergency.

Professor Miller, in the *Contemporary Review*, October, 1889, cautions the public what to expect of mission high schools. "Education," he says, "is not fitted to bring men of immature minds, whose characters are only in process of being formed, into the organized Christian Church upon any extensive scale. . . . But it is fitted to plant thoughts and awaken impulses which may make the work of the missionary tell more powerfully. . . . It is in rare cases more than preparatory."

There is no doubt that the general opinion is that educational work absolutely must be supported by evangelistic work.

But there is still another side to this entire question, which has not been touched in any of the quotations or references we have made. What about the schools, the higher schools, as essential to the existing native Christian community ? They cannot be educated in Hindu or Moslem schools, and the Government schools are positively negative or worse in religion. What then ? We will let Rev. E. W. Parker, D.D., and Rev. B. H. Badley, D.D., of North India, state this case. This is their utterance about the work in the North India Methodist Mission :

"Our evangelistic work is bringing in converts at the rate of 6000 per year, with a rapidly increasing ratio, and our schools have had and are having a very important share in this work. We never could have had this work without our schools, and we dare not continue it without them. If we go forward—and go forward we must—we must educate or we will have a heathen Christian Church."

But the Free Church Commission boldly puts the question also of the relation of higher education to the higher class of the Indian population.

It is, they say, the only way of reaching them. They deliberately assert that,

“ Unless the Christian Church is prepared to abandon its efforts to get a hearing for Christianity among caste Hindus, unless it is prepared to confine its missionary enterprise to the sixty or eighty millions outside Hinduism proper, this higher education must be included among missionary agencies and given an important place.”

The Rev. Archibald Turnbull, B.D., of the Church of Scotland Mission in Darjeeling, with its 1200 converts, remarks that the discipline exercised by the monthly *Panchayat* (church-court) would seriously decimate the home churches. Our Scottish brethren have a high standard, and apply it strenuously.

Our readers already know that another of the “ Soudan Pioneer Band,” Mr. Helmick, who received the best medical treatment, has, like others before him, fallen a prey to the African fever. His letters show that even his short career in Africa has left the seed of a blessing in that dark soil. Mr. Brooke was also very sick with typhoid, and had to go away for a rest. We fear that too much blame has needlessly attached to other members of the Soudan Pioneer Company, because they refused medical treatment. One of the principal physicians of New York City has recently stated to the editor that if he were going to explore Africa, he would rather trust to the vigor of his constitution, with care as to his habits, than to risk a greater injury to his system by the daily use of quinine. He says the quinine habit is sometimes as dangerous and enslaving as the opium habit.—EDITOR.]

Mr. A. R. Miles, referring to Treasurer Dulles’s note in November REVIEW, writes from Bogota, that while the silver law has caused exchange to depreciate, the loss this year *will not* fall on the *Boards*—at least not on the Presbyterian Board. The appropriations being made on a *gold basis*, the loss is borne by the stations in the countries where silver is the monetary basis. The salaries of the missionaries of the Presbyterian Board North are *fixed* on a gold basis, and do not fluctuate from year to year.

Reginald Radcliffe, Esq., writes from Liverpool urgently appealing for greatly increased *prayer* in behalf of world-wide missions. He says it is time to “ call a halt !” that we may consider whether the greatest need of the mission work to-day be not that believers unite with each other in believing appeals at the Throne of Grace. We believe Mr. Radcliffe is right, and have often urged this as the grand and imperative demand of our missionary work. The laborers, the money, the energy, the enterprise will all be abundant when we get on our faces in penitence, in faith, in obedience, independence ; and when our confidence is only in God. Then every door now shut will open, and every door now open will be entered, and every field be sown with the good seed of the kingdom.

LING CHING TING, THE CONVERTED OPIUM-SMOKER.

BY REV. S. L. BALDWIN, D.D.

In 1863, as the Rev. S. L. Binkley was preaching one day in the Mission Chapel at Ato, in the southern suburbs of the great city of Foochow, China, a man about forty years of age, seeing the chapel doors open, strayed in out of curiosity, and took a seat with the congregation. He listened with great attention to the preaching; and, at the close of the service, when all the rest of the audience had gone out, he made his way up to the altar, and said to the missionary, "Did you say that Jesus (I never heard of Him before: I don't know who He is); but did you say that He can save me from all my sins?" "Yes," replied, Mr. Binkley, "that is just what I said." "But," the Chinaman responded, "you didn't know me when you said that; you didn't know that I have been a gambler and a sorcerer for many years; you didn't know that I have been a licentious man; you didn't know that I have been an opium-smoker for twenty years, and every one knows that any man who has smoked opium for that length of time can never be cured of the habit. If you had known all this, you wouldn't have said that Jesus can save me from all my sins—would you?" "Yes," replied the missionary, "I would have said just what I did; and I tell you now that Jesus can save you from all your sins."

The poor, sinful Chinaman was bewildered. It seemed to him impossible of belief. Yet there was a charm about the very idea of a Saviour, who could deliver him from all his sins. He went away in deep thought. The next day he sought Mr. Binkley at his residence, to talk with him about this wonderful Saviour; and day after day for many days he came, examining the proofs of Christianity, and bringing his objections to be solved by the missionary. But one day he came to the missionary's study with a radiant countenance, exclaiming as he entered: "I know it! I know it! I know that Jesus can save me from my sins; for He has done it!"

He had a great battle to overcome his habit of opium-smoking, but seeking help from his new-found Saviour, he soon conquered, and said, "I don't want to smoke opium any more; I don't want to do any of the evil things I have been doing; but I want to go and tell the people of Hok-chiang that Jesus can save them from their sins." When his friends heard of his purpose, they tried to dissuade him, saying, "Don't go down there; the people are fighting there all the time; they will soon take your head off, and that will stop your preaching. If you will preach the 'foreign doctrine,' stay here at Foochow and preach it where you will be safe." But he replied, "No; I must go to Hok-chiang. The people there need the Gospel, and they are my people. I came from there, and I must go and tell them about Jesus."

There was no time for a college course or for theological training. He went out with the Word of God in his hand, and the experience of his

Saviour's love in his heart. His simple message to the people everywhere was, "Jesus can save you from all your sins; I know it, for He has saved me from mine!" He suffered much persecution—stoned in one place, pelted with mud in another, beaten in another, he pressed on with indomitable energy, proclaiming everywhere his simple message of salvation. Many listened to his earnest words and became followers of Christ.

After a time he was caught by his enemies in the city of Hok-chiang, and brought before the district magistrate, with false charges against him, and false witnesses to testify to them; and the too-willing heathen magistrate sentenced him to be beaten with two thousand stripes. This cruel sentence was executed with the bamboo upon the bare back of the victim. I well remember the day when he was brought to our Mission premises, apparently almost dead. I well remember the sorrowful countenance of our good Scotch physician, as he came out of the room, after examining his patient, and said, "I don't think we can save him. I never saw such terrible injuries from beating. The flesh on his back is like quivering jelly. But we will do our best to save him." I remember how I thought over some of the comforting words of Jesus, as I made my way toward the room, that I might try to comfort my brother in his great distress; and I remember, too, the smile with which he greeted me, and how he, speaking first, before I had a chance to say anything, said: "Teacher, this poor body is in great pain just now; but my inside heart has great peace. Jesus is with me; and I think perhaps He will take me to heaven, and I will be glad to go." And then I could see the old fire flashing again in his eyes, as with effort he raised himself a little from his bed, and said, "But if I get up from this, you'll let me go back to Hok-chiang, won't you?"

He was in a precarious condition for some time, but soon began to mend; and before the missionaries thought he ought to leave the premises, he was off again to Hok-chiang, preaching to the very men who had persecuted him, and with such effect that some of them were converted, and became members of our church in that city.

He continued to preach with much energy and success for a period of fourteen years. He was ordained by Bishop Kingsley, in 1869. Soon after he was appointed to Teng-tiong in 1876, finding himself very ill, he went to his native island of Lam-yit, hoping to improve in the sea breezes, and under the care of physicians there. But when, after some weeks, they told him that his case was hopeless, and that he could not live many weeks, he said: "Then I must go back to my station. I only came here in hope of getting well, so as to do longer service; but if I cannot, then I want to go where my work is, and die at my post." So, in his feebleness, he made his way back to Teng-tiong; and when he could no longer stand to preach, he sat down, gathered the Christians close around him, and talked to them of the love of Jesus, and His power to save from sin.

On Saturday evening, May 19th, 1877, he sang two verses of the "Saturday Evening Hymn," beginning,

“ To-night all worldly things we clear away ;
To-morrow, keep holy the Sabbath day.”

Finding himself unable in his weakness to sing more, he slowly repeated the last lines :

“ Resting on Jesus, my heart has no fear ;
I shall reach heaven, my evidence is clear.”

Casting a look of tender affection upon his family and the Christian brethren who were present, he gave them his parting blessing, and in a few moments, peacefully breathed his life away, leaving hundreds of converts to Christ, and among them a score of native preachers, brought into the Church through his labors.

Mr. Binkley was obliged to return to the United States, by the illness of his wife, before he had been two years in China. I remember how the tears flowed down his face, as I stood with him on the deck of the steamer which was to bear him away, and he said, “ I can’t bear to go home, when I haven’t yet been able to do anything for Jesus here.” But in leading this one man to Christ, our dear brother was honored of God in doing a work which will go on in increasing power while the world lasts.

Our last reports show over seven hundred members, over five hundred probationers, and over fifteen hundred adherents in the Hok-chiang district. Does it not pay to preach the Gospel to the Chinese ?

[The above article has already been published in tract form ; it has, however, awakened such deep interest that the editor has asked permission of Dr. Baldwin to reprint it in the pages of this REVIEW. Among all the narratives of the mighty power of God in the conversion of a human soul, we believe that not even the Acts of the Apostles give a more convincing example. We commend the reading of this tract to those who have charge of missionary meetings and monthly concerts. It is of itself a sufficient vindication of missions.—EDITOR.]

Word comes from Figueras, Spain, of the opening of the new hall and schools, in October last. Over 1000 persons were present, and most decorous was the assembly. Copies of the New Testament and religious tracts were distributed as the crowd dispersed. About \$3000 are needed to pay for the new accommodations. The Town Council of Figueras has actually granted £5 sterling to the Protestant hospital or dispensary in acknowledgment of charity extended to patients, and there was only one dissenting vote ! Here is an act unparalleled in the religious history of Spain. The work seems reaching all classes of people. Children from high Catholics are being transferred from the convents to these Protestant schools. We regard this work of Signor Rodriguez as very remarkable and promising.

WHY MISSIONS ARE SO MODERN.

BY REV. DELAVAN L. LEONARD, D.D.

How happened it that the work of evangelizing the world, after centuries of such vigorous prosecution, attended with such marvellous success, was afterward well nigh suspended, and for well nigh fifteen hundred years? This most serious question we answer correctly by alleging that Europe became semi-barbarized and half-heathen, that the Church became secularized and religion formal, that Gospel faith, and love, and zeal went into long and almost total eclipse.

But this only leads to another question equally pertinent, and coming much nearer home: Why, when through the Reformation ensued an astonishing spiritual quickening, a widespread revival of New Testament fervor and force, was not the sublime task at once resumed and pushed as at the beginning? Or, how happened it that for nearly three hundred years longer next to nothing was even attempted, so that the nineteenth century of grace was well on its way before the ears of the Christian Church began to be opened to hear the agonizing wail of a dying world? To this latter question let us seek a reply more at length; and also together with it, to the further and pleasanter query, How came it about at length that His disciples began to reperuse their Lord's Great Commission, and, though slowly, began to obey his last command? It is my purpose to set briefly forth some of the principal and more patent causes which hindered the beginning of modern missions and postponed them to a day so painfully and so culpably late, and also other conspiring forces which in the fulness of time made a beginning easily possible, and communicated the heavenly impulse, and then carried the majestic movement onward from strength to strength, from grace to glory.

And, first of all, be it remembered that in God's strange providence Protestantism was compelled at once to engage in a most terrible life-and-death struggle with Rome, one whose fury did not in the least abate for five or six generations, and which has continued to the present time. The new doctrine must establish a right to existence, must conquer standing ground for itself, define and then enlarge to the utmost its bounds in Christian countries. So that as yet there was neither much time nor energy left to expend upon the vast and even far more benighted regions beyond. In Babylon, out of which they in horror had lately fled, the reformers found a foe ever present, wily, unscrupulous, and most determined to crush them, and commonly with the ruthless civil power in close league and co-operation. The horrid enginery of the Inquisition was steadily at work, and the Jesuits were plotting destruction night and day. All Germany was in perpetual chaos, social, political, and religious. Recall the unspeakable desolations attending the almost constant "religious" wars of those dark days; the hapless and most tragic lot of the Waldenses and

Albigenses ; how the Huguenots found no rest from persecution, and finally were slaughtered by the wholesale, imprisoned, impoverished, and driven from France. For the better part of a century little Holland bent the utmost of her almost miraculous energies to save herself from utter destruction by the diabolical schemes of Philip II. and his Duke of Alva. And as for England, in the persons first of the Lollards and later of the Puritans, those who would have none of Rome suffered manifold afflictions from Henry VIII., Bloody Mary, Elizabeth, and the four Stuarts, for a hundred and fifty continuous years in all ; nor was the fearful stress finally over until happy 1688. Therefore, it is not at all to be counted strange that the dreary and bloody sixteenth and seventeenth centuries witnessed no evangelistic crusades to speak of aimed at remote Africa, Asia, America, and the islands of the sea.

But besides the theological and ecclesiastical strifes which began from the Reformation, esteemed one and all by the frenzied combatants " wars of the Lord," were almost as bitter, as exhausting, and even more interminable than the clash of arms. And, indeed, the task was tremendous, full of difficulty, demanding the utmost of wisdom and skill, to separate Bible truth from Romish error, with which for more than a millennium it had become worse and worse intermingled. The trouble extended to all matters of both belief and practice. The reformers of necessity resorted to the Scriptures anew and investigated for themselves. The human mind and conscience now just set free from age-long and galling tyranny, of course were altogether unused to untrammelled exercise, and so not strangely they ran riot sometimes, and went to the other extreme of license, lawlessness, anarchy. Sects sprang up by the score, all manner of hobbies got upon their feet and performed their antics before high heaven. While some would bring the least change possible to religious beliefs and customs, others would reject to the utmost, and thus be as unlike as possible to the harlot of the Seven Hills ! But the most temperate and conservative were compelled to fashion fresh creeds and church forms. And, should ecclesiastical rule be monarchic or aristocratic, as aforesaid, or democratic rather ? And the confession, should it be of the Augsburg pattern, or of the Helvetic, or the Gallic, or the Belgic ? Which was verily nearest to God's Word, the Heidelberg, the Westminster, the Thirty-nine Articles, or the Savoy ? The spirit of war filled the air, fighting was the chief business in all realms, and hence Luther was hot against Zwingli, and both against Calvin, and all three could by no means in the least tolerate the heresies of Servetus, Arminius, and the rest. In England for long it was not only Protestant always against Catholic, but also war to the knife between the Established Church and Presbyterians, and Puritans, and Independents, and Baptists, and Quakers, etc. Nor, indeed, in the nature of things, could it be any light matter, a short and simple process, to escape altogether from the intellectual and moral night of the Dark Ages, to return fully to the truth as it is in Jesus, or for Protestantism to come thoroughly to itself, to a

knowledge of its sublime mission, and as well to fashion the needed instrumentalities for its accomplishment.

A further difficulty as good as insuperable was found in the fact that everywhere Church and State, the spiritual therefore and the material, were closely united, and so long had the relation existed that now it seemed to most to be not only eminently proper, but also necessary. This was another portion of the evil inheritance received from Rome ; but as a result religion had come to be largely a political affair, to be managed in cabinets by kings and statesmen and generals, by them to be fostered and guided, to be defended by the secular arm. Force was in common use to punish opinions and convictions which by theologians, or philosophers, or politicians were adjudged pestilential. And such a wretched caricature of the teachings and example of Christ as resulted was not at all fit to be carried to the ends of the earth. Better wait for generations until this unnatural and unchristian alliance is ended, and a sharp distinction is made between the things of Cæsar and the things of God.

And then, in addition, as yet nothing of importance in any realm of activity was undertaken and prosecuted by the individual of his own motion, from an impulse abounding within, but every movement was by prescription, authority of pope or king, and under the lead of orders, and companies, and guilds. The day of voluntary associations was not yet, and far in the future. The benighted people were nobodies, but cattle to be driven or clay to be moulded, instruments to be played upon by the few enjoying the divine right to originate, and shape, and manage. As we shall see, what little was done to carry the Gospel abroad was devised wholly and engineered in every case by royalty and privileged corporations. As far as possible all this from the glorious days of the apostles and of their successors, when missionary effort was mainly individual, when the entire body of Christ was instinct and overflowing with celestial aggressive force. No world-wide progress could be made until such ignoble and enfeebling bonds were in some way broken, and if need be through violent civil and ecclesiastical overturning, and the rude shock of war. The English revolution, with the sublime outburst of the Puritan spirit, must precede, and the American, yes, and also the French, with the terrible throes and destructions included of the Napoleonic campaigns, to end a great host of old abuses, to teach priests and nobles an unpalatable lesson in humility and modesty, to exalt the rights and privileges of the many. Above all, the religious world was waiting for the rise of a great people beyond the sea, untrammelled by tradition, God-fearing, intelligent, each one trained to think and act for himself, with democracy in the State reacting upon the Church, a people loving liberty of thought and conviction better than life. Then, at length, the Gospel, free as at the first, left to itself to do its appointed work under the inspiration of the Holy Ghost and the guidance of the Word, and with reliance only upon spiritual forces, could enlarge itself indefinitely on every side, and spread around the whole earth.

There was yet another obstacle to the origin and growth of missions, well nigh prohibitory, and resident in the fact that for nearly a hundred years after the rise of the Reformation Protestant peoples possessed no point of contact with the heathen world. Hence the existence of any widely extended and deplorable moral darkness was a mere matter of hearsay and untested theory. All navigation to distant parts of the world, all commerce, all colonization were exclusively in the hands of such zealous servitors of Rome as Portugal and Spain. Because Catholics saw with their own eyes they also felt, and sent out missionaries in abundance. It was not until after the destruction of the Spanish Armada and the rapid decline of those powers behind the Pyrenees that Protestant England, Holland, and Denmark stepped forward to the first rank as rulers of the ocean. But a few years more elapsed before colonies were planted at Jamestown, at Plymouth, and on Manhattan Island, while factories were opened in South Africa, Asia, and the Indies, both East and West. And when thus finally the supreme naval and commercial hegemony passed into Protestant hands, it was the Lord's sure token that the pure Gospel was about to fly abroad.

Then, in due season, followed yet other and even more astounding victories for the rising faith of Luther, and these chiefly through British valor and aggressive enterprise. It was nothing less than one of the greatest epochs in human history, especially in relation to the career of all English-speaking people, and the publishing of the message of salvation to all mankind, when almost in the same year Clive conquered at Plassey and Wolfe at Quebec, and thus 200,000,000 Hindus were brought into closest intercourse with English Christians, and the French were driven from this continent to make room for the speedy rise of a "Greater Britain," which should fairly rival the mother country as an ardent evangelizer, and continually prove her to Gospel good works.

One more step of a similar character remained to be taken, nor was it long delayed. Since the generation which followed Columbus, and Magellan, and the Cabots there had been a strange and long-continued apathy with regard to carrying forward to completion the discovery of unknown regions. Little progress was made in that direction save by a few like Barentz, and Tasman, and Behring, until Captain Cook's three famous voyages (1769-79). In particular he turned the attention of the civilized world to such continental land spaces as Australia and New Zealand and New Guinea, and brought to light in the vast and hitherto untraversed expanse of the Pacific, the South Seas of a century since, islands innumerable, such as the Society, the Friendly, and the Sandwich groups. We can little understand the great stir that was made, the boundless enthusiasm that was kindled by his achievements. The deeds of our Livingstone and Stanley were received coldly by comparison; and the impulse directly given to the cause of missions was immediate and very great. Two facts in evidence of this must suffice. It was the reading of Cook's nar-

rative that first set Carey's soul on fire with holy zeal, and his original purpose was to proclaim Christ to the heathen in Tahiti. And, moreover, the London Missionary Society, at whose organization such a remarkable wave of religious zeal arose and spread all over Britain, was formed expressly to carry the cross to the South Seas, and in Tahiti its earliest representatives first touched land and opened their work.

A final step remained in preparing the way for successful attempts to turn the heathen from their idols to worship the living God. A mighty and widespread outpouring of the Spirit of the Most High had long been the chief desideratum. From various causes in conjunction during the latter part of the seventeenth and extending far into the eighteenth, a sad and dark eclipse of faith had befallen the reformed churches throughout both Europe and America, a serious decline of vital piety, a lapse into frigid formalism and rank rationalism. The only zeal left was for an orthodoxy which was stone dead. After the Restoration in England had ensued a woful reaction, a descent into infidelity and immorality. "Never has there been a century in England so void of faith as that which began with Queen Anne and ended with George II., when the Puritans were buried and the Methodists were not born." In 1732, when the Moravian Church came into being, cheering evidence began to appear that the Lord's grace and mercy were not clean gone forever from his apostate people. And a little later began to descend those refreshing showers of divine blessing through the fervid and tireless labors of the Wesleys, Whitefield, and our own Edwards, whereby were supplied to hundreds and thousands a spirit truly apostolic, a zeal fiery and vehement, a faith hardy and venturesome, like that which inspired the church in the pentecostal age. Without this almost unparalleled anointing from on high modern missions could never have begun to be, but now it was possible for the kingdoms of this world to become the kingdoms of our Lord and of his Christ.

Closely akin to what has just been mentioned, and in great part as a result of the operation of the same spiritual forces, the heart of Christendom began to be strangely touched, and melted, and filled with compassion for the millions who were perishing—that is, the spirit of humanity, of philanthropy, of the Good Samaritan, which is inherent in the Gospel, was everywhere active in the early days, but had long since been almost quenched, was wondrously revived. Even Christian souls were in an unfeeling, an inhuman frame, reflecting thus the old pagan and barbarous times. Sorrow and woe found slight sympathy. When the general case was so forlorn little heed was given to the misery of others, especially if of a different nation, out of sight, at a distance. But a marked change in this regard was at the door. Howard had started upon his painful journeys to mitigate the grievous wrongs inflicted upon prisoners; the voice of Wilberforce was lifted up in denunciation of the sin of African slavery, and Raikes had opened his first ragged school. And all this was but the feeble beginning of an era of reforms which constitute one of the most striking characteristics

of the passing century, as well as one of its best claims to be remembered with gratitude in centuries to come. And of this pity and compassion the heathen world presently began to receive at least a portion of its share.

This brief glance at the Protestant Christian world, extending from near the beginning of the sixteenth century to near the end of the eighteenth, is sufficient abundantly to show that the long failure of the Lord's host to go up and possess the earth for Christ, though in no inconsiderable degree their sin and shame, and because of their indifference and unbelief, was also in yet greater part their misfortune, the result of their evil environments, for which they were not responsible, and which they were compelled to endure. Moreover, those tempestuous years were not by any means wholly wasted, but, on the contrary, were an all-important and indispensable period of extensive seed-sowing in preparation for the magnificent missionary harvest to follow. At length the time was fully ripe. Rome was now so badly battered that no longer need any live in mortal fear lest either by guile or by open assault she should recapture lost territory, and therefore Protestant Christianity could well afford to face some other way than toward the Tiber. Freedom, both ecclesiastical and civil, had extensively become the inheritance of the masses, and to them the printing press and the public school were fast bringing intelligence. There were no more lands to be discovered, and the steamship and the rail car were soon to make easily accessible the very ends of the earth. And, finally, in the nick of time a few, at least, in loving obedience to the command of their risen and ascended Lord, were ready to go into all the world and preach the Gospel to every creature.

The news from the Micronesian missionaries, received January 6th, by way of Japan, was brought there by the steamship *Alliance*, Commander H. C. Taylor. It is briefly summarized as follows: The shelling of Ouas Ponape and the burning of the mission premises by the Spaniards took place September 20th. The missionaries, Mr. Rand, Miss Fletcher, and Miss Palmer, were then at Kiti, on the other side of the island. On October 16th, the United States man-of-war *Alliance* arrived at Kiti, and after some effort, Commander Taylor was permitted to take Mr. Rand, the ladies, and seventeen girls from their school to Kuraie. There are now, therefore, no American missionaries on Ponape. It was useless for them to remain, for the governor had strictly forbidden the holding of any meetings or the opening of schools. It is a sad day for Ponape; and it is neither to the honor nor to the advantage of Spain, as it breaks stipulations with the United States.—*Missionary Herald*.

England, Germany, Italy, and Portugal have signed an agreement for the reciprocal protection of missionaries of these four nationalities who settle in Africa, in regions accorded to their respective States by the recent treaties. For liberty to exercise their ministry the missionaries must have a passport from the government to which they belong.—*Missionary Herald*.

THE LONDON PAPERS AND INDIA'S WOMEN.

BY MRS. J. T. GRACEY.

An impression prevails that many of the stories concerning the evils of child-marriage and enforced widowhood in India are somewhat exaggerated. Upon opening a recent India paper, I read the following : " In one of the largest cities of Southern India a marriage was recently arranged between a young man of twenty-three years, suffering from white leprosy all over his body, and a bright young girl of only twelve. The girl was bargained for, and rupees five hundred were paid down in hard cash. She of course knew nothing of the arrangements made until told by her father, when she quietly submitted to her fate with a resignation characteristic of a Hindu maid."

Turning over the page, another item fell under my notice : " On Saturday last a young girl-wife, aged eight years, was admitted into the hospital suffering from burns all over her body, caused by her husband having branded her with a hot iron because she was absent from the house rather longer than usual." Still another : " A marriage has been celebrated within the week in which the bridegroom (name given) is aged 35 years, to an infant nine months old !" A marriage was recently performed between a Brahman and fourteen girls belonging to one family. The correspondent of a native paper says : " We learned that fourteen Misses Bannerji were to be given away ; I went to the spot out of curiosity. I saw the bridegroom older than a grandfather, seated on a painted wooden seat, and fourteen girls, varying in age from three to twenty-six years, seated about him in the form of a crescent. The ladies were veiled, and faces cast down, as if they were cursing their parents for shambling them in this fashion." This was not done a century ago. It was done in the latter half of this year of grace, 1890.

Instance after instance could be given, but these facts, a few of many occurring within the last few months of 1890, will surely prove that the statements have not been exaggerated. Then another item attracts our attention : " The number of persons who died by violence or accident in the Bengal Province alone this past year was between thirty and forty thousand ; more than ten per cent of these deaths were from suicide, and the greater number of suicides were among women." Poor women, with life so intolerable it cannot be borne !

For several years past the London *Times* has most ably discussed these evils in its columns. At one time a series of articles appeared giving most startling facts in regard to existing customs, and demanding a reform in the interests of humanity, and when it became known that these articles were written by a Hindu woman, who knew from bitter experience whereof she wrote, a most profound sensation was created.

In a recent issue of the paper a very able editorial appeared, headed, " The Fundamental Problem," in which it explains the origin of the social condi-

tion of caste women in India, and deals with the general subject of legislation. This is followed by a letter from a Mr. Malabari of Bombay, an Indian reformer and a Parsee, who has for many years been indefatigable in his efforts in India to stir up the natives to the physical, social, and moral evils of these customs. He has been recently in England, using vigorously both pen and voice in the hope of arousing public opinion, where legislation ought to begin. He says: "The system of infant marriages in India has spread under the ægis of British-made laws." He has written a pamphlet entitled, "An Appeal from the Daughters of India." He urges English women to use their influence, and the Government its authority, to help banish these terrible evils.

Rukhmabai, the young and accomplished Hindu lady, whose sentence of six months' imprisonment for refusing to marry the husband to whom she had been betrothed in infancy, awakened such sympathy a few years ago, comes out in a very excellent article on the subject in the September number of the *New Review*.

And now *Punch* takes up the subject, having for its text the following extracts from the *Times* editorial:

"It is our national boast that odious and cruel institutions cannot long breathe the atmosphere in which the Queen rules. But in India we have long connived at cruelties—cruelties none the less odious because practised in the name of religion, and upon victims that mutely acquiesce in their fate—which need only to be understood to excite profound repugnance and compassion. The time has arrived for the rulers of India to ask themselves whether they can any longer throw the shield of British law over the tortures perpetrated upon the Hindu child-wife and the Hindu child-widow."

Again: "Before the 'silent millions' who make up the rank and file of Hindus, discard the cruelties of their marriage system, their opinions, prejudices, and habit of thought must change. Nothing is more certain than that they will change slowly; but we hold to the belief that judicious legislation will hasten the process more powerfully than anything else."

A full-page cartoon is given to the subject under a legend, "The Shield and the Shadow": "At the feet and clasping the skirts of the armed Island Queen—the Shield, kneels in agony the child-wife or child-widow, behind whom, closely pursuing, is a dark menacing shadow, 'Caste,'" and in a dozen or more ringing stanzas *Punch* states some very plain truths, and closes with these lines:

"Poor child! the dark shadow that closely pursues her
Means menacing Terror, she sues for a shield,
And how shall the strong Ægis-bearer refuse her?
The bondage of caste to calm justice must yield.

"We dare not be deaf to the voice of the pleader
For freedom and purity, nature and right,
Let Wisdom, high-throned as controller and leader,
Meet cruelty's steel with the shield of calm might!"

Does anything practical come out of this agitation? Yes, but it comes slowly. In England a very influential committee has been formed including the names of three ex-viceroy's of India, as well as several ex-governors and lieutenant-governors, who are familiar with the facts, and such a committee will have influence.

Then the Christian women of England are being stirred as never before, and as a result, a society has been formed called "The Indian Widows' Union." It is an organization of the Christian women of England for the purpose of improving the condition of Hindu and Mohammedan widows in India. The members are "widows only," but any Christian woman may become an "associate member." They pledge themselves to prayer that God will break the yoke and set the captive free. They raise money to be expended in training widows to useful industries, and they gather and diffuse information with regard to the condition of the widows. At the head of this institution is the Dowager Lady Dynevor, and a depot for the work done by the widows has been established at West Kensington.

The agitation in India by the native press, and by liberal and advanced natives on the platform, and this agitation in England should, and surely must lead the Government soon to act; but the evil lies too deep for the Government to remove. Nothing but the teachings of the Gospel of Christ will reach the root of the evil, or cure the disease.

WOMAN'S WORK.

The Woman's Board of Missions of Boston (Congregational) held its twenty-third annual meeting in Hartford, January 13th-15th.

Over two hundred delegates represented its constituency in New England, New York, and Pennsylvania.

At the delegates' special meeting on Tuesday, the subject of first importance was the pressing, imperative need of money. This was ably emphasized in a paper on "Aggressive Work" at home, presented by Miss A. B. Child, Home Secretary.

It marshalled such an array of startling facts that it ought to take every woman's auxiliary by storm, and make "aggressive work" for the treasury of each a success, so that the advance called for this year, \$25,000, may be secured without fail. This leaflet, "Aggressive Work," is already in print for circulation.

This Board is invited to meet in Brooklyn, N. Y., in 1892.

One result of General Booth's scheme will be found, we hope, in renewed attention to the rescue work *done by the clergy*. Looking into an appeal sent out by the Rev. J. H. Scott, rector of Spitalfields, we find that in this one parish "during the past year 230 cases [women and girls] have been dealt with, 110 of whom were below the age of twenty years; 104 have been sent to rescue homes, 13 returned to their parents, 21 sent to hospitals, 11 to service, and the remainder dealt with in a variety of ways." This is, of course, but one side of the work carried on from year to year in such parishes as Spitalfields and Whitechapel.

THE LIGHT IN DARKEST ENGLAND.

BY FRANCIS EDWARD SMILEY, EVANGELIST.

The "Bitter Cry of Outcast London," "In Darkest England," and other startling announcements of the social and spiritual destitution of our cousins across the sea have conveyed to those, unfamiliar with the numerous agencies struggling to deliver the "submerged tenth," the erroneous impression that the misery has resulted from the Laodicean apathy of the churches themselves. We hear so much about the lapsed classes and so little of the saved masses, that the pessimistic world regards England, and especially London, as synonymous with heathendom. So many clouds and so few sunbeams, so much darkness and so little light have furnished the material for the sketches of rhetorical writers, that one is not surprised to hear the question seriously asked, Has the Kingdom of Light in Christian England been overshadowed and blotted out by the Kingdom of Darkness?

While it is our duty to penetrate the darkness, we can do so more safely and speedily even with tapers to encourage us. Let us hold up a few *lights*, then, that light even "darkest England" for the encouragement of those at home and abroad who seek to penetrate the darkness and bring the perishing out from the regions of the shadow of death into the light and liberty of a Christian life.

In the city of London, where are to be found the darkest spots in darkest England, the herculean efforts of the churches to rescue the perishing are as astounding as the gigantic evils to be grappled with. There are literally hundreds of organizations employing thousands of missionaries, colporteurs, Bible women, nurses, Scripture readers, deaconesses, and teachers, who are striving night and day, on the streets and in the tenements, to raise from the mire the souls and bodies of the "submerged tenth." In no city in the world is there exhibited a more aggressive Christianity, or are more evangelistic agencies effectively organized, or more money spent for philanthropic purposes, than in so-called "heathen London."

If the malignant forces that seek to destroy the moral life of the world's metropolis are legion, so also are the benign influences that oppose with irrepressible energy every evil tendency that manifests itself. If the devil is active, so also is the church or the true disciples in it.

Among the numerous agencies that hasten to answer the "bitter cry" is the London City Mission. "Lux in tenebris" should be its motto. This single society sends out daily five hundred agents, who occupy as many districts in the poorest neighborhoods of the city. Three hundred halls have been provided in these parishes, wherein the missionary gathers his motley congregation for religious services. The missionary is practically the pastor of the outcasts. He lives among them, is their counsellor and friend.

The London Female Preventive and Reform Institute, with its missionaries, matrons, and seven homes adapted for the classification of all ages and conditions of unfortunates, may be taken as an example of the twenty-five societies engaged in similar work. The girls are induced to forsake the streets for a comfortable home, where Christian influences, motherly sympathy, food, shelter, and employment are furnished as stepping-stones to a virtuous life.

The St. Giles' Christian Mission for men and the Elizabeth Fry Refuge for women are prominent among the numerous agencies laboring among discharged prisoners. Their agents are at the prison gates every morning to invite the discharged men and women to partake of a warm breakfast, and to offer them a friendly shelter and secure for them situations, away from the evil influence of former companions.

Such institutions as the Mildmay Mission and the Bible and Domestic Mission send out daily hundreds of deaconesses, nurses and Bible women, who, with food and medicines for soul and body, labor among the inmates of hospitals and asylums, among the toilers in factories and dwellers in the tenements. They visit among the poorest of the poor, nursing the sick, relieving distress, teaching the helpless mothers by simple economic and sanitary rules the valuable lessons of health and thrift, and proclaiming by precept and example the joyful messages of Christ.

It is idle to attempt in this article even the enumeration of the numerous enterprises sustained by the Christian people for the evangelization of this great metropolis. There are at least one thousand agencies, recorded in the *Charities' Register and Digest*, at work relieving distress, both physical and spiritual.

There are two thousand places of worship with all the evangelistic agencies for aggressive work. There are, moreover, a number of churches exclusively for foreigners.

In addition to their usual services, many of the London churches carry on mission enterprises among the poor. They send out evangelistic bands to conduct meetings in the open air and call the attention of the thoughtless pedestrian to eternal things. They support colporteurs, Scripture readers, and missionaries, who devote their entire time, visiting among the people of the parish.

To reach those who will not attend the churches, special religious services are held in concert halls, theatres, and other popular resorts throughout the city, where attractive music, spirited singing, and brief Gospel addresses interest, instruct, and influence many to a better life. There are special agencies that look after the spiritual welfare of the soldiers; others that care for the sailors. The policemen, firemen, and post-office employés have their special services. There are missionaries that visit the cab-stands, market-places, and railroad stations. There are missions to the Jews, Catholics, and foreigners, while the thousands of toilers along the river are not neglected. The criminal is met as he comes from the prison

gate in the early morning ; the prostitute is accosted as she plies her trade in the streets at midnight, and urged to forsake her life of sin ; and the homeless urchin is aroused from his hard couch, with literally a stone for his pillow, on the bridges and in the parks, and provided with comfortable bed and board, and brought under the influences of a Christian home.

The message of salvation is proclaimed through tens of thousands of Bibles, tons of tracts, and numerous volumes of Christian literature, which are scattered broadcast through the agencies of the religious publication societies.

Nor does this charity remain at home. Evangelists are sent out to neighboring towns and cities ; mission boats cruise about the coasts, visiting the coastguards and lightships in their isolation ; hospital ships are dispatched to the fishing fleets in the North Sea, to administer both temporal and spiritual nourishment to the toilers of the deep. Nor does this expensive service diminish the magnificent sum annually contributed to send the Gospel to heathen lands.

In addition to these united efforts there are many individuals engaged in evangelistic work. England's Christian queen becomes an evangelist to the families of the poor crofters in their Highland cabins, and other members of the royal family count it a privilege to visit the poor and distressed in hospitals and asylums. Members of the nobility lay aside the cares of State to preach the Gospel to the outcasts. The Christian banker, merchant, and editor supplements his daily labor by mission work after business hours. He erects a building or rents a hall wherein to gather the lost sheep, while he himself often becomes the pastor of the flock. Sons and daughters of the aristocracy, students of the universities, representatives of learned professions, have given up their homes to live among the people, and have consecrated their time, talents, and means for the "help of the Lord against the mighty."

Back of all this personal and combined effort for extending the kingdom of Christ, are the sympathy and encouragement of the English Government, whose sovereign bears the title, "Defender of the Faith." Everywhere one sees amid the surrounding wickedness traces of the nation's trust in Almighty God, and professions of Christianity. It is inscribed upon her chief commercial establishment in the humble declaration, "The earth is the Lord's and the fulness thereof." Upon her public buildings, her monuments and fountains scriptural quotations are carved in stone.

These evangelistic agencies, stationed like a mighty army throughout the metropolis—contesting every foot of territory against the encroachments of the kingdom of darkness, and winning glorious conquests for the Kingdom of Light—have weakened the power of the destroyer and defended London from his complete mastery.

There have been marked improvements during the last thirty years in the moral and social condition of the people. London is wicked, but London is growing better. Official statistics testify to a healthier atmosphere,

and the Christian visitors notice a decided improvement. The prisons have fewer occupants, the poorhouses fewer boarders, and the public houses fewer customers, than three decades ago. The wage-workers live better and dress more neatly. They have discarded corduroy for tweeds, and fustian for more substantial cloth. The wife and mother keeps herself and children more tidy, and her home more inviting. A few pictures or chromos, in rough frames or no frames at all, adorn the walls ; a flower-pot or box, with a bright geranium or an aspiring fern, decorates the windows. The people show more respect for the clergy, and welcome the Christian visitor to their humble homes. The minister is invited to the workingmen's clubs, and his address is cordially received. The deepening interest in spiritual things is manifest in the increased attendance at the churches and other places where religious services are held.

Through open-air preaching, colportage work, and mission services, the people have been brought more into contact with the Gospel, and through the visits and instruction of devoted missionaries, the poor recognize the church as their friend.

We do not mean to imply that this improvement is noticeable uniformly among all the lower classes. It is noted principally among the working people, who a few decades ago were very indifferent to the claims of religion. Such is the testimony of many of the clergymen laboring in the East End.

All the Christian world is anxiously watching the contest that is being waged in London between sin and righteousness, between the followers of Christ and the followers of Belial. This anxiety arises from the intimate relationship existing between this noble city and the cities of other lands.

The throb of London life is felt throughout the world. If her moral pulse is weak, the effect is visible on people that live afar. Moreover, every city must witness the same struggle within its walls as is now being waged in the British metropolis. It is only a question of time when the fair cities of our own land will house a population as large as London. Places that are designated upon our maps to-day as villages will, in a few years, be metamorphosed into cities with teeming populations. The same enemies must be faced ; the same evils must be resisted that threaten our most sacred institutions. The same social problems will arise. The "bitter cry" will be heard. A "way out" of the darkness will have to be devised. Those of us who are laboring in the cities are already in the midst of these burning questions.

We will do well, therefore to turn to the mother country, which has given us so much instruction in art, science, literature, and law, and learn from its Christian activity the methods adopted and the success attained in evangelistic work among the millions dwelling in "the greatest city of ancient or modern times." We will thereby be better able to grapple with these same evils before they reach the same threatening proportions, and thereby stay the destructive onslaught of the enemy by weakening and scattering his gathering forces.

And while we face the "dark forest," let us generously acknowledge the work of the pioneers, who have blazed the trees for our guidance in leading its helpless inhabitants out from their bondage into the light of the glorious liberty of Christ.

Harriett Warner Ellis, No. 64 Mildmay Park, London, North, writes, with regard to women's work for women: "As one of the oldest survivors of the little company called together in 1834 by the saintly Abeel, Baptist Noel, and others, and having continued to be a member of that first committee up to the present day, you will, I feel sure, pardon my intrusion. When the first twenty ladies were selected from members of all Christian denominations holding the great vital truths of Christianity, it was suggested by Dr. Abeel, or one of his co-workers, that four young ladies, who were themselves Christians, should be added to the number, to learn about the work, and so be trained to take the place of others when removed by death or other causes. I was the youngest of those so chosen, not being nineteen. My dear father, John Sherman Elliott, was an active member of the British and Foreign Bible Society and other similar work, and missionaries of all names were frequent visitors at our house. The first ladies sent out found, as a missionary's wife wrote, 'our efforts as yet are all among the very dregs; in time all may get access to the higher or more respectable native females.' Miss Wakefield was the first lady sent out to India by the new society. Miss Thornton went, in response to an earnest request from Mr. and Mrs. Medhurst, to Batavia.

"On the 29th of March, 1836, Miss Wakefield wrote: 'All attempts to get at females of the higher classes appear to be utterly useless.' In that year, Lady Bryant, who had just returned from India, and who joined the committee, wrote: 'By cautious and persevering efforts it may be done,' and in June, 1837, four native gentlemen in Calcutta gave Miss Wakefield permission quietly to visit their wives to teach them Bengali, from Christian school books, and needlework. But nothing was to be said on the subject in public, and the word *Zenana* was not to be used, as it might stop the work altogether. In March, 1838, Miss Holliday, afterward Mrs. Leider, obtained the same permission from Mahomet Ali in Cairo.

"Prior to this a ladies' association had been formed in Calcutta to maintain the Central School, established by Mrs. Wilcox, and it had a branch in London. That branch had become extinct before the Female Education Society was formed. While rejoicing that now there are twenty-two ladies' societies, we ask for help, not only as being the first in the field, but because it comprises in its sphere China, Japan, Persia, the Straits, the Levant, and West and South Africa. We have no expense of offices, but still meet at each other's houses."

THE CREATION ACCORDING TO KHASI TRADITIONS.

BY REV. WILLIAM WILLIAMS, ASSAM, INDIA.

First of all God created the heavens, the earth, the sun, the moon and the stars. He created also the beasts of the field.

Heaven and earth were connected by a very high mountain, which is called "Heaven's Navel."

The beasts of the field, at the beginning, could talk like men, and the tiger was their king. They had a market also of their own, which is called the *Lurilura*-market. As far as I can gather, the word *Lurilura* carries the idea of "confusion" or "hurriedness."

After that God made man out of red earth, and He put him out in the sun that he might become hard.

The tiger saw this "son of humanity" and said to himself, "This one will be the king;" and being filled with the spirit of rivalry, he asked his subjects, the beasts of the field, "Who among you will go and tread under foot that son of humanity?" No one responded. After that a creature which goes under the name of "Horse-divine" came forward and offered his services, saying, "I will go and tread him under foot." He went and bruised in pieces the son of humanity.

This "Horse-divine" was a red creature, and the descriptions of him remind me of the pictures I have seen of the "Welsh red-dragon."

Early the following morning God came to see the "son of humanity," but to his great sorrow he found out that he had been destroyed.

Now God called together all the beasts of the field and asked them who did it, but no one answered a word—there was a great silence!

At last the dog came forward and said that it had been done by the "Horse-divine."

God made man the second time in the same way as before, and commanded the dog to watch him lest he should be trodden under foot and destroyed again by the enemy. The dog obeyed and watched. The "Horse-divine" made his appearance again, but the dog barked at him and threatened him, and being afraid of the dog, he went away.

After that God breathed spirit or soul into that "model of man," and it became a living creature and it spoke.

God said to man, "Come to me to-morrow morning." When the morning came, the tiger got to God's presence before man, and God gave him twelve bodily powers; and the tiger went his way. After that man came, and God gave him twelve inventive or mental powers.

Having received these mental powers, the son of humanity wended his way to the market of confusion, and to his great consternation he found the tiger waylaying him on the road that he might kill and eat him. Man went back and told God of it, and God presented him with a bow and arrow in addition to the twelve inventive powers.

Thus equipped, man went back and followed the path in the direction

of the above market, and he found the tiger still waiting for him. He proceeded this time, and when the tiger came forward with an open mouth to eat him man drew the bow, and the arrow, to his great joy, went straight into the tiger's mouth, and he died.

God saw that man was very lonely in the world, being without a companion ; and He caused a deep sleep to fall upon man, and when he awoke he found the woman standing by him.

God married them ; and two genii, one representing " an oath " and the other " a curse," acted as witnesses, who also received power from God to destroy, or, as they express it, " to eat them," if either would be guilty of bigamy.

The Khasis were most strict on this question and other questions relating to the sexes previous to the coming of the English to the Hills. And it was an attempt among the Sepoys to violate their rules and customs in this respect that was at the root of the massacre which took place on the Hills in the year 1829, when two European officers and several Sepoys were killed.

The next thing in the tradition is the existence of sixteen families in the world ; but a separation took place ; nine houses or families ascended into heaven by that " Heaven's Navel " referred to at the beginning, and seven families remained on earth. And for a long time there was a continual intercourse between the two parties, and God used to talk with men.

The Khasis very often call themselves " the children of the seven families," or " the children of the seven nests."

Now God commanded His servants to prepare a throne on earth, that He might hold a durbar to judge and to administer justice. When the throne was ready, and before God made His appearance, man ascended the throne and sat on it, saying to himself, " I also will judge together with God." God came and saw man sitting on the throne prepared for Himself, and He went away in great indignation.

The communication between heaven and earth was ended. God and man were separated. The pride of man's heart drove away the divine favor and fellowship—

" aspiring
To set himself in glory above his peers,
He trusted to have equalled the most High."

God determined to punish man for his pride in aspiring to equal his Creator and Judge, and He caused a great tree, which is called " The Tree of Shame," to grow in the middle of the earth, the branches of which filled the heavens, and the world became quite dark ; it kept away the rays of the sun, the light of the moon and stars, and the dew fell incessantly night and day.

The children of men were in a very great trouble indeed. With such darkness and dampness life became almost unbearable.

A great durbar was held to consider their trying situation, and the best

way to get out of it. They could see no better way than by trying to cut down the tree. They all agreed to this, and went in a body with their billhooks and axes and worked hard all day. When the evening came they returned to their homes to rest for the night. The following morning they all went again to their work and found, to their great astonishment, that there were no marks whatever of their work the previous day. The tiger, their great rival and enemy, went there in the night and licked the cut they had made, hence the filling up. This aggravated their situation.

When thus overwhelmed in their calamities, God showed mercy to them by sending a little bird which is called in Khasi *I Phreid*, something like the wren in size, to teach them wisdom. The little bird asked them, "What will you give me if I teach you wisdom?" The children of men said, "We shall give you grain and Indian corn." The terms were accepted, and the little bird said, "When you go home in the evening do not take your billhooks and axes with you, but leave them at the foot of the tree with their edges pointing outwards, and when the tiger comes in the night to lick the cut he will cut his own tongue."

Man believed the little bird, and acted according to its instructions. The plan proved successful, and the "Tree of Shame" was felled at last, to the great joy of humanity. The branches thereof fell into the land of the foreigners (the Bengalese and the Assamese), and this accounts for their lands being plains; the enormous trunk remained where it fell, and this accounts for the land of the Khasis being hills!

The tradition we see does not improve as it goes on. It begins well, and in several points it agrees with Divine Revelation—(1) The order of creation, man being the last and the best—the "roof and crown" of the whole fabric of the world. (2) Man made of "red-earth." (3) And God breathed spirit or soul into that model of man, and it became a living creature, and it spoke. (4) A deep sleep falling upon the first man, and the woman standing by him when he awoke. (5) The fall of man, caused by the enemy and the pride of his own heart. (6) The "sixteen families" and the "seven families" (see Gen. 10 : 2, 6, 22).

NOAH

JAPHETH.	SHEM.	HAM.
1. Gomer,	8. Elam,	13. Cush,
2. Magog,	9. Asshur,	14. Mizraim
3. Madai,	10. Arphaxad	15. Phut,
4. Javan,	11. Lud,	16. Canaan.
5. Tubal,	12. Aram,	
6. Meshech		
7. Tiras,		

The Khasis also have a tradition of a universal flood, and their religious ceremonies are full of the atoning and the mediatorial elements.

Mr. J. B. Braddon, an officer of the Indian Government, wrote: "It would be well if those persons who speak and write so earnestly respecting mission work should spend some time among the Khasees, and look without prejudice at the work that is going on there. I feel very certain that they would no longer think that the missionaries labored in vain."

LETTERS FROM EUROPE.—I.

MISSION WORK IN THE SCOTCH ATHENS.

BY DELAVAN L. PIERSON.

Scotland is generally known as a religious country. One can readily understand this after walking the streets of Edinburgh on a Sabbath morning, and seeing the numerous and magnificent church edifices lifting their lofty spires on all sides, and the populace thronging the thoroughfares in every direction on the way to their places of worship. Not a street car is to be seen on the Lord's day ; and, as a natural consequence, the vast majority of the people walk, if they go to church at all. Yet the congregations seem to gain rather than lose from this cause, for it may be doubted whether in any city in or out of Britain the average audiences exceed those of this modern Athens.

It would be strange, however, if, as in other cases, there should not be found a darker side to the religious life of the city. One needs only to take a stroll through the Lowgate or Canongate on a Saturday night to be convinced of the truth of that fact. It seems as though the higher the spiritual life of one factor of the citizens, the lower would be the degradation of the other. But however that may be, there is at least plenty of opportunity for earnest missionary effort to be expended in behalf of the lower classes of Edinburgh.

In the former residences of the nobles in the High Street and Canongate, some of the lowest classes now have their dwelling places. It seems oddly out of place to see fine panelled ceilings and carved oak woodwork in the homes of the paupers, and it is a peculiar fact that the mansion once occupied by the Duke of Queensbury is now used as a House of Refuge for the Destitute. There three hundred paupers and inebriates find their homes ; forty destitute men and women nightly find shelter, and hundreds of the poor buy there daily their twopenny dinner of soup and bread for a penny. Great improvements are being made in the homes of the poor. Dark and dirty closes and narrow winding stairs are being replaced by light and airy courts lined with glazed brick and stairways of iron, so that it is next to impossible for the dirt to find a sticking place. In the lodging houses, too, there is noticeable a vast improvement. Instead of the close, dingy, crowded "metropolitan lodging houses," fit only to breed and foster poverty and vice, "model lodging houses" have been erected that are provided with all necessary sanitary arrangements. Here, at the small price of from four to sixpence per night, so much better accommodations may be had than most of the poor men enjoy in their own homes, that many leave their wives and families to take advantage of them. A reading-room, with newspapers and Sunday services, is connected with them, and a kitchen with a huge range, where each man may cook his own food. In the wash-house, with its drying room, reminding one of the fiery furnace, a man

may wash, rinse, and dry his whole wardrobe in the space of fifteen minutes. Everything is clean, comfortable, and well ventilated. No profanity or vulgarity is allowed, and fines or expulsion are the penalty for every offence. Separate lodging houses are provided for the women, and each has accommodations for some three hundred and eighty.

But while all this is being done for the moral and physical improvement of these men and women, their spiritual natures are not neglected. There are missions of every description scattered throughout the city, some of them peculiar to Edinburgh, and all apparently accomplishing a noble work.

The Territorial Mission was instituted by Thomas Chalmers, and has continued in a flourishing condition ever since his time. After the disruption he first held his meetings in an old tan loft in the West Port, and in the surrounding district carried out his ideal plan of city evangelization. The church which was afterward erected for him there, and where he preached for several years, is now used as a mission hall in connection with the Chalmers' Territorial Church. In this old church meetings of various sorts, carried on by the members of the church, are held nightly. These meetings include temperance, evangelistic, song, children's, and other services. But the principal emphasis is put upon the "from-house-to-house" visitation, which is carried out most systematically and regularly. Over this mission department of the church work is a missionary, and under the missionary some seventy or eighty workers, each ten having its own superintendent. Each worker visits from five to six families on every Sabbath afternoon, so that all of the four or five hundred families in the district are visited at least once a week. Spiritual effects are those sought, and each worker endeavors to become intimately acquainted with the family history and cares of those with whom he comes in contact. Tracts of educational, temperance, and religious character are distributed regularly, and differ in character from Sunday to Sunday. The temporal wants of those who prove worthy are also looked after to some extent. The missionary and workers have lodging house and bakeshop tickets, marked with symbols to denote their worth, so that they cannot be exchanged for drink; these they distribute to the needy, and clothes and food and other assistance are often given when the nature of the case seems to warrant it. Many ladies of the church are interested in the work of reclaiming the fallen women, many of whom are from high families of the city and neighborhood, and are weary of their wretched life and long for better, nobler things. If Christ is the one whom they seek, some home is usually speedily found for them, and their old life buried as much as possible in oblivion. If, on the other hand, respectability only is their aim, they must agree to spend eighteen months in a reformatory or "home," where they are clothed and fed and are obliged to do a little work. After this a situation is usually obtained for them, and they may begin life practically anew, apart from all their old surroundings and companions. Open-air services play an important part in the evangelistic work of the church, and every Sabbath

evening they are held in various parts of the city, by which means people are gathered and are led singing down the street to the door of the church, where an evangelistic service is held at eight o'clock. The singers remain without for a time, to endeavor to attract more wanderers, for music seems to have especial powers over the Scotch nature, and then all are invited in, and the pure Gospel is preached to them there.

There are many difficulties and disappointments connected with the work, but one soul saved would put ten thousand misgivings and fears to flight. The scene of the work was, in the early part of the century, the scene of the ghastly tragedy of the "Burke and Hare murders," where unsuspecting strangers were decoyed into a so-called lodging house only to come out corpses, sold to the medical students. The body of Burke himself was afterward delivered as that of a criminal to undergo the same treatment that his victims had undergone before him. The most difficult people to reach are those who have lived in these low circumstances from their childhood. As a rule, they marry early and live a drunken, brawling life. It is those who have fallen in some degree at least who appear most susceptible to earnest entreaty. Many are the dangers and inconveniences which the workers are obliged to undergo in carrying on their work, often being called upon to stand between the knives of knavish brawlers or remain up until daylight with those whom they are seeking to reclaim.

Newton's great law of motion seems to apply as truly to religion as to matter, and for every energetic evangelistic action there appears to be an equal reaction in the religious lives of the workers. Never was a church more thriving than the Territorial Church of the West Port. It is noticeable even in the very walk of the members up the church aisle; it is energetic, and not as if the congregation only came to the church to attend a funeral service.

Another excellent example of the Edinburgh mission work is that of the "close" missions. The Carrubber's Close Mission is the most interesting and influential. It was founded in 1858, and for over twenty years carried on its work in small, insufficient, and dingy quarters at the foot of one of the old closes in the High Street. Finally, through the energetic efforts of Mr. D. L. Moody, a fine seventy-five thousand dollar building was erected for their use, with all necessary class-rooms and an audience room with a seating capacity of about twelve hundred. Here meetings are held nightly in connection with the various departments of the work. There are over six hundred workers identified with this mission who, under superintendents, work in connection with one or more of the thirty-two sections. These sections carry on work very varied in character in co-operation with open-air meetings, temperance and evangelistic, together with societies for women, girls, young men and boys, and special work among the railroad men, coalmen, and policemen. During the last year there were 4500 meetings in connection with the Carrubber's Close, including prayer-meetings,

open-air services, temperance meetings, Bible classes, and meetings for the young in country and city. There are ten open-air meetings in various parts of the city every Sabbath. A prominent feature of the work is the temperance movement, in conjunction with which a monthly periodical is published, the *Gospel Temperance Appeal*. Every Saturday evening a temperance meeting is held, at which everything is done to provide an attractive programme of temperance addresses and sacred music. Although many of the meetings are considerably disturbed by those under the influence of liquor, still often these very men are led to Christ and become earnest and enthusiastic workers. Pledges are to be had at the close of the meeting for those to sign who will, and always a number remain to take the pledge or, at least, be spoken to on the subject. The names of those who take the pledge are written down with the address, and thus they are put into communication with the workers, several of whom follow up each one and endeavor to help them on in their new stand for the right.

The Girls' Sewing and Bible Class is also very helpful for reclaiming those who have fallen, and for saving many another from a downward course. At a meeting recently of the girls who had been reclaimed through the efforts of the lady in charge of this department, there were present over one hundred and sixty, all in good situations, and leading respectable lives. Need it be said that they have a great affection for their benefactress, and most of them for Christ as well?

Many tracts are distributed throughout the streets also in connection with the mission work, and have the name of the mission upon them as a guide to those seeking further light.

As an instance of how much influence the mission exerts for good in the city, we need only cite a letter from the governor of the Edinburgh prison to the Superintendent of the Gospel Temperance Section. It reads :

30 Waterloo Place, Dec. 8, 1890.

DEAR MR. BARCLAY : Will you kindly do me the favor to express to the Directors of Carrubber's Close Mission my thanks for the interest manifested by themselves and their workers in the reformation of the criminal classes. I think you are aware that for many years I have given you the credit of keeping down the daily average number of criminals by about one hundred, and I do trust that you will not diminish your exertions, as this is a very important time for action.

* * * * *

Unfortunately, I have not been able to attend so many of your meetings as I could have wished, but when I have been present it has often been a matter of wonder to me, on seeing so many familiar faces, to imagine where they might have been and what trouble they might have got into had it not been for such meetings ; although I am aware many of your people have done much in the way of individual help. With many thanks,

Yours very truly,

J. E. CHRISTIE.

The Edinburgh City Mission, like those of like character in other cities,

takes a large part in the evangelistic work of the city. Its efforts are confined to the poor of no one portion or district, and, unlike other forms of missionary societies here found, employs a number of salaried men to devote their whole time to the visitation and care of the lower classes. For this purpose the city is divided into nine sections of about four hundred families each, and over each section is a missionary who holds services in the mission hall of the district, and whose business it is to visit as often as possible the families in his section, and to care for the general spiritual welfare. There are besides five special departments of the work for specified classes, having missionaries for each department ; these include the cabmen, policemen, lodging houses, prisons, inebriates, and public houses and fallen women. In the division of the city care has been taken not to interfere with any well-organized work of a church or other mission, but there are many churches which work in connection with the city missionaries, thus supplying a large body of workers to assist them in their visitation.

The City Mission is entirely undenominational, but is thoroughly evangelical, and in consequence its workers do not as frequently meet with a cold reception at the hands of the Roman Catholic portion of the city. The methods used are very similar to those of the other societies, first and foremost being that of personal contact with the men and women on the streets and in their homes, thus seeking to raise them morally and spiritually, and in raising the individuals from the degradation into which they have fallen to raise the whole community. As a rule, the city missionary is the only pastor and adviser that they have ; but the men are well chosen, and keep their hands to the plough faithfully, endeavoring, by becoming all things to all men, to try if by any means they may save some. The results are tangible and encouraging, though the work is one fraught with trials and discouragements.

A fourth form of mission work, and one peculiar to Edinburgh, is that of the "Students' Settlements." These are conducted by the students of the university or theological colleges, and are found to be of the greatest benefit both to the students and to those among whom they labor. The Ponton Street Mission, in connection with the university, originated about four years ago, largely through the efforts of Professor Henry Drummond. Its object is nominally secular, but much religious work is done by the students who are engaged in the work. A large hall has been erected in one of the poorest districts of the city, and here the students live and endeavor by personal contact, especially with the young men, to raise them intellectually, morally, and spiritually. Classes in wood-carving, drawing, history, and other departments are conducted during the week and, together with the reading-room, furnish an opportunity for the personal contact sought. Sabbath-school and Bible classes, with an occasional evangelistic address, and now and then a meeting for social intercourse, also form an important part of the scheme by which the work is carried on.

About five or six students usually live in the mission and devote much time to the work, often at great inconvenience to themselves.

The other settlement is in connection with the Free Church College Missionary Society, and has only recently been organized. Its object is solely religious, and avowedly so; other benefits are expected to follow the spiritual uplifting of the community. The "settlers," six in number, come into contact with the men, chiefly in the Young Men's Club, where they have an opportunity to converse with them as they at the same time endeavor to entertain them at games of dominoes, checkers, and in other ways. The men's club forms the chief feature of the work. There is a fee of one shilling a year to entitle one to membership, and the men make their own rules, elect their own officers, and have entire charge of it, subject to the approval of the "settlers." Of their own free will they prohibit gambling and profanity, and are, as a rule, orderly and appreciative. The club is intended to take the place of the public house in the leisure hours of the men, and to afford an opportunity for the students to come into direct contact with the individuals whom they seek to benefit. Other departments of the work are the Sabbath-school, children's church, Band of Hope, library, savings bank, Boy's Brigade, Bible classes, prayer and temperance meetings, and meetings for women, chiefly under the charge of ladies from St. Andrew's Church, which works in connection with the students.

The subscribers to each of the various departments of mission work form the society from which managers, directors, and the various officers are elected, and who guarantee the financial support of the mission.

There are many other, and private, missionary enterprises carried on by individuals and churches, besides many charitable societies for the relief of the poor and distressed.

Few cities of the size seem to be so thoroughly and energetically cared for as this home of Knox and Chalmers, and the results of the labor expended may be seen as much in the spiritual life of the churches as in bettered condition of the poorer classes. But there is no lack of room for workers, and in spite of all that has been done or is being done, the condition of the poor in many districts seems as wretched as can well be imagined. The workers, however, continue faithful, taking to themselves the consolation and promise given in the words, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

EDINBURGH, SCOTLAND, January 17, 1891.

Few things impress one more in all Scotland than the old gate in Dundee, where the martyr, George Wishart, preached to the plague-stricken people gathered outside the gate, while the inhabitants of the city were gathered just inside. What a type of the true missionary, standing between a living church and a dying world, and preaching the gospel of spiritual healing!

THE TELUGU MISSION.

BY C. B. WARD.

This Telugu Mission was born in a prayer-meeting, February 22d, 1879, in Goolburga, a railway station about three hundred miles from Bombay, in the dominion of H. H., the Nizam. Two persons were present, a padri and an engineer: the padri, a member of South India Conference, pastor at Ballory, and the engineer a district officer in the Public Works Department of the Nizam's Government.

This event took place at the close of the great famine of 1876-78, in which five millions perished.

The Bombay *Guardian*, editor, George Bowen, missionary, first announced the "new arrival" in its last issue of February, 1879, and commended the "little one" to the confidence of the good. March 12th, 1879, we took over from a famine poorhouse, kept up a year on private charity, five boys and girls. Here began the actual work.

In the order of Providence, Rev. T. S. Burnell, over thirty years an A. B. C. F. M. missionary at Melun, Madura district, South India, had the honor of taking the first financial share in the new concern. His 10 rupees were received by us March 20th, almost one month from the *prayer-meeting*. March 29th on this Rs. 10 we took 14 more waifs from an overcrowded famine camp at Adoni. These, with 2 more taken at Goolburga by Mr. Davis, gave us 21 in all—Telugu, Canerese, and Mohammedan, both sexes.

The Bombay *Guardian* of April 5th published progress, and declared rising faith and intensifying purposes.

April 1st the padri got married, and received for the orphan work Rs. 50 from an unknown friend, who continued to do the same thing monthly for a long time. We have since learned he was the great-hearted Henry Conder, Esq., General Traffic Manager of the Great Indian Peninsular Railway.

And so the work went on. At a later date we took up 30 new ones, at a later, 50, and a later, 13, and the last large accession, September 30th, 52 boys and girls from Adoni. A few more scattering ones came in, till about October 1st we found we had actually collected over 180 orphans at Mr. Davis's place in Goolburga. Death did so quick work, however, that we never reached above 122 on hand at any one time.

The Bombay *Guardian*, the India Methodist *Watchman* published our testimony and helped us much.

Thus began the work. God's Word supplied the base for the faith the Holy Spirit inspired in our hearts. We boldly avowed our purpose to trust God and never solicit, except in prayer. The Holy Ghost was chancellor of the exchequer, and in the first six months He called in from whom He would about Rs. 2000. And in this time the bulk of the care of all these little ones fell upon Mr. Davis. He wrought not by proxy. His own hands fed, dressed, washed, assisted, and he spent hours a day trying to

impress these precious souls for God ; and surely we shall meet some of those little ones who passed away with Jesus' name upon their lips and His truth in their newly opened hearts.

I saw now the providence of God in the last ten years of my life—from the plough to four years of student life, one and a half years of work in Chicago among the street Arabs of Halsted Street, till William Taylor (now Bishop) found me in December, 1875, and sent me to India.

God's Holy Word, Finney's "Autobiography," and Müller's "Life of Trust" were the pabulum our souls thrived on in those days. How wonderfully the great God led us ! Starting as we did without bank or missionary treasury, from the very beginning we began to cast about us for a productive footing somewhere. We dreamed and prayed over factories, farms, industries, etc. But the Lord had us in hand, and first gave the orphans some public road-making on which they realized something like Rs. 100 in a short time. We had no idea of greasing our wheels forever with charity, but rather designed to repay to the Lord the charity money lent us, and send workers to the "regions beyond" and support them there.

We cannot follow in detail the wonderful history of these ten eventful years. But what have we now ?

1. C. B. and E. M. Ward and their children, Wesley Asbury, William Taylor, George Fletcher, Susanna Ruth, and Nellie Marion, in all 7 souls.

2. Eurasian orphans, boys, 8, and girls, 5.

3. Native families, 19, blessed with 24 living little ones. Unmarried boys, 4 ; girls, 2. One widow with her son—in all, 67 souls.

Grand total of 90—adults 50 and children 40. So we cannot, as of old, say "orphan children," for we are become a colony of families.

4. Of the whole number, 40 are full members of the Methodist Episcopal Church, and another dozen we rank probationers. In most of these honesty, diligence, observance of the Lord's day, prayer, testimony, and general upright character give us much ground for believing a work of grace is wrought. We have no tobacco, or liquor, or jewelry Christians in our "little church in the wilderness."

5. When we gathered up famine waifs we found them from five to twelve years of age. All our native people except one, my assistant, Nuns-oya Naidu, have been a full ten years with us. Our Eurasian orphans have not been with us so long, but most of them during eight years.

6. For years stern necessity has made us *two houses* : one in Secunderabad, where Mrs. Ward, our children, and the unmarried girls stay with one or two pairs of the married ones as servants ; and one in the district, wherever I may have work for all the field force of our colony, migrating as work leads us on railway construction and mining.

The bulk of the family have been in camp with me for about four years now. We find much to encourage us in the Christian character of those we have spent ten years with, for Jesus' sake. They are our "seals."

7. The entire work which we have had upon our hands has cost about

Rs. 10,000 per year (over \$3000). This includes not only our own mission work, but doing something to help other work. We have spent outside of our own work in this time several thousand rupees—contributions to other missions and support of other missionaries, distribution of religious literature, the publication of tracts, and our own India *Watchman*, etc.

Of this Rs. 100,000 passing through our hands in ten years more than half are our own earnings. Formerly contributions exceeded, but for four years our earnings have by far exceeded the gifts made to us. In the whole ten years our receipts from places outside of India fall below Rs. 5000. Our contributions have always come unsolicited, except in prayer. We are not concerned about money, and never beg. But we do believe and plead God's promises, as they are neither lies nor out of date.

8. We are not in debt. In an honest and rather daring endeavor to realize the capital needed for a Christian colony, on a large railway contract we lost Rs. 20,000. But God enabled us to make it up and pay the loan with liberal interest.

9. God started us in orphan work in 1879, and kept us closely to it and learning the language up to 1883. In these years God cheered us with the genuine conversion of half a hundred of our orphans.

Then came three years (1883-86) of very steady and vigorous evangelistic work, in which we were much blessed, but the only abiding, visible fruit was the conversion of two natives, who are both preachers now.

Insurmountable difficulties in the way of acquiring any land under the Mohammedan Government made dropping into the present "two house" arrangement a necessity—No. 1 at Secunderabad, No. 2 at Beersheba or Dothan, as good grazing leads us. Wonders hath God wrought for us during these years. We can only bless and praise Him.

10. We hope to publish soon a report for the ten years, in which we shall try to record something of the goodness of our prayer-hearing God.

11. In the years of our history God has been good, but it has been hard to understand all His ways. Three of his handmaidens, than whom we expect no more spiritual and successful workers in India—Cecilia O'Leary Moore, Hapley Freer, and Hester Ann Hillis—God took from us, each one suddenly. They did work that lasts, and now enjoy reward everlasting. One lady after leaving us became the wife of a Baptist missionary in Bengal. One from ill health was compelled to return to America. Our brethren, Ernsberger and Blewitt are now both honored members of India Methodist Conferences. The latter took away from us Ruth Freer, a good worker with us, a good wife with him. One young man apostatized fearfully. One found the work uncongenial. Miss Bell went to study medicine in Hyderabad Medical College. One native preacher and wife, lent to us, stayed but a little time. One of our converts left us, and is now promoted to the post of head native preacher in Conference work.

12. Eight little ones hath God taken. Our firstborn first; after him seven other children in our native families. Six of our native orphans have died,

giving us their testimony to Jesus' saving power. They surely await us. Three Eurasian orphan boys have died, of whom we have hope, one a poor, suffering epileptic all his life. Several have fallen back into the world. Some Eurasian orphans, after two or three years with us, were taken by friends or relatives. A few have died, leaving us no certain word. Our total death-roll in ten years reaches a little over 20.

13. But the best of all is, God has at last answered our earnest prayer in giving us a large piece of land (over 2000 acres) on an annual rental of Rs. 800. This is what we have besought of Him for years. Our utter extremity has become God's gracious opportunity. And now what! Our migrations may cease, our two homes become one, and our colony be the base of supply for dozens of workers. We may again get into shape for vigorous evangelizing. Our 20 families of native Christians have of their own efforts acquired cattle and carts, and cash to the amount of about Rs. 2000. They are not paupers, and are ready to go to work at once in our village. The rental we can as easily pay as the rent of Secunderabad house. And we believe God has arrangements on foot for the small capital required for the immediate restoration of the entire village, thereby making it worth at an early day several thousand rupees per annum.

We have no complaints, but we can clearly see it has taken ten years to subdue the missionary aristocracy in us, and teach us truly humble, economic, and New Testament lines of life and labor. We have also learned that physical labor is conducive to health in the tropics by these years in India, and are just ready for many more, if it please God.

Trusting God, we have begun work upon our village, and with a home and a promise that "we shall be fed;" with a fine field of souls about us, with our years of experience among the people, and naturalized in India, we look forth after this ten years' journey—not forty, as the Israelites had—to a grand future in this goodly land God has given us.

Bishop Thoburn recently recognized us fully as a part of the great Methodist Church, and henceforth our members shall have a place in Methodist totals, as they have not had for a few years lately, though we have prided ourselves upon the fact we belonged there. Our only contention has been to be left alone as non-subsidy workers. This is now granted us, and God is with us.

The hard work is not done. Years yet must be spent teaching native Christians confidence in their own ability, and teaching them how better to utilize and develop the resources of the country, making foreign aid unnecessary either for their support or such work as they should do for the salvation of the heathen. We have some fine specimens of natives who, under God, will make good business men and women for Him, and some who will make good Christian workers and preachers.

We believe God is with us; we need no other aid to live upon or learn by. God has given us, as capital, strong bodies, common sense, rich soil, all tributary to our faith. Our prayer has been for a piece of land, that

with this productive base we might maintain a whole force of Gospel workers in the surrounding country, whose lifework, and exchequer and methods of filling it, might all be open to the gaze and study of the surrounding heathen. God has schooled us for ten years to fit us for the work before us, and now given us the land, and here we are a happy family, a monument of God's care in the midst of a heathen land, subjects of His continued love—a little church of Jesus Christ of His own planting. To God the Father, the Son, and the Holy Ghost be all the praise and glory, world without end !

On January 20th last, a party of five sailed for Secunderabad, India, to join the self-supporting work of Rev. C. B. Ward. One of the party—Rev. M. F. Smootz—who already spent several years in this work, has now married and gone back to the Deccan, India, for life. Rev. R. H. Madden, wife, and son, who accompanied him, have been doing successful mission work in New York City.

There sailed the same day for South America, Mr. T. W. La Fetra and an experienced teacher, Mrs. Anna Dodd. Mr. La Fetra has already spent seven years in mission work in Santiago as auxiliary and helper to his brother, Rev. I. H. La Fetra, in the large college in Santiago. He visited the United States to purchase a complete outfit for printing—costing about \$5000—a religious paper and books for educational work in South America.

A. B. C. F. M.

A despatch from Nagasaki, Japan, published recently in the daily press, stated that the United States steamer *Alliance*, in its visit to Ponape, found that the war between the natives and the Spaniards had been instigated by the American missionaries, who on that account were forced to retire from Ponape to Kusaie. "The story," says the *Missionary Herald*, "is so absurd as to be comical. The only Americans at the point of conflict on Ponape were two women, who at the time of the difficulty between the Spaniards and the natives sought to their utmost to preserve peace, but failed. And when the revolt occurred, these two women, aided by a native teacher, risked their lives to save from destruction two Spanish priests and some soldiers. And they succeeded in their efforts, only to be accused by the Spaniards of having incited the natives to their deeds of violence."

The following item is found in the report of the *Hiroshima* circuit (Methodist), given by Rev. B. W. Waters in the *Missionary Reporter* : "Hiroshima has been well chosen as the centre for our work in that part of Japan. But the city itself, a strong Buddhist centre, is not as open to Christianity as some of the smaller neighboring towns. Neither the city nor the country work ought to be neglected. But owing to school-work and passport regulations, it is difficult for one man to carry on both. We really need two additional men for Hiroshima and for the work that properly can be connected with it."

THE MISSIONARY'S SHOES.

BY A. J. GORDON, D.D., BOSTON, MASS.

The homely and the sublime were never more closely conjoined, we venture to say, than in the following from the history of Herrnhut : Zinzendorf sent one day for a Moravian brother and said to him : " Will you go to Greenland to-morrow as a missionary ? " The man had had no previous intimation of his call, but after only a moment's hesitation he replied : " If the shoemaker can finish the boots which I have ordered of him by to-morrow, I will go. "

Need we say that if such a spirit of prompt obedience were universal in the Church, there would be no highways unoccupied or byways untravelled in all the regions beyond now waiting for the Gospel. But we have not to tarry even for a day for our shoes to be done. What saith the Scripture, and how much it saith in a single comprehensive sentence ? "*Having your feet shod with the preparation of the gospel of peace.*" The law said to Moses : " Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. " Grace says : " Put on thy shoes upon thy feet, for the place where thou standest is missionary ground. " " All roads lead to Rome, " says the proverb ; but since the day of Pentecost all roads lead from Jerusalem ; " that remission of sins should be preached among all nations, beginning at Jerusalem. " Therefore Christ's witnesses were sandalled at the outset for their journey ; and of this we desire briefly to speak.

The Gospel is its own preparation. For our shoes are not the preparation *for*, but the preparation *of*, the Gospel. The tendency is inveterate and constantly recurring to introduce some forerunner of grace into the missionary field in order to make ready for its coming. Even those who firmly believe that " Christ is become the end of the law for righteousness to every one that believeth, " have not infrequently thought that they must take their starting-point from Sinai, again employing the law as a school, master to lead men to Christ. The story of Henry Richards's experience on the Congo—which has made such a profound impression of late wherever recited—has its chief interest in this idea. Brutal and bloody savages, among whom the murder of innocents was a sacred rite indispensable for the solemnizing of the funeral of their chiefs, and man-slaying a medical prescription to be adopted as a matter of course on the order of the witch-doctors, what impression could the Gospel of the grace of God make upon such souls if immediately applied ? No wonder that the thunders and lightnings of Sinai should be invoked as a necessary prelude to the sweet strains of redeeming love. " Grace, of course, " said an old Scotch preacher, " but did you ever know a woman to sew without a needle ? So I say unto you, thrust in the needle of the law till the sinner is pricked to the heart and cries out, and then you may draw as long a thread of Gospel consolation as you choose. " But these degraded sons of the Congo did not wince in the least under the needle of the law. " Thou

shalt not kill," "Thou shalt not steal"—instead of "kicking against these pricks," or being in the least wounded thereby, they were absolutely insensible to them. As for being sinners, when this charge was made against them they blandly conceded that while the missionary and his countrymen might be such, they certainly were not.

But now, after the seven years' fruitless ministry, comes the great change. In translating the Gospel of Luke, and reading therefrom the story of the sufferings and death of Christ, and pressing home upon the people the message, "And all this for you," tears began to fall, exclamations of astonishment began to be heard, and then conversions began to occur, till within a few weeks more than a thousand were added to the Lord of such as should be saved. As this story has been repeated of late before churches and theological students, the missionary has rarely been allowed to stop at the expiration of an hour; cries of "Go on!" breaking out at every attempt to pause. "So astonishing; so well-nigh incredible!" people say.

And yet it is but the repetition of an old story, though on a larger scale. What student of missionary history does not know of the work of Hans Egede in Greenland, with its long, weary years of moral teaching, ending with the farewell sermon, "I said I have labored in vain and spent my strength for naught?" And then the translation from the gospels of the story of the Saviour's passion, by John Beck, the Moravian missionary, and the astonished exclamation of the listening savage, Karjarnack, "How was that? Tell me that again, for I would be saved;" and through this Word the savage changed into a Christian and a faithful preacher of the Gospel to his countrymen? So it was when Mr. Nott opened the third chapter of John to the hitherto stolid and unconcerned South Sea Islanders. When reading the golden text of redemption, "God so loved the world," a man rose and demanded, "Is that true? Can that be so? God love the world when the world does not love Him? God so loved the world as to give His Son to die! Can that be true?" And as the verse was read once more he burst into tears, and the long-delayed blessing began.

It is a lesson which we have constantly to relearn, that "the preaching of the cross is the power of God." Not that evangelical Christians are likely to doubt the efficacy of such preaching for accomplishing the one thing of bringing peace to distressed and penitent souls; but that it can also effect the opposite result of bringing contrition to hardened and indifferent souls, it is difficult to credit. Yet this is one of the paradoxes of Christianity, that the cross, which is the highest exhibition of divine compassion, should also serve as the most powerful instrument for human conviction. It has proved true a thousand times over that by His wounds we are wounded, as well as that "by His stripes we are healed." As the same sunlight can warm and comfort when falling gently on our persons, or scorch and blister when focussed by a burning glass, so the same love of God revealed on Calvary can be used by the Spirit to bring the most

tender consolation or the most poignant contrition. Therefore, the Gospel first, and in its fulness, to the most degraded heathen !

Then let us refer to the sandals of education which have so often been bound upon the feet of the Christian herald.

One may well wonder why the temptation has been so constant for the missionary to turn schoolmaster. "No greater than for the pastor to turn pedagogue," it may be truly replied. Yes, and here is the most serious defect of our present-day Christianity, that it is leaning on crutches when it ought to walk by faith, undertaking to accomplish by culture what God has ordained to be effected "by the Holy Ghost sent down from heaven." Art, architecture, music and ritual, how prominent the place which these are coming to occupy in our modern churches ! Ask their promoters why they attach such importance to them, and they reply, "For their educational influence." But we make bold to say that their tendency has generally been to educate away from Christ rather than toward Him, prepossessing men with forms, sensible impressions, and so disinclining them to the things of the Spirit ! We have more faith a thousand times over in the regenerating power of the simple Gospel than in the educating power of all these elaborate accessories of Christian worship.

But we are speaking of education in the strict sense of the word—grammar, arithmetic, and the arts, as introductory to the Gospel. Has such a dispensation of teaching ever proved really helpful in preparing the heathen mind to receive the Word of life ? No more probably than a gymnasium in the basement of an American church, with its curriculum of dumb-bells and vaulting-bars, has conduced to a change of heart in the young men who have entered therein. The tendency is inevitable for these preparatives to become substitutes so preoccupying the interest and attention with themselves as to render the heart less accessible to the Gospel than before they came in. Education by all means ! But in the school of grace the law seems to be not "know, in order that you may believe," but "believe, in order that you may know." Culture, when set forward as a forerunner of Christ, has constantly failed to become such, because it lacks the humility to say : "He it is who, coming after me, is preferred before me, whose shoe latchet I am not worthy to unloose." It being true, according to our Lord's own words, that the Father hath "hid these things from the wise and prudent, and revealed them unto babes," it cannot be the missionary's business to make men wise and prudent in order that they may receive the Gospel, but rather to tell the wise and prudent, that except they repent and become as little children, they shall in no wise enter into the kingdom of heaven.

A wide observer of missionary operations in Japan has recently expressed the opinion that the chief occasion of solicitude for the country is found in the excess of education over evangelism, and that the wisest missionary policy would be a bold immediate movement among the lower classes, who are as yet untouched by Western culture. Let this call be

heard, then, all over our country—not for more teachers merely, but for more evangelists.

Concerning industrial and mechanical forerunners of the Gospel we may speak with equal emphasis. So ingrained is the notion that what has been called “a propædæutic dispensation of civilization” must prepare the way for Christianity, that colonization has not infrequently been proposed as a John the Baptist to evangelization. Ninety years ago Wilberforce lent his influence to a great scheme for ameliorating the condition of Africa by this plan. Artisans with saw and hammer and anvil were despatched to her western coast, with the understanding that after a considerable progress had been made in civilization, missionaries should follow up the assault with Bible and catechism. But the enterprise had not momentum enough to reach its destination, and proceeded no farther than Sierra Leone. Even had it entered the field, its work would have been a gratuitous one. For the tree does not bear the root, but the root the tree. As certainly as the planted acorn produces the oak, so surely will the incorruptible seed of the Word yield the fruits of righteousness and social order when believingly received into the human heart.

David Brainerd gives a remarkable testimony to this fact, when summing up the results of his labors among the American Indians at Cross-weeksuug. Indeed, his witness supports all that we have been saying in this paper. Lest any should accuse his work of being the outcome of excitement and fear inspired by the preaching of the terrors of the law, or charge that his converts were only such as had been “frightened by a fearful noise of hell and damnation,” he says: “God left no room for this objection in the present case, *this work of grace having been begun and carried on by almost one continued strain of Gospel invitation to perishing sinners.*” Not the law of Sinai, but the cross of Calvary must have the credit for this remarkable work. Amid the multitude of inquirers and the urgency of the claims of perishing souls, he had little time, he tells us, to inculcate moral reforms or social and domestic improvements. He could only sound out the message of salvation by the blood of Christ, and eternal life through faith in His name, and pass on. But note the result, as he records it:

“When these truths were felt at heart, there was now no vice unreformed, no external duty neglected. Drunkenness, the darling vice, was broken off from, and scarce an instance of it known among my hearers for months together. The abusive practice of husbands and wives in putting away each other and taking others in their stead was quickly reformed, so that there are three or four couples who have voluntarily dismissed those whom they had wrongfully taken, and now live together in love and peace. The same might be said of all other vicious practices. The reformation was general; and all springing from the internal influence of divine truths upon their hearts, and not from any external restraints, or because they had heard these vices particularly exposed and repeatedly spoken against. Some of them I never so much as mentioned—particularly that of the parting of men and their wives—till some, having their conscience

awakened by God's Word, came, and of their own accord, confessed themselves guilty in that respect.

"The happy effects of these peculiar doctrines of grace, upon which I have so much insisted, upon this people, plainly discover, even to demonstration, that instead of their opening a door to licentiousness—as many vainly imagine and slanderously insinuate—they have a directly contrary tendency ; so that a close application, a sense and feeling of them will have a most powerful influence toward the renovation and effectual reformation both of heart and life."

By as little pains as Brainerd labored to introduce "Christian Civilization," by so much are many modern missionaries anxious to exclude it from their fields. Its *avant-coureurs* in these days are the whiskey bottle and the powder-flask. "If only we can keep out European and American civilization," says an earnest missionary in Africa, "there is hope for our work in the Dark Continent." On the whole, what a mockery there is in this much-vaunted word ! And how little apprehension of the subject does an eminent writer on the evidences of Christianity exhibit in saying that "The wisest modern missionaries admit that they must civilize heathen nations in order to make Christian institutions permanent." No ! not the sandals of law, of education, or of social science for the missionary of the Apostolic school ; but "feet shod with the preparation of the Gospel of peace." The first take but tardy steps, and rarely those condescending steps that reach the sinner where he is ; but the latter : "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation."

THE BURMAN BIBLE.—The first edition of Dr. Judson's translation of the Bible into the Burman language was in three large quarto volumes, twelve by nine inches. The second edition was printed from the same type but upon thinner paper, and was bound in one volume. It bears this imprimatur : "Maulmain : Printed at the American Baptist Mission Press for the American and Foreign Bible Society and the American Baptist Board of Foreign Missions ; 1840." Now after the space of fifty years a third edition is published by the American Baptist Missionary Union at its Mission Press in Rangoon, copies of which have just been received in America. It is a royal octavo, much smaller and more convenient than the earlier editions, having been newly set up and stereotyped, with many corrections noted by Dr. Judson himself inserted in the text by the careful hand of Dr. E. A. Stevens. This translation of the Bible into Burman was made amid great difficulties, Dr. Judson being obliged to make his own grammars and dictionaries as he went on, but it is remarkable as being one of the most accurate and idiomatic versions of the Bible in any language. It is an imperishable monument to the great ability of America's first missionary to the heathen, Adoniram Judson.—*Baptist Missionary Magazine*.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Church of Scotland, *Home and Foreign Mission Record* for January 1st, 1891, has the following statement: "A collection on behalf of the Committee of Correspondence with Foreign Churches is appointed to be made in all our churches and chapels on Sabbath, the 18th inst., provided always that wherever this day may be unsuitable the collection shall be made on another Sabbath.

"The great object of this committee is to foster friendly relations with the Reformed Churches of the Continent, and to give aid to those who require it. We are especially brought into contact with the Reformed churches of France, Italy, Bohemia, Switzerland, and Belgium. With these churches the Church of Scotland in former days maintained constant correspondence, and it would be a loss both to them and to us should such communications cease. Since the last appeal was made in 1888, deputies from the Church of Scotland have been present at one or two memorable meetings of Continental churches. The celebration of the Bicentenary of the glorious return of the Waldenses took place in August and September, 1889, when the Rev. Dr. Mitchell, of South Leith, represented the Church of Scotland. At the jubilee of the formation of the Missionary Church of Belgium, which was celebrated in June, 1890, the Rev. Duncan Campbell, of Rosemount, Aberdeen, represented our Church, and received a cordial welcome. To enable the Church worthily to maintain these relations, and to bestow assistance in accordance with the needs of the struggling communions on the Continent, the present collection is made."

—Says the *Record*: "A correspondent in Aberdeen reports a much appreciated visit of our Foreign Mission Convener to that city. Dr. M'Murtrie preached an impressive and an appropriate sermon to the students in the university chapel on the 7th ult., and addressed a crowded congregation in Rosemount Church at night. On the Monday morning he addressed a full meeting of divinity professors and students, to whom he stated that the Mission cause was now attracting to its service a portion of the flower of our divinity halls, and that no less than twenty-four of our present missionaries (including missionaries' wives) in the foreign and Jewish mission fields came from Aberdeen and its neighborhood. At noon, on the same day, Dr. M'Murtrie addressed the South Church Ladies' Work Party; in the afternoon he took part in the monthly meeting of the Ladies' Association Committee, and in the evening he addressed successively the Rosemount Young Men's Guild, and an Old Muchar congregational social meeting. Verily our Convener does not spare himself!"

—We give two of the collects of the Church of Scotland for the Week of Prayer. For Tuesday: "We beseech Thee, O Lord, on behalf of Thy Church Universal, in all lands and places, under whatever name or form, worshipping Thee in various tongues, and approaching Thy presence in the name of Jesus. We pray for union, for unity of spirit, for love; that Christian life and teaching may be increasingly subject to the Holy Ghost; that Christian people may witness unto Christ by living in godly love; that we no longer be opponents or rivals, but all one in Christ Jesus; and that for *His* sake, Amen." For Thursday: "For Thine ancient people, O God of Abraham, we earnestly pray that the veil may fall from their eyes, and that they may be turned to the Lord; and for our Home Mis-

sions in the darkness still found in our land, we beseech Thee that the labor of Thy servants may be blessed in bringing many to the cross : through Jesus Christ, thy Son, Amen."

—In the *Conférences Fraternelles*, held in Paris, last October, various judgments were expressed of Roman Catholicism ; but Pastor R. Hollard seemed to strike the centre when he gave as its damning sin, " It destroys the conscience." Jesuitized Catholicism values blind obedience above everything else. It will be a sad thing for France to recur to this as her best conception of Christianity. But the leaders of intelligence seem to be awaiting the issue. Professor Atlier said : " The University is deliberating whither it shall go. It has made the round of all the systems, and now is eager to reach a goal. One of its professors said to me, ' My friend, count us as belonging to whosoever shall know how to conquer us.' "

Pastor Hollard thinks that Protestantism is not qualified to take the place of Catholicism in France until it understands better than now to respond, in evangelical simplicity, to those spiritual wants which Catholicism consults the instinct of adoration and the craving for unity. Why should Père Hyacinthe and the Protestants with the same aims be so little inclined to friendship ?

The sentiment appeared to be very decided, that evangelizing work and charitable work ought to be carried on by distinct agencies. At Geneva, M. Ernest Favre attests, evangelization has been much more effective since this separation was made.

—The *Indian Standard*, speaking of a recent Church Congress, allows that sanitation is important, but very reasonably insists that the Kingdom of God and the Cross of Christ have not lost their prime importance. Speaking likewise of Brotherhoods (whose results in India do not thus far appear very marked), it wishes to know why the absence of God's unit of human society, the family, should be so highly esteemed. And asks why Archdeacon Farrar contends for vows where a celibate life appears a call of duty. Semi-monastic Sisterhoods and Brotherhoods, as Count Gasparin long ago pointed out, are apt to be of dubious results on Protestant soil. Every plant has its native and congenial habitat.

—The Rev. C. A. Schönberger, through the *Jewish Herald*, reports " that notwithstanding the sad fact that all open preaching to the Jews is prohibited in Vienna, yet they are constantly flocking, as inquirers, to the missionary's house, where Bible and other classes are regularly held. The Bible-class is largely attended, and this branch of the work is most encouraging."

—"Regions Beyond," quotes Mr. Stanley's description of the proud Wahuma race, which he discovered, " being clearly of Indo-African origin, possessing exceedingly fine features, aquiline noses, slender necks, small heads, with a grand and proud carriage ; an old, old race, possessing splendid traditions, and ruled by inflexible customs which would admit of no deviation." Stanley pronounces the features of the great Kaffir race to be " a subtle amalgamation of the Hindu and West African types." Although the foraying Wahuma have abundance of heathen vices, yet their higher type, mild and courteous manners, and salubrious country, render them hopeful for missions. To Stanley they brought up thoughts of " those blameless people with whom the gods deigned to banquet once a year upon the heights of Ethiopia."

—The Universities' Mission in Central Africa, which now has 2000 adherents, is rejoicing in the ordination of its first native priest.

—"The Paris correspondent of *Evangelical Christendom*," says the *Indian Standard*, writes: "There is a fearful increase of crime, contradicting strikingly those who hoped that 'schooling' and 'good behavior' would go together." Increased schooling and increased crime proceed *pari passu*. Youthful literates, fifteen years ago, were 68 per cent, now 78 per cent. "The evident failure, in a moral point of view, of education without religion, is throwing weight into the Roman Catholic scale; children are crowding their private schools."

—Mrs. Dods, of the McAll Mission, says: "The old hall at the corner of the Rue de Rivoli, where the dirtiest of people used to crowd in night after night—some said to get warmed—has disappeared; its successor—Boulevard Sebastopol—has come and gone, and now in its place are not one, but two or three large halls in densely crowded streets—St. Denis, Temple, and Salle Rivoli—the last redeemed from its evil uses as a rendezvous of atheists, anarchists, and lovers of guilty pleasures; washed and purified materially and morally, and consecrated, with its 600 seats, to the service of the Lord."

—Charlie, a convert of the Universities' Mission, having fallen into the hands of the heathen Gwangwara, was asked by them, "Why do not these white men and you fear us, seeing that we can kill you all?" He answered: "Because you can only kill our bodies with your spears; it is our souls we care about, and you can't touch them, and so we don't fear you." I heard from others at the time that Charlie had made this answer, and that the Gwangwara were not only awed but actually made afraid by these words. Doubtless it was the first intimation they had ever received that there was anything about a man they could not kill. Yet they believed it when Charlie told them, and, cowards at bottom—like all bullies—they trembled at the news."

—It has been decided in India, says the *Bombay Guardian* of January 10th, that if a full-grown minor appears capable of caring for himself he may lawfully be baptized against the will of his guardian. But a violent persecution against the Wesleyan Mission at Bankura, Bengal, has been excited by such a case, resulting in the burning of a school.

—A Christian New Year's Mela (or fair) has been held on the banks of the Jumna (as lately recommended by the S. F. G.) attended by Anglicans, Baptists, Methodists, and Presbyterians, meeting "in oneness of spirit, as sheep of one fold." It was held in the Presbyterian grounds.

—"Several thousand representatives of the eight chief Indian languages," says the *Indian Witness*, "lately met and transacted all their business in English. And no one seems astonished."

—The *Chinese Times*, as quoted in the *London and China Telegraph*, says, of Chinese appropriation of Western science, that it has as yet had very little effect on the national life. "Her dalliance with the skill and science of the West is rather a species of coquetry than honest wooing. The truth is that powers less tangible and material, yet far more potent than railways, telegraphs, balloons, or phonographs, must be evoked before any deep or lasting impression upon this slumbering mass of stagnant life can be expected. Spiritual forces cannot be conquered with material weapons."

II.—INTERNATIONAL DEPARTMENT.

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

The Religious Attitude of the Chinese Mind.

BY REV. W. A. P. MARTIN, D.D., PRESIDENT OF
THE IMPERIAL TUNGWEN COLLEGE,
PEKING, CHINA.

Religion consists of two elements, thought and feeling. Its thought is directed toward the mysterious problems of existence. In this aspect every religion that emanates from human thought is, to a certain extent, to be regarded as a philosophy, hence worthy of careful study, not as throwing light which to us would be valuable, on the question of human destiny, but as throwing light on human character, on national character, and the relations of nations to each other. The religious experience of the Chinese people, the elements forming their religious beliefs, constitute the subject which I have to discuss. No field could perhaps be of greater interest, partly on account of the multitude of people who are affected by these views, partly on account of the vast antiquity, presenting records reaching back, without a break in the chain for many thousands of years, and also because that great people have been segregated by mountain chains and ocean breadths, from intercourse with the rest of mankind, to a very large extent for the greater part of their national existence. In order that our lessons may be of value, it will be important that we should take them out of the stream, we may say, at a point prior to the influx of the living waters of Christianity; for Christianity has to some extent affected the modes of thought of that people beyond the pale of Christian communities which, for the last three hundred years, have been growing up in that land. But the systems of which I have to speak date back far beyond that time. The missionary, thoughtful, and accustomed to study the field upon

which he is entering, is somewhat like a scientific farmer who studies and analyzes the soil into which he intends to cast the precious seed. He may find that that soil was produced by the disintegration of many kinds of rocks, some deposited from water, others thrown up by the action of internal fires, others yet affected by atmospheric influences. We find, in a similar manner, the mental soil of China composed of three leading elements which have been commingled and brought into interaction in such a way as to present to the superficial observer a homogeneous aspect. These are known as the three religions—Confucian, Taoist, and Buddhist.

Before attempting to point out their interaction, which, after all, is the objective point, allow me briefly to sketch the leading characteristics of each, as they rise successively before our eyes. I shall not be able to go into detail in our allotted time, nor would it be desirable, inasmuch as I have in mind the distinct object of pointing out only a few salient features by which these religions have acted upon each other.

The Confucian system did not originate with Confucius. He said: "I am an editor, not an author." He took the records of remote antiquity and sifted them, in such wise, however, as to exert in a most effective manner the influence of an editor, giving to the readers of all succeeding ages only that which he wished to have produce its effect on the national mind. We consequently date Confucianism from the beginning of his records, from the time of Yao and Shun, his favorite models of virtue, twenty-two centuries before the Christian era. Viewed as a religion, it presents two leading features: the first is the worship of Shang-ti; the second is the worship of the spirits of men under the title of ancestors. Shang-ti signifies the Supreme Ruler. Coming before us in some of the most ancient books extant in any language, that august being suggests at

* Address before the American Society of Comparative Religion.

once the Jehovah of the Christian Scriptures—the Lord, the Most High, who was worshipped not only by those who are recognized in the canon of Scripture as possessing the guidance of inspiration, but by such men as Melchizedek, the King of Salem, who was both king and priest. We find the earliest sovereigns of China combining this double function of king and priest, signaling their accession, especially in the case of founders of dynasties, by going to mountain tops, the highest points approaching to heaven, and there offering up burnt sacrifices to the king of heaven, by whom kings reign and princes decree justice. If there were any doubt as to the lofty spiritual conception connected with this grand object of worship of the one alone to whom all kings and princes were recognized as accountable, we may find it in a single passage among many scores that I might cite to you if I only had time. The founder of the dynasty of Chow, eleven hundred years before the Christian era, is leading a small army to attack the powerful host which upheld the throne of a tyrant. On the battle-field, before the critical engagement, he addresses an eloquent harangue to his soldiers, and the most eloquent passage is that in which he points upward and says: "The Most High God, the Supreme Ruler, is looking down upon you. Let not your hearts waver." The worship of Shangti, the Most High (for that is almost a literal translation of the name), continues to the present day, the sovereign now on the throne acting, as did his predecessors of four thousand years ago, as high priest for the empire. On an altar within the walls of Peking he offers up burnt sacrifices to the Supreme Being. In the earliest days, however, this worship was impure. We find no point in Chinese history where it was not mingled with the worship of subordinate deities, nature-gods—gods of the hills and rivers—and that intermixture not only continues to the present day, but it has been very largely increased, as I shall have occasion to

show, by the influence of other religions, more or less corrupting even the comparative purity of the primitive ideas.

Confucius was himself strongly inclined to agnosticism. In his intimate conversations with his disciples he refuses to give them any positive statement in regard to the things beyond the reach of human sight. He said: "We know not life. How can we know death, or what lies beyond the grave? We are unable properly to render service to our living parents; how should we know how to render fitting service to those who have passed into the other world?" Yet he enjoined service to those who have passed into the other world as the cardinal duty in his religious system, and it is that, more than anything else, which makes it a religion potent and living to this day. The worship of Shangti, the Supreme Ruler, grand as it is, is nevertheless like a ray of the sun falling upon an iceberg, so far as its influence on the public mind is concerned. It is limited to the emperor and to a few remarkable and august manifestations of public ritual, but you do not find it in the household. You do not find it on the lips of the people. You do not find that God in that form has taken up his abode with men. He is still far remote, on the summit of an icy Olympus, as it were, although to a certain extent dimly perceived by the mind of the Chinese nation.

Tauism rose next. The founder of Tauism preceded Confucius, but by a kind of paradox his religion is of later date. The founder of Tauism goes by the name of Lautse, which signifies the "old philosopher," probably because he was old when Confucius was young. They were contemporaries. The Tauist system is not found clearly developed in the only book which has been transmitted to us from the hand of Lautse, and the authenticity of which has been to a large extent questioned. His followers, however, deduced from the obscure hints contained in that book two ideas, or rather one idea, which afterward sub-

divided itself into two. The one idea was that by persistent effort we may acquire a mastery over matter in such a way as to command all its potencies, and employ them in accomplishing objects which would seem far beyond the reach of human power, unless it were elevated by this process of discipline. The matter thus spoken of is subjectively that of our own bodies, the discipline of which would result in a possible immortality, and objectively the material objects surrounding us, but chiefly the elemental forms, the careful study of which would enable man finally to transmute the baser metals into gold, and to accomplish many things which have the air of miracle. You perceive at once how naturally from this root conception springs the two fundamental ideas of alchemy—the transmutation of metals into gold and the attainment of immortality. These came forward under the influence of perhaps the two leading desires which characterize human existence—the first to be rich, the second to live long, or to live forever, in order to enjoy wealth. This system has, however, a close relation to what preceded it as a cause and explanation of the power with which it took hold of the human mind. I have just said that Confucius was something of an agnostic. He dealt largely in negations—refused to give any light beyond the grave, or to hold out any hope of immortality, although that is to some extent implied in the formal worship of ancestors. The longing of the human mind for a future life sought satisfaction in the Taoist conception of a possible immortality which was to be conquered by a long and laborious discipline, and which could not be the heritage of the many, but which might become the possession of a very few.

This system, at the same time, imparted a kind of life to all nature; every form of matter is instinct with an inextinguishable, divine essence, which is capable of assuming personality. In this way it peopled the whole world with a new Pantheon of gods, fairies, and

genii. The term *genii* we usually employ as a translation for *shensien* or *sienyin*, both forms being used, which is the word the Taoists apply to their adepts, those who obtain the precious gift, the elixir of immortality. This view may be illustrated by the following lines from a Chinese poem:

“A prince the drought immortal went to seek,
And finding it he soared above the spheres;
In mountain caverns he had dwelt a week—
Of human time it was a thousand years.”

The Taoist system, deifying, as it were, matter, being essentially materialistic, laid hold upon that august and sublime conception of the ruler of the universe, and incorporated it into the material world. Not only so, having arrived at the idea of the five elements, it subdivided the idea of the supreme ruler, and made five gods, each a god of a special element. Thus it corrupted the idea of God, and it has been one of the most fruitful sources of corruption in the history of the Chinese mind, introducing a multitude of favorite idols, nature-gods of material origin, which continue to be worshipped to the present day.

The Buddhist system came in, as you are aware, early in the Christian era, the Emperor Ming Ti having sent a mission to India to bring Buddhist priests and books from that country in the year 66 of the Christian era. The occasion for the introduction of Buddhism was, on the one hand, the eclipse of Confucianism, and, on the other, the religious thought, or phases of thought, stimulated and introduced by Taoism. The defects of both were supposed to be supplied by the stronger, more intellectual, and more spiritual creed of India. The eclipse of Confucianism was not caused by the ascendancy of a rival creed. It was caused by a political revolution. The builder of the great wall rose up in his might and conquered the rival kings; and resolved that he would extirpate the feudal system. He was made to believe that without extirpating the books of Confucius he never could eradicate that system, and that though

he might overthrow one king after another, yet after he should pass away the system would again spring from the pages of the Confucian books. He resolved to burn the books, and then, lest these books should be reproduced from the memory of able scholars, he put them to death, and thus flattered himself that he had swept away Confucianism from the face of the earth, and with it the whole of the feudal system. It was during this eclipse of Confucianism, which lasted for about two centuries, that the Emperor Ming Ti sent his embassy to India.

The Chinese people, having got the idea of immortality from Tauism, were at first fired with it, but disappointed that through that system there was no hope for any but a very few ; they were fascinated with a report they had heard of a blessed religion in India, which offered salvation to all. Hence the emperor sent his embassy to India and introduced this new religion, which had perhaps to some extent already found its way into China, and begun to exert some influence, but which from that day became a potent factor in the development of the Chinese mind, and continues to the present day to be the leading *religious* influence in that country. I may say, as an illustration of the position which Buddhism acquired and holds in China, that I hold in my hand a document never given to the world in the English language, nor, perhaps, so far as I know, in any other Western language, showing that if in the year 66 an emperor was so impressed with Buddhism as to send an embassy to the West to introduce it into China, fourteen centuries later another emperor was so much influenced by it as to send an embassy to introduce the Buddhist classics from Thibet. (The paper, which was an edict of the Emperor Yungloh, 1412, was here read.) Various doctrines are alluded to in that paper, only one or two of which I will touch upon. I have already referred to the full and bounteous offer of salvation and immortality made by Buddhism as furnishing

a very powerful attraction in contrast to the meagre promises of Tauism and the cold negations of Confucianism, which preceded. This was connected with the doctrine of the transmigration of souls, which was common to almost all Indian creeds. The Indian philosophy on that subject regarded transmigration as something amounting to a physical necessity, that it is absolutely impossible for a man to extinguish his being—that he has, as it has been expressed, come into this world without his own choice and will go into the next without his own choice, and thence go on in a succession of changes forever. This succession of changes is described under the figure of a wheel, the turn of destiny, or wheel of fate, which is represented as revolving rapidly and dropping out human souls to be born again in the form of man or of some higher or lower being, there being six categories in all, according to the Buddhist division. The religious view of the founder of the faith was pessimistic. To escape from this series of changes constitutes happiness, and he devised a method for that purpose. In the Northern School of Buddhism, especially in its popular phase, we seldom meet with this idea. We meet more frequently with the idea that to rise in the scale of being is happiness. Sakyamuni had in his system no heaven. The Northern Buddhism, which has prevailed in China, has a heaven, borrowed, it may be, from the Christian's Paradise. It has, presiding over that heaven, a goddess of mercy, borrowed, perhaps, from the Catholic conception of the mother of Jesus Christ. Many other ideas present a transformation—I will not say a travesty—of Christianity.

We are asked particularly the relation and the interaction of these three systems which we have thus briefly sketched. You have noted that they rose one after the other, each of them introduced by a felt want, and that each was preceded by a yearning of the human soul for something better ; consequently, in a religious point of view,

each one may be considered as an advance upon that by which it was preceded. They were a long time antagonistic, sometimes even inciting bloody persecutions, but in this day they have become comparatively quiescent, like active chemicals, which, being brought into juxtaposition, exert for a time their various qualities, but which soon become quiescent and inert, until they are brought into contact with some more energetic agent. We shall find that in Christianity. A remarkable illustration of the quiescence of these long, active, and conflicting systems is found in the fact that there are in some parts of China little shrines or temples where the three religions are seen represented by their founders—Confucius, Buddha, and Lautse—all sitting side by side and receiving at one and the same time the homage of worshippers who acknowledge all three. You might object that it would be a strange mind that would acknowledge and swallow all these creeds, yet there are many who assert that the three creeds are identical, if you could only get down to the bottom. In fact, nothing is more contradictory. The Confucian system is essentially ethical; the Buddhist system is pure idealism, as pure as that of Berkeley or Hegel; the Tauist system is materialistic, beginning with gross materialism. How is it possible that three systems so utterly divergent should ever be reconciled? The fact is, they are irreconcilable. Each one presents some one thing which meets a human want, but reconciliation there is none; peace, union, harmony, there cannot be, though a truce, a permanent truce, seems at present to exist between them. They are no longer belligerent. The question may be raised, What benefit has each one of these conferred upon the Chinese people? Each one has enlarged and widened the speculative thought and religious conceptions of the people. Confucianism gave them, or, at least, preserved for them, and preserves to the present day, the grand idea of the Supreme Ruler, and it bears witness, too,

to the doctrine of immortality, in the duty of worshipping departed spirits. But this is faint, very faint, in comparison with the religious teaching of the other two sects. Buddhism has been especially potent in instilling ideas which are so nearly akin to those propagated by Christianity as again to prepare the way for the introduction of another system. Buddhism, no doubt, vastly enlarged the area of Chinese conceptions. To borrow a mathematical illustration, the religious ideas of the Chinese were limited, before the introduction of Buddhism, to two dimensions, something that may be described as a "flat-land," with length and breadth, but no height. Buddhism gives it height, soaring up to the heavens and developing the conception of a universe, the grandeur of which perhaps nothing can exceed. Is it possible that after this universe of three dimensions we shall have one of four dimensions? Mathematicians tell us that with space of four dimensions it is possible to do many things which cannot be done without it. There is, in my view, room for the fourth dimension, or, to drop the figure, there is room for a fourth stage in the progression, one which China is waiting for—that is, the introduction of Christianity. Each of the previous religions was ushered in by a felt want. Christianity alone can supply the defects of all the systems and present one harmonious unity. If I were to express in one word what Christianity is to confer upon China, it would be this: Not a God seated far away, upon some remote Olympus, as in the Confucian system; not a God inherent in matter, as in the Tauist system; not a God, as in the Buddhist system, who has risen from the ranks of the disciples of virtue, a mere deified man, but God, the Spirit of the universe, in Christ Jesus, coming into the human soul, taking up his abode there and working by his Holy Spirit a regenerating influence such as none of these creeds has ever possessed, and of which they have presented only a faint and dim prophecy. This I believe to

be the mission of Christianity, and I believe the Chinese, though it may be unconsciously, are waiting for it and reaching out after it.

In reply to a question as to what religion preceded Confucianism, Dr. Martin said :

"Confucius edited the canonical books of China, the earliest of which, or rather the records contained in it, go back twenty-two hundred years before Christ. These two religious elements of the Confucian system, worship of Shangti (conjoined with that of the hills and rivers) and that of deceased ancestors, were in full flower at that time. These must have taken some time to attain the form in which they appeared. As to the idea of the Supreme Ruler, which, so far as it goes, is very analogous to the Christian's idea of God, whether that is from a patriarchal tradition, as I am inclined to think, I will not affirm."

The Mound-Builders of America.

We are paying large attention in these days to the antiquities of Oriental countries. But the more one pursues the study of the antiquities of the pagan peoples of our own continent, the more interesting does it become.

The study of the mounds of North and South America is equal in interest to those of Egypt or Assyria, and no one can now say how important their study may become.

All the pre-historic mounds of North and South America are of one type from Peru and Yucatan to Mexico and the Mississippi and Ohio valleys, in being a terraced elevation. Some, possibly, once furnished the foundation of a building, as did those of Guatemala and Southern Mexico, where ruined stone edifices still remain on the summits of similar earthworks. It is highly probable they were constructed for religious uses, some say, giving indications of sun-worship and other sacred symbol, while others think them only

tombs. Here these mounds are, however, the great hieroglyph of America—up in the mining regions of Michigan, a thousand miles up the Missouri River, all over the Ohio and Mississippi basins five hundred of them, if our memory serves us correctly, in one county of the State of Ohio alone; and all over the Southern tier of our States. How old they are is an antiquarian's conundrum. Trees have been found growing upon them with upward of four hundred rings, recording their annual growth; and these, the "primeval forest" of our forefathers, were a second growth on the "primeval forests" of the civilized races, on whose graves they have grown, and who, some think, retreated from the Ohio valley two thousand years ago!

But monuments they are of a people of settled life, who had organized industries, habits of intelligent work—as skill in masonry and pottery, and in weaving and spinning cloth; and who could mine and move blocks of copper ore weighing sixty tons.

Who they were and whence they came will be a scientist's riddle for many a year to come. Had half the attention been bestowed on the dead language of these sun-dried or burned brick books which has been bestowed on the brick books of Babylon, and had the arrow-headed alphabet of these our own prehistoric peoples received the attention that has been given to Assyrian research, it might not now be so mortifying a failure to try to answer this question. They are the "lost tribes of Israel," say some; Malays, say others, whose empire, maritime and commercial, and whose fleets of great ships reached all over the Pacific island and to Peru; Phœnicians, cry others, the great colonizing navigators of antiquity. Not so, say others still; they are "Atlantics," from the lost "islands of Atlantis," a portion of the American Continent now below the waters of the Atlantic Ocean, which once stretched in neighboring groups from the West Indies to the Azores. But, leaving all

these external theorizings out of view, we have two most adverse theories of scientists to amuse us, if they do not satisfy us.

First, the civilized life of the ancient Mexicans and Central Americans originally began and reached its climax in South and Central America, and extended itself with gradually lessening completeness over large portions of America, the civilization being less perfect as the colonies were remote. Second, the theory of the modern passionate evolutionist, who would show that the beginnings were everywhere, the gradual development reaching highest in Mexico, Yucatan, and Peru.

These divergent schools teach—the one that this is a great prehistoric race, with arts of civilized life, reading, writing, and architectural decorations, and skill not to be excelled by the best of our constructors and decorators. These find in the mounds of the United States evidence of a civilization such as the race of Indians known to history could never have produced. The other school thinks there is nothing about these earthworks that may not be accounted for after the most ordinary manner as belonging to the modern Indian. More entertaining literature is not easy to find, though it be only a babble of books.

—A brother kindly sends us a note stating that we inadvertently used the wrong title when we alluded to the "Church of England Missionary Society," in Persia, in the February number. He says the missionaries whose intrusion in the Persian Presbyterian mission field is complained of are an "independent mission under the special direction and patronage of the Archbishop of Canterbury, and receive part of their funds from the Society for the Propagation of the Gospel."

At the meeting of the American Bible Society in February, letters were presented from the society's agent in Peru, who has been in prison at Callao since the 25th of July last. Mr. Penzotti was

arrested at the instigation of the ecclesiastical authorities on a charge of publicly performing religious services not sanctioned by the Roman Catholic Church. On a hearing before the Criminal Court in November, it was proven that his religious services had been conducted privately within closed doors, and entirely within the limitations of the law, and he was acquitted; but inasmuch as the parties urging the prosecution appealed the case to the Superior Court he was remanded to prison. The Superior Court, after visiting the site of the chapel, affirmed the decision of the lower court and directed his release; when his enemies again interposed, and by appealing to the Supreme Court, succeeded in having his imprisonment prolonged. Mr. Hicks, of the United States Legation, telegraphed on the 16th of January, that he had watched the case closely, and had had almost daily promises of Mr. Penzotti's release, which the Foreign Office deemed certain; but although his imprisonment has continued for more than six months, a decision does not seem to have been rendered as yet.

Penzotti is an Italian subject. He has been twenty-five years in South America. He was converted in Buenos Ayres and became a colporteur of the American Bible Society. He was some while ago placed in charge of Bible distribution on the west coast of South America. For three years, amid a great deal of persecution, he has been selling Bibles in Peru. The priests had him arrested and thrown into prison, where he has remained till now, among the lowest and vilest criminals in a dark filthy cell. The charges cannot be sustained; but, under Peruvian law, he must prove himself innocent. The Italian minister at Callao has sought his release as an Italian subject, and the American Bible Society has appealed to Mr. Blaine for protection of certain property and other rights of Americans involved in the case. But meanwhile Mr. Penzotti is *behind those bars*, the representative and champion of religious freedom.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

COMPARATIVE RELIGIONS.—The New York University has shown commendable appreciation of the thought-need of the age, in establishing a Lectureship on Comparative Religions, and is to be congratulated that it has secured Rev. F. F. Ellinwood, D.D., as Lecturer. We understand that two courses of lectures are given. In the first, Dr. Ellinwood considers Hinduism, Buddhism, Mohammedanism, Zoroastrianism, and Confucianism, giving a large proportion of attention to Hinduism, as embracing all phases of the religion of the Hindus from the first Aryan faith through Brahmanism, Buddhism, Philosophic Rationalism of the schools, etc.—in a word, all that belongs to the composite which may be called Hinduism. In the second course he subsoils these same fields with a more thorough study, taking also the ancient religions of the world, studying them with a view to the light which they throw on the question of a primitive Monotheism, the testimony which they give by their traditions to the general truths of Christianity. He considers also Tauism and Shintooism, and the religion of the Druses. He takes up particularly the relations of the Dhammapada and the Bhagavad Gita to Christianity. He gives a full written lecture. He also furnishes lists of books to be read in connection with the lectures. His classes, as a rule, are enthusiastic in this study. Out of these courses of lectures has grown the organization of "The American Society of Comparative Religion," which though young is enterprising. On February 6th last it secured Rev. Dr. A. P. Martin, President of the Imperial University at Peking, China, to deliver before it a lecture on "The Religious Attitude of the Chinese Mind." As the lecture was not a written one we solicited the kind offices of the Corresponding Secretary of the Society, Rev. C. R. Blauvelt, Nyack, N. Y., in securing for publication in our columns a report of the lecture, and he furnished a full synopsis,

which Dr. Martin himself was good enough to revise and place at our disposal. We present it now, with the impression that it is one of the very best and most suggestive papers we have published. We are also pleased to announce that we hope to present, in an early issue hereafter, a paper from Dr. Martin on "American Influence in China." G.

A NEW MISSIONARY CYCLOPÆDIA.—We solicited from Messrs. Funk & Wagnalls for temporary use, some advanced sheets of the new "Missionary Cyclopædia" they are about to issue. We were so delighted with the excellence of the work, that we venture to violate a rule of the house, admirable though it be. It is, we believe, understood that their own books are not to be presented in this way in their periodicals. It is our pleasure to establish that rule by an exception. It is not too much to say that for more than a dozen years a missionary cyclopædia has been a desideratum. We do not know of an edition of Newcomb later than 1860. Aikman's Cyclopædia appeared in 1859, and reached a second edition in 1861. Hassell's "From Pole to Pole" and Elliot Stock's "Handbook of Christian Missions" were issued in 1872, as was also Boyce's invaluable "Statistics of Protestant Missionary Societies," which was published only for private circulation, but worth its weight in precious metal. Gröndeman's "Allgemeiner Missions-Atlas," Vahl's "Missions-Atlas," and Werner's "Atlas der Evangelischen Missions," are of high value within their sphere, but are not in English dress. There are smaller works, as Badley's "Indian Missionary Directory" and Dobbin's "Foreign Missionary Manual," and the admirable "Missionary Year Book." But the great gap is unfilled. We want a comprehensive, well-digested, historical, geographical, and statistical summary—a vast dictionary of missions. And at great cost and pains

that desideratum is, we are confident, now to be met. We base our judgment on some two hundred pages which we have examined and tested, by working with them for a month. Those who know the nature of such a production will not expect a faultless volume. It will not be free from some inaccuracies. Biographically, it will be like heaven: one will find persons there he did not expect to see, and miss persons whose names he thought certainly would be there. That is inevitable. But, after all such natural and necessary exception is taken, this promises to be a missionary cyclopædia on a scale and of a character such as we have not had. It will be hailed heartily and studied diligently. Missions represent more than anything but the Bible the unity of Protestant Christendom. Many are eager to get a glance at the whole field down to date. We believe from what we have seen of these sheets they are not to be disappointed.

The leading articles which we have examined, such as "Buddhism" and "Bantu," must have been written by persons specially competent to furnish them. We understand that special care has been exercised in the assignment of the several classes of work, by which the ablest talent has been brought to bear upon the whole work, which is editorially in the charge of Rev. E. M. Bliss.

The publication of such a book or books, for it is in two large volumes, requires the investment of a large sum of money, and deserves the encouragement of the Christian public, as furnishing a *thesaurus* of missionary information. Dr. Rufus Anderson's axiom ought not to be lost sight of—"The interest which truly Christian people take in missions is equal to their correct knowledge of them." G.

—There is a tract entitled "Christian Women of North China to the Christian Women of England upon the Opium Iniquity." In this these Chinese Christian women declare to all Europe and to all mankind that "foreign opium in

China is a greater scourge than war or pestilence." These China Christians are taunted with having adopted the religion of "the foreign devils, who are making China into a hell by their opium." Worse still, the poor, weak little Christian church in the Celestial Empire is being well nigh decimated by the use of the drug. G.

—"Mackay of Uganda" has been issued by the Armstrongs. Alexander Mackay was styled by the *Pall Mall Gazette* the "St. Paul of Uganda." Stanley, Grant, Jephson, and scores of the great African "lights" have poured their vials of odors on Mackay's grave. We doubt if he is not to stand out the foremost missionary layman of the century. This book is one to "read, mark, learn, and inwardly digest." It is a religious tonic.

Our readers may observe that, for unity's sake and convenience of reference, we have assigned to each month a *general field*, as follows:

January: The general outlook of the world field.

February: China, Thibet, and Confucianism.

March: Mexico, Central America, West Indies, Cuba, and Evangelization of Cities.

April: India, Ceylon, Java, Brahmanism.

May: Burmah, Malaysia, Siam, Laos, Buddhism.

June: Africa. Freedmen in North America.

July: Islands of Sea—Polynesia, Melanesia. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August: Italy, France, Spain. Papal Europe. Bulgaria.

September: Japan, Korea. Medical Missions.

October: Scandinavia, Germany, Switzerland, etc. Turkey, Persia, Arabia. Mohammedanism. Greek Church, Nominal Christianity.

November : South America. Y. M. C. A. Home Missions. Papacy.

December : Syria and Jews. Greenland. Educational Missions.

A remarkable movement, headed by Mr. W. E. Blackstone, of Oak Park, Ill., is on foot to present an overture to the leading nations of the world, to buy Palestine and put it at the control of the Russian Jews, for occupation. The list of signatures to this document, already obtained, include editors, lawyers, merchants, and men in every secular calling, as well as clergymen of every denomination, inclusive even of Roman Catholics. We have seen no document for twenty years that so impressed us with its five hundred signatures.

The following is the text of this memorial :

"What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the Sephardim of Spain, these Ashkenazim must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant population. Shall they come to America? This will be a tremendous expense and require years.

Why not give Palestine back to them? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers, as well as a nation of great commercial importance—the centre of civilization and religion.

Why shall not the powers which under the treaty of Berlin, in 1878, gave

Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? These provinces as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews? It is said that rains are increasing, and there are many evidences that the land is recovering its ancient fertility. If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere, because they believed they were mere sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated, possibly by the Jews assuming an equitable portion of the national debt.

We believe that this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice, and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end we respectfully petition His Excellency Benjamin Harrison, President of the United States, and the Honorable James G. Blaine, Secretary of State, to use their good offices and influences with the Governments of their Imperial Majesties—

Alexander III., Czar of Russia.

Victoria, Queen of Great Britain and Empress of India.

William II., Emperor of Germany.

Francis Joseph, Emperor of Austro-Hungary.

Abdul Hamid II., Sultan of Turkey.

His Royal Majesty Humbert, King of Italy.

Her Royal Majesty Marie Christina, Queen Regent of Spain, and, with the

Government of the Republic of France, and with the Governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria, and Greece, to secure the holding, at an early date, of an International Conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote, in all other just and proper ways, the alleviation of their suffering condition."

Several petitioners wish it stated that the Jews have not become agriculturists, because for centuries they were almost universally prohibited from owning or tilling land in the countries of their dispersion.

On March 5th, Mr. William E. Blackstone, of Chicago, presented this remarkable paper, with its signatures of the most prominent men of the country, to the President of the United States; and the following is the report of the interview, as found in the daily press:

"Mr. Blackstone explained to the President and Secretary Blaine that the memorial was the result of a conference of Christians and Jews, recently held in Chicago, and called especial attention to the fact that it did not antagonize Russia, but only sought, in a peaceful way, to give the Jews control of their old homes in Palestine. He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government, and said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmor and down the Euphrates, cannot fail to become an international highway. He said that the poverty of the Turkish Government gives emphasis to the proposed indemnity by funding a portion of the Turkish national debt through Jewish capitalists, and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing, he said that, being on such friendly terms with Russia, and having no complications in the Orient, it is most fitting

and hopeful that our Government should initiate this friendly movement, to give these wandering millions of Israel a settled and permanent home.

"The President listened attentively to Mr. Blackstone's remarks, and promised to give the subject serious consideration."

The editorial staff of this REVIEW is now unusually complete. It embraces, besides the editor-in-chief, Rev. Drs. Gracey and Gordon, leading Methodist and Baptist divines, Rev. C. C. Starbuck, an Episcopalian, Rev. D. L. Leonard, a Congregationalist, besides a leading Presbyterian clergyman whose name does not appear. Neither effort nor expense is spared by the publishers and editorial staff to make this the leading review of world-wide missions. Mr. Starbuck, who has charge of the foreign exchanges, is seeking to make his department the American review of reviews.

The greatest embarrassment which attends our work is perhaps the lack of trustworthy statistics, or rather, consistent and uniform statistics. One of our correspondents complains of the statement on page 232 March issue, of the work in Africa. He compares this with the figures of Mr. Liggins in his "Value and Success of Foreign Missions," page 31, who reports 175,000 communicants and 300,000 baptized members of churches, etc. Now we ask our friend to bear in mind, first, that Mr. Liggins's estimates, published in 1888, were probably taken from reports made in 1887, and covering the year from 1876-77. These estimates in the REVIEW are from the most recent reports available. But most of all must it be borne in mind that scarce any two statisticians proceed on the same principle of estimate. A Baptist counts only baptized adult believers; an Episcopalian or Catholic would reckon every baptized infant; and some high churchmen have been known to reckon all the household of a baptized communicant.

For years we have been seeking to get some uniform basis for such tables adopted, but in vain. If we could have uniform forms for such tables, no errors or contradictions would seriously occur. For example, if we could have a column for baptized adults, one for baptized infants, etc., one for adherents, etc., we might prevent confusion. As it is now, our only way is either to discard figures entirely, or else publish such as we can get, and ask our readers to take them for what they are worth as approximates. We say this once for all.

Another esteemed correspondent thinks the word "*boasts*," on page 205, March issue, a "venomous word to thrust at a bishop." The editor will only say no such indignity was intended. The word was used in a mild sense, of a perfectly lawful exultation at a very creditable increase. This word has a legitimate use. Comp. Psalm xlv., 8.

In his annual report of the Congregational Union's work, Secretary Cobb suggested, and Dr. Taylor advocated, for promoting the progress of missionary enterprise: (1) a clear presentation, at least once a year, in every pulpit, of the work of the various departments of Christian service in the light of the latest facts; (2) the adoption by every church of a plan by which offerings of money shall be made, precisely the same as offerings of prayer and praise, to carry on the work of the on-coming kingdom of God; (3) a greatly awakened apprehension of the fact that evangelizing work is rapidly growing, so that funds which sufficed twenty-five, or even ten, years ago can by no possibility do the work demanded to-day.

Our correction in the February number, page 142, needs correcting. The line misplaced on page 51 of the January number belongs on page 50. And in the February number, page 83, line 12, *Siberia*, should, of course, read *Liberia*; and even Dr. Gracey's eagle eye did

not detect the fact that on page 149, line 17, immorality would read better for another "*t*". If any reader thinks that proof-reading is a sinecure he should try it.

By some strange oversight in the brief article on "Missionary Training Schools," page 300, Vol. III. of this Review, no mention is made of the International Medical Missionary Society and Training Institute, at No. 118 East forty-fifth Street, New York. This institution was founded in 1881 and incorporated in 1886, its objects being, "to heal the sick and preach the Gospel in New York and other cities, and train young men and women to go abroad as medical missionaries." The medical director and founder of the institute is Dr. George D. Dowkontt, a devoted missionary and able manager.

Seven dispensaries have been established—6 in New York and 1 in Brooklyn, and upward of 25,000 cases of disease have been treated.

In 1889, 59 students, 12 of whom were ladies, were received; and missionaries from this training school are working in India, China, and Africa.

At the time of writing the article, we had in mind general training schools, and not *medical*. Hence the inadvertence.

A writer in the *Christian* suggests that a good service could be rendered by many Christians if they would write letters to missionaries in foreign lands. There are many who can write a few simple sympathizing lines that would cheer lonely hearts, but perhaps could not otherwise do much for the Master. There are also many earnest believers whose interests would be widened if they were to write to missionaries in different fields, for wherever their letters go their hearts would go thereafter. In most cases such letters will be answered, and thus new and holy bonds would bind together the hearts of the writer and the lonely workers in far-away fields.

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

—Asia is the most populous of continents. But its population is unequally distributed. Taking the whole area of Europe, it has a denser population proportionately than Asia has. It averages 90 to the square mile, while Asia averages only 46.

But four countries of Asia—India, Java, China, and Japan—with five-sixths of the total area have double the population of Europe.

INDIA—BRAHMANISM.

The population of India is roughly classified as : (1) Hindus, (2) Aboriginal tribes, (3) Mohammedans, (4) Miscellaneous—Buddhists or Jains, Parsis, Sikhs. The first two are estimated at 206,000,000, the Mohammedans at roundly 50,000,000, and the miscellaneous at 6,000,000. In counting the Hindus and Aboriginal tribes together, we do not mean to say that Gonds, Khonds, Santals, and the Hill tribes are Hindus. Many of them are so counted, but perhaps 20,000,000 of them, at a low estimate, are not even Hinduized, and possibly 50,000,000 of them must not be counted as Hindus.

Of the 186,000,000—if we reckon it so high—of the Hindu community, a large number are out-castes by the system, or are very low-caste people. These, strictly speaking, are religiously without privileges and socially without standing, separated necessarily and eternally from the body politic of the four castes which constitute the Hindu community.

Professor Lindsay and Rev. J. F. Daly, deputized last year to visit the Free Church missions in India, reported that caste Hinduism includes all manner of religions in our Western sense of the word, varying from a refined theosophy down to what is little better than rude fetich worship, and has no common creed, although beneath all there lies a curious pantheism which is the one common religious basis. Hindu-

ism, in the strict sense of the word, they say is, what may be called a cellular system of society, where the cells are built up separately, and kept from all possibility of coalescing by an elaborate system of boycotting in food and in marriage. And this has given rise to a habit of thought which is the deadliest foe to Christian aggressive work. The one sin which the caste Hindu regards as unpardonable is to think and act for himself. Individual responsibility, one of the most important elements in Christian morality, is the one great sin to the caste Hindu. The individual is nothing, the caste is everything. If the caste Hindu is to accept a new faith, then the probability is that he will come to it by a movement of masses and not of individuals.

This finds at this moment an emphatic illustration in North India, among the Methodist missions. A great movement among certain low-caste peoples has taken place by which the community, as such, is turning to Christianity ; and 5000 were baptized last year, and perhaps as many more were ready to be baptized, but the missionaries preferred they should wait for further instruction and testing ; yet they will, notwithstanding this repression, baptize at least 5000 more this year, and have at least 10,000 eagerly awaiting baptism. It is a movement much like that in Ongole among the Baptists, and in Nellore also.

In the Deccan, this Scotch delegation thinks, the *family* feeling is stronger than the caste feeling in the depressed classes, and they think that there, the aggression will be along the *family* line. Dr. Sheshadri's success is based on the family as an indirect agency in the propagation of the Gospel. It is confessed that the mission does not show the same proportion of results in conversion among the strictly caste Hindus, but it is certain that, through mission and government schools, and other contact with Western civilization—in society, letters,

commerce, and laws—caste Hinduism is being seriously undermined and greatly modified.*

European scholarship has disclosed to these Hindus their own original scriptures, now overlaid with the débris of lustful and foolish idolatry and fetichism; and whole segments of this community are breaking from the strict social order and organizing at a sort of half-way house between Hinduism and Christianity, while individuals in large numbers have swung to a stage of infidelity in all religion. India to-day is not the India of even fifty years ago. The British Government steadily urges a European standard of morals on the community. The pressure brought to bear on them just now on the family and marriage life is in illustration, by which the "age of consent" has been raised to ten years. Gross abuses forced the government to this action; but what us feel more hopeful is that the public sentiment of the native community has been elevated so far as to fortify the government in this action. This gives encouragement to hope that the government may be induced to press the marriage laws of India in the near future yet nearer to a standard becoming a Christian nation. But in considering the contact of Christianity with Brahmanism, high caste or low caste, it is always well to bear in mind that it is an absolutely local religion. It is confined to the soil; crossing certain geographical boundaries, a caste Hindu loses his caste. Caste Hindupism, therefore, can have no geographical extension. It is also confined within blood boundaries. It can only be propagated along race lines. The only possible increase, therefore, of the Brahman community is as the birth-rate exceeds the death-rate. If the census can be relied on, Hinduism (not Brahmanism) increased in the recent decade six per cent. This marks a great aggregate increase if a heathen

community, which challenges fresh effort on the part of the Christian Church; for it shows that, after all the advance of the Christian community in India, there were more heathen in India at the end of the decade than at its beginning. It must not be a source of discouragement, however, for the Christian community in India was shown to have increased at nearly double the ratio of the non-Christian population. Then we must not overlook the fact that Brahmanism has been deteriorating for a thousand years. It has died at the top. It has been struck in the head; as a religious system it has been *brained*. It has added nothing to its philosophy for centuries, nor to its aggregate of religious force. If because of its extension among depressed classes it has found geographical or communal extension, it has yet seriously declined in its purity. If there are more Brahmins, there is less Brahmanism. It has even been compelled to take a back seat on the school forms, while European scholars should teach it what its sacred books say it is. It is a learner and not a teacher of its own literature.

A preacher of the Brahmo Somaj is reported as saying in a sermon:

"Men's minds have become restless. Their minds now are filled with doubts regarding those things which formerly commanded respect. . . . A great flood has come and swept over the face of the country, carrying away the roofs of the edifices of past creeds and customs. Drowning men, in their despair, are catching at whatever they find nearest their hands. They are finding it difficult to obtain peace of mind."

The *New Light*, an organ of the Brahmo Somaj, has the following:

"Christ Jesus . . . is as much necessary in this age and in India as He was 1800 years ago in Judæa. As sinful children of men, we, the people of India, are as much in need of the Living Son of the Living God as the people of Judæa were in days gone by."

But let us not overestimate the utterances of the more intelligent classes. Below them is still the vast horde who

* The part of this official report of the Free Church of Scotland delegates to India, which we have followed, would make a very excellent tract.

eat, drink, and are given in marriage, caring only how to plough, and reap, and trade, and keep from starvation, not able to read, not caring what the brains of India are occupied about at all. Only 11,000,000 out of a total of 250,000,000 can read.

Mission work was never more necessary, never so vast, so intelligent, so co-operative, so compacted, so jealous of the efficiency of its own methods, so introspective as now. The ratio of conversions steadily advances as well as the ratio of the Christian community relative to other portions of the population. Bishop Thoburn is authority for the statement that the largest missionary conference in the world meets monthly in Calcutta.

The next Decennial Conference of the missionaries will be held in 1892, and we have no doubt the summary of results will be greatly uplifting.

JAVA.

Java is about equal in size to one and one-third of Great Britain, and counting little Madura, in its bosom, with less than one-fifteenth of the area of the whole Eastern Archipelago, it has more than half the population of the group; and its population is rapidly increasing. It is the third in size, but first in trade of the group. It is the granary of the archipelago. It is the most noted, too, for its ruins. Brambaban abounds with stupendous relics of Indian origin, the remains of an extensive and splendid city, while prodigious monuments of ancient Hindus appear in every direction. The finest specimens of Buddhist statues in the world are in Java. Boro Buddha is the most magnificent relic of Buddhism remaining in any country. Three hundred Buddhist images are here. Buddhism was the prevailing religion of the ancient Javanese. Civilization spread from West to East in the Indian Archipelago.

The Javanese trace their origin to India. Probably commercial intercourse existed between the Coromandel coast and Java from time immemorial.

The extensive influence of the Sanskrit language on the Javanese is in evidence of long intercourse. Every language of the Eastern Archipelago will be found to have engrafted upon it a quantity of Sanskrit proportionate to the extent of its own cultivation. The Kavi, a language of Java, is chiefly Sanskrit. One sixth of the Malay language is Sanskrit. The Mohammedans came in 1478, and Arabs and Malays drove out every description of Hindus, even a sect of Sivaites, who attempted to propagate their peculiar worship.

Islam, so modified as to form almost a distinct religion known as Javanism, remains the religion of the Javanese race, and is reported to have rapidly extended. The Sundas, who occupy the west end, are less civilized than the Javanese, who occupy the rest of the island. Politically the country is divided into 24 governorships. It has the electric telegraph and two railroads.

Missionary work on this island as nearly records a failure as in any part of the globe. The Christianity of the Netherlands has had this eighteen or twenty millions of people within touch for two centuries and a half, and enrolls not perhaps more than 4000 Christians. The Netherlands Missionary Society has labored here. The Dutch Missionary Society commenced work among the 4,000,000 of Sundanese in Western Java in 1863. It has schools and perhaps nearly 1000 in its congregations. It has translated the entire Scriptures into Sundanese. The Dutch Reformed Missionary Society labors in Central Java. It reports a remarkable movement in the last two or three years among the populations ruled by Moslem Sultans, notwithstanding that no missionary can preach without a government license, and that license restricts him to one political division. Over one thousand souls were reported converted in one district where permission to preach has been persistently refused, and no minister allowed to administer the sacraments. The Mennonite Society, organized in 1849, made Java its first field

but it reported not more than 133 adherents in 1889.

CEYLON.

Ceylon, the natives say, is the "Seat of Paradise." Its 3,000,000 of people are crowded about 118 to a square mile. It is about two-sevenths the size of Great Britain. It is called the "adopted country of the persecuted Buddhists." Singhalese and Tamils are the two principal races of the island. These are different from each other not only in language and religion, but in vigor, intelligence, and personal characteristics.

The Tamil is industrious and enterprising, while the Singhalese is just the opposite. The Hinduism of the Tamils differs but little from Hinduism in South India. They are mostly devil-worshippers, and devil trees and temples are common. The Buddhist Singhalese, like their Tamil neighbors, have retained many of the lower forms of superstition.

Ceylon has been mission ground for nearly four hundred years, and has been made the victim of some of the most remarkable experiments in Christianization that the world can anywhere show. Its missionary history may be divided into three epochs, corresponding to the governments which held it: the Portuguese, the Dutch, and the English. When the Portuguese held most of the island, the Roman Catholics, in the beginning of the sixteenth century, sought to introduce Christianity, but it was little less than paganism itself. The Dutch, in 1556, made the great blunder of seeking to turn the natives from Romanism to Lutheranism, by offering government offices only to such as were baptized in the national church. They banished the priests, Catholic rites were forbidden on pain of death, and the people were commanded to become Protestants. The 30,000 Christians which they soon reckoned were of little worth, and there is only a feeble remnant of them to be found.

The English Baptists came in 1812. They number now about 1000 communicants. The American Board en-

tered the field in 1813, by the appointment of four missionaries. This Board has given great attention to the establishment of a well-ordered educational system. They have had encouraging results in the way of self-support. They now enroll 1477 communicants, and number 3116 adherents and 328 native workers. The contributions of the native church last year amounted to \$4878.

The Wesleyan Missionary Society entered Ceylon in 1814. The story of Dr. Coke dying on the way to found this mission is a familiar one. The Church of England Missionary Society entered in 1818, and the S. P. G. in 1838.

In a large public square in the northern part of Calcutta missionaries preach every Sunday afternoon to large and respectful audiences. Recently a man appeared in the audience interrupting the preacher. He was remonstrated with, but continued his impertinent questions. Suddenly a native policeman arrested him, though he called loudly on the Hindus to rescue him; and he was taken to the police station where, before the magistrates, he confessed that he was a *paid agent of the Madras Hindu Propagation Society*, sent to Calcutta to put a stop to street preaching! This illustrates the tactics now being pursued in India.

Dr. W. A. P. Martin, in the *Forum*, contradicts the impression that China will menace the world's peace. Chinese traditions are opposed to war. Defence, not conquest, is the aim of her military organization. Internal improvements are progressing. To meet the needs of commerce, the rich coal-fields of the Empire are being developed. These mines are connected with the sea by a railway. Soon other railroads will be built. China, Dr. Martin says, will soon mine her own iron and produce her own steel rails. She is mining for silver and gold, and is prospecting for petroleum.

V.—GENERAL MISSIONARY INTELLIGENCE.

—The North Africa Mission has in all 58 missionaries engaged in its field of operations, embracing Morocco, Algeria, Tunis, Tripoli, and North Arabia.

—Last year the Foreign Mission Fund of the English Presbyterian Church closed with a debt of £3100.

Italy—Evangelical Alliance.—The president of the Roman branch of the Alliance had the honor of a private audience with King Humbert, before whom were laid the arrangements for the approaching international conference at Florence. He expressed his cordial interest in the meeting, and hoped that the Alliance would be warmly greeted by the Italians. The subjects for discussion comprise "Religious Thought in Italy," "Florence and the Reformation," "The True Unity of the Christian Church," "The Divine Authority of Holy Scripture," "The Relation of the Church to Modern Society," "International Christian Co-operation," "Christianity and Social Questions," and "Foreign Missions."

India—Salvation Army.—By the toilers continued advance is reported throughout Ceylon and the Indian Empire. In 1886 the Army had 15 corps, with 39 European and 41 native officers, while in 1888 some 56 corps had been established, represented by 166 European and 102 native officers. The returns for 1890 show 96 corps, 171 European and 273 native officers. Out of a total of 4673 conversions there had been 263 Europeans, 317 Roman Catholics, 592 native "Christians," and 3501 "raw heathens saved." In December last 55 new officers embarked for India, where some of the Army's social work is being attempted. As regards the position of the Salvation Army in the United States, the figures are 86,662 members, 40 church buildings, and 287 halls, with sitting accommodation for 102,261 persons.

—The English Church Missionary Society and the Bishop of Jerusa-

lem are in protracted unhappy friction. Complaint is made by the Society that the bishop's late charge, instead of being primarily addressed to his clergy, was evidently intended for English High Church friends. More deplorable, it magnifies "points of external service and ceremony," to the exclusion of the truths of the Gospel of Christ. Other charges are made which mark strained relations. As the Society provides a large proportion of the bishop's salary, some change is inevitable. Bishop Blyth declares that he will not resign.

Archdeacon Maples.—Rev. James Johnston has recently, in Manchester, listened to this nobly devoted worker, identified with the Lake Nyassa branch of the Universities' Mission, over which Bishop Smythies presides. The archdeacon belongs to a family of eminent solicitors in London, and was educated at the Charterhouse and University College, Oxford. Upon taking holy orders, in 1876, he left for East Central Africa, where he has bravely remained, an indefatigable missionary pioneer. He gives a cheery account of the conquests and prospects of the Universities' Mission. One of the chief trials which the Universities' missionaries have to face is the irritating effect produced on the nerves by the malarial climate, and the consequent difficulty of dealing justly and gently with the natives. This may partially account for, though not excuse the cruelties practised by secular explorers in many parts of Africa.

East Africa.—A Berlin correspondent of the London *Times* telegraphs that the Central Board of the African Society of German Catholics has granted 25,000 marks toward the fund for placing a Wissmann steamer on Lake Victoria, on condition of the success of the enterprise being otherwise assured, and further sums, amounting to 75,000 marks, for the promotion of missionary enterprise in various districts of German East Africa. Although Major von Wissmann,

on his return to Berlin, last summer, in comparing the work of Catholic and Protestant missionaries in East Africa, awarded to the former the palm of much greater success, his statements were stoutly challenged and, in some cases, certainly disproved.

English Wesleyan Missionary Society.—The discouraging statements made in the January issue of the *REVIEW* relative to English Wesleyan finances may now be considerably modified. With the disappearance of the controversy on the Society's Indian policy, which led to a serious decline in receipts in Great Britain, there is reported at the opening of 1891 a "marked improvement." Fresh sympathy has been awakened. From Tonga good news still arrives. With the return of religious liberty the native Wesleyan chapel is regaining the ground which it lost by the recent persecution.

India.—The eminent Baptist minister, Rev. E. G. Grange, of Bristol, who has just returned from India, says that the style of life in which missionaries live does strike a visitor as being luxurious, but it is inevitable. His general impression is that the life is a trying one, and nothing save the love of God or the love of money would keep a man in India.

Indian Factory Commission.—Although this commission, at the conclusion of its sittings in 1890, recommended important amendments touching the excessive working hours of women and children, there is a further call for humane legislation in such native States as Travancore, where the Factory Acts have no operation. A friend of the writer, the Rev. J. Knowles (L. M. S.), Travancore, South India, remarks that "professedly Christian men may and do work women and children from dawn to dark, with only a short pause of about twenty minutes in the middle of the day." Referring to the need of intervention, Mr. Knowles says, "The only thing I am pleading for is that things shall be done in a humane

and Christian manner," and continues, "I shall never forget one time, when speaking on this subject with his late Highness the Maharajah of Travancore. His Highness said the day of rest was observed by his Government in the jails, public offices, etc., but he asked, Would it not be a strange thing if he, a Hindu prince, had to interfere to make Christians keep the Sabbath?" The missionary concludes by observing that the question is one which, so far as the observance of the day of rest is concerned, "very closely affects Christian missions."

Hindu Child Marriage—"Age of Consent" Bill.—Moderate as the Indian Government measure is to raise the *minimum* age of a girl capable of consenting from ten to twelve years, it is some advance toward the removal of a shameful abuse in relation to Hindu child marriages. By the majority of representative subjects in India the bill will be deemed inadequate. It was only a few months ago two thousand Indian women asked that the consenting age should be fourteen years. This memorial to the Viceroy was supported by fifty-five ladies practising medicine in India. For this step in legislation great praise is due to Mr. Malabari, whose efforts have been of the most self-denying character. He thought that fourteen years might be adopted, an opinion similarly held by the medical profession, and likewise long recognized by the Parsee and Brahman communities. The Rajpoots have lately followed this example. Fortunately, the principal Hindu reformers are pressing amendments by which to strengthen the rights of parents in withholding their daughters from cohabitation with the husbands they have married as mere children, till they have reached a proper age. It is admitted that the Viceroy has escaped being charged with violating outrageously social custom and ecclesiastical tradition. The ultimate development of this measure is scarcely less important than the virtual abolition of the legal status of Indian slavery in 1843.

Monthly Bulletin.

—The Christian Alliance has some suggestive words on taking secondary places in service for Christ. We must learn to help as well as lead, if we would be used of God. It is a great thing to be willing to be second, or third, or fourth, or hundredth, if need be. Paul went out second, but God soon reversed the order, and so it reads now, "Paul and Barnabas," not "Barnabas and Saul." Andrew Milne was refused as missionary, and then offered to go as a servant. He blacked Robert Morrison's shoes, and did a servant's work for a time, but became at length one of the greatest missionaries of the world.

—There are in the United States, Canada, England and Scotland, 34 women's missionary societies, and they have 1397 missionaries in the field.

—The work of telegraph building in South Africa has pushed far ahead of railroad enterprise. A line now reaches the new capital of King Khama, 1700 miles in an air line northeast of Cape Town. Savage Africa will thus be joined with civilization by electric wires. Two hundred and sixty wagons, each drawn by from ten to twelve yoke of oxen, have taken their way northward loaded with nothing but telegraph wires. No recent enterprises of the sort surpass in magnitude, or in the energy with which they are being pressed forward, these railroad and telegraph projects, now far advanced in South Africa.

—It is said there are about thirty thousand children of school age in Chicago who are not in school, and not at work. This means that, in most cases, they are on the street. Verily, there is need of Gospel work very near home.

—The *Methodist Year Book* for 1891 gives many interesting facts. The Methodist Episcopal Church in this country has a membership of 2,283,154, a net gain of 46,691 over last year. The denomination is served by 14,792 ministers. It has 2,264,832 Sabbath-school scholars, an increase over the previous

year of 42,124. All the Methodist denominations in the United States number 54,711 churches, 31,765 ministers, and 4,980,240 communicants.

—The Deaconess movement is spreading. In connection with the Baptist Forward Movement, a new Deaconesses' Home was recently opened in London. Ladies will be trained in nursing and other work among the poor, and will be placed under the direction of such churches as may desire their aid.

—The Rev. G. W. Morrison, of the American U. P. India mission, may be compelled to return to this country this spring to bring his motherless babe.

—The Rev. J. Kruidenier, of the American U. P. Egyptian Mission, who has been laid aside for five months with critical illness, has recovered, and has resumed his work at Assiout.

—The Rev. Dr. Lansing, of the American U. P. Egyptian Mission, is slowly recovering his health, and is beginning to take some part in public services. He is at La Grange, Mo.

—Dr. Pentecost reports the outlook for India most hopeful. The older missionaries are full of expectation. Important conversions are occurring at all the stations. He emphasizes the fact, however, that the mission field is sadly undermanned. He appeals to all Christians in America for special prayer for India, for the outpouring of the Spirit upon the workers and on the people. He pleads also for increased gifts to the mission boards. "Let our men of wealth double their subscriptions, and let one hundred of our very best young men offer themselves. It is absolutely of no use to send second-class men to India. . . . Do not believe the report of the unbelieving spies. God is able to give us the land." Dr. Pentecost presided lately, at the Town Hall of Calcutta, at the annual prize distribution of the boys' and the girls' schools of that city, and Mrs. Pentecost gave away the prizes. Dr. Pentecost's work among the English-

educated Bengalis is declared by the *Indian Witness* to have been attended with much blessing. One address, at Duff College, made a profound impression. Young Bengalis present have since signed a solemn covenant to take Christ as their Saviour, declaring they will make a public profession soon. "The feeling prevails among all classes who know the facts," says the *Witness*, "that we are on the eve of a mighty work among this class, who have so long stood at the very threshold of a Christian life." It is a notable fact that the *Englishman*, the leading daily paper of Calcutta, gave a sympathetic as well as elaborate account of Dr. Pentecost at the outset of his mission. It ascribes much of his success to his striking personality and manner.

—From Tahiti and the adjacent islands a band of not less than 160 evangelists have gone forth, carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were lying in the grossest darkness and superstition.

—A Young Men's Christian Association has been established in Jerusalem, and modern methods of reaching the masses are to be instituted in that historic city.

—The Rev. Dr. R. Hamill Nassau, a Presbyterian missionary on the Ogoe River, West Africa, is preparing to return to this country with his motherless little daughter. Mrs. Nassau died in the wilds of Africa, with no white person near except her husband. Dr. Nassau expects to reach Philadelphia about the first of May.

—Arrangements are making by the King of Siam to send six young men to this country to be educated. They are to enter Westminster College, at New Wilmington, Pa., an excellent United Presbyterian institution. The reason given for bringing them here is that similar experiments in England have failed, the young men having returned

home with ruined habits. The Rev. Eugene Dunlap, for many years connected with the American Presbyterian Mission at Siam, is making the arrangements. Up to the present time only four young men from Siam have been educated here. One is now in the Auburn Theological Seminary.

—October 2d, 1792, the Baptist Missionary Society was organized, the first society in the world organized exclusively for sending the Gospel to the heathen. The first offerings amounted to about \$66. Now there are 223 evangelical missionary societies, 5594 foreign missionaries (over 3000 of whom are ordained ministers), 33,543 native helpers, 681,503 native communicants, and in 1890 the contributions reached \$11,429,588.

—There are several excellent training schools for nurses in Japan. One of these is under the direction of a lady who left the superintendency of a Boston hospital for her laborious post in Kyoto. Another school in Tokyo is raising money for a building. Its managers consist of both American and Japanese ladies.

—Recent reports from the Presbyterian mission in Shantung, China, are of a most encouraging character. The meeting of Presbytery at Wei Hien brought together about forty missionaries full of enthusiasm, besides a goodly number of native preachers. This Presbytery has twenty organized churches on its roll, with applications for four or five new organizations. Four hundred and fifty-eight additions to the churches were reported for last year. It is estimated that there are fifteen thousand inquirers in the different districts.

—The Young Men's Christian Association work in India is most encouraging. The number of members on the roll of the Madras Association increased in three months from 85 to 165, 50 of whom are active members. The influence of the work is great, first in strengthening and encouraging those

who are Christians, but who are exposed to many temptations, and then also in reaching those who are not yet Christians.

—British papers announce the death at Newchang, China, of the Rev. J. H. Fitz Simons, missionary of the Irish Presbyterian Church. He had been only three weeks in his chosen field when called home.

—It is said that not more than one eighth of the people of Japan live in cities having more than 10,000 inhabitants; the vast majority are farmers or fishermen.

—The Evangel, the American Baptist mission steamer on the lower Congo, is the first vessel to make the passage from the mouth of the river to Matedi in a day.

—There are said to be 11 provinces in China, with 982 walled cities, in 913 of which there is no missionary.

—The American Baptist Mission on the Congo has founded a new station on the upper river at Irebo, 375 miles above Stanley Pool and 750 from the sea.

—Two new editions of the Burman Bible are being printed by the Baptist Missionary Union, one in Rangoon and another, from reduced plates, in Boston.

—The American Baptist missionaries on the Upper Congo have made discoveries which show that Lakes Mantumba and Leopold are connected and form a secondary course for the waters of the Congo. The Upper Congo Valley is one vast network of lakes and rivers.

—There are three mission steamers on the waters of the Upper Congo. They convey preachers and teachers to the various stations on the great river and carry supplies when needed.

—A missionary in South Africa was reading Cicero's Orations with his negro students. He came upon the passage where Cicero advised the general to make slaves of all the prisoners except

the Britons. They were too lazy and illiterate, he said, for any good. The darkeys saw the point. It is a good thing to look at the hole of the pit whence we were dug, especially when we are impatient enough to say that the lower races about us cannot be civilized.

—Leading Hebrews in San Francisco, it is said, have decided to raise a fund of a quarter million dollars for the relief of their persecuted brethren in Russia. The plan includes the purchase of a million acres in Mexico on the Pacific coast, which will cost only one dollar an acre. This tract will be divided into small farms, on which large numbers of these Hebrew exiles, who are mostly farmers, will live. Colonists are to be sent out through the English Society of Israelites. All the rabbis and rich Hebrews of San Francisco are active supporters of the project.

—The Shah of Persia, it is said, recently paid a personal visit to the American mission home and school in Teheran. This is the first visit ever paid by the Shah to a private foreign resident, and it is not surprising that it made quite a sensation. His Majesty was greatly pleased.

—From the report of the Japanese Minister of Education it appears that there are nearly three million pupils in the public schools of the Empire of Japan. The cause of education is rapidly advancing.

—The Rev. A. W. Thompson, the new Presbyterian missionary to Trinidad, was recently designated at Durham, Nova Scotia. Mr. Thompson leaves with the full confidence and the earnest good wishes of his church.

—The Rev. John M. Greene, D.D., now for some years at the head of the Presbyterian Missions in Mexico, was obliged, some six months since, to desist from his manifold labors and cares, and return home to recruit his health. We are glad to learn that he is now again in nearly full strength, and expects to return to Mexico at once.

—On November 29th last Dr. Henry H. Jessup, so long of the Presbyterian Syria Mission, had the pleasure of welcoming a son as a recruit to that mission. The Rev. William Jessup and wife arrived that day in Beirut. Mr. Jessup left Syria when a little child in 1864, and now returns for the first time. Educated in Princeton, he was ordained by the Presbytery of New Brunswick last April, married to Miss Faith Jadin, October 15th, and sailed for Syria early the following month. He is now stationed at Zahleh, on the eastern side of Lebanon.

—The Rev. Hunter Corbett writes to the *Presbyterian Banner* from China: "During a journey of two months in the interior visiting churches, stations and schools, forty persons were received into the church on confession of faith, making ninety-two this year. Three church-buildings were dedicated. Two of them are built of stone and the other of brick. These buildings cost the Christians no small amount of self-denial." During this year about five hundred members were added to the churches in the Presbytery and five men were ordained to the ministry.

—Cardinal Lavigerie proposes to reclaim large regions of the African Sahara by monkish settlements. He is organizing a French Sahara Brotherhood, who will live as engineering monks, and after five years' trial devote themselves for life. They will be posted near old wells in the Sahara, and will reopen those wells and start new ones and plant fruit farms to form a series of oases in the desert. They will make it their special work to gather the scattered nomads, suppress their slave trade, and convert them if possible. The system is to extend itself until vast tracts are fertilized, as was the case in the time of ancient Carthage.

—A Moravian missionary and his wife have been laboring for thirty years at a station in the mountains of Thibet, with the nearest post-office fourteen days distant and reached only by cross-

ing the high passes of the Himalayas and fording dangerous streams. They have not seen a European for ten years.

—The Presbyterian Mission in Chili has five organized churches as well as preaching halls in the principal towns in the country. Evangelists make long tours, sowing the Bread of Life. There are two schools: an elementary one at Valparaiso, attended by 200 scholars, and a superior institution at Santiago with 80 scholars, some of whom have come from homes in Peru and Bolivia. A young Spanish pastor, M. Francesco Diez, who studied at Lausanne, has recently settled at Santiago in connection with the mission.

—McCormick Seminary has at present 40 young men who expect to enter the foreign field. They appeared before Presbytery lately, and asked permission to visit the churches to present the work so dear to their hearts. They hope by these meetings to stimulate large liberality, so that when the time comes the Board will be able to accept them. They received the hearty endorsement of the Presbytery.

—As showing the vitality of the simple old Gospel, a missionary from China says: "If there is anything which lays hold of the poor people in that country it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality, or the miracles of the Gospel, or even the wonderful sayings or teachings of our Lord Jesus Christ, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree, that is the power for good in touching the heart and awakening the conscience."

—The anti-rum congress at Khartoum seems to have been a vigorous one. It was held at the same time with the anti-slavery congress in Brussels. Bishop Taylor's magazine says: "While the Christians in Brussels were resolving to 'search all vessels and dhows suspected of having slaves on board, and to confiscate the vessels and return the slaves,'

the Arabs were adopting a resolution '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.' "

—It is said that for what it costs to fire one shot from one of our largest cannon, a missionary and his family can be supported over two years in Japan. Would we not better spike the cannon and send the Gospel abroad?

—The Woman's Executive Committee of Home Missions of the Presbyterian Church has for several years prosecuted educational and industrial work for Indian children and youth in schools in New Mexico, Indian Territory, Arizona, Nebraska, Iowa, and Wisconsin, with gratifying results. There are now under the care of this band of Christian women thirty-two schools, where children are thoroughly instructed in gospel truth, and through the influence of which many savage homes have been transformed. Chapels have also been built, and the precious seed of living truth scattered broadcast.

—A Methodist medical missionary in India makes a strong plea for a preliminary service in the home field for those who go abroad. Such experience would not only be a test of their qualification, but would also be educational, preparing them for wiser and more efficient service when they enter the foreign field.

—Dr. Tucker, who succeeds the heroic Bishop Hannington in Equatorial Africa, under the appointment of the Church Missionary Society, found his journey to his post at Uganda one of great peril. But for the opportune help of German soldiers the missionary would have shared Bishop Hannington's sad fate.

—It is usually supposed that mission work among the Jews does not yield sufficient results to encourage its continuance. But our friends in Europe do not appear to share this feeling. Great Britain has 14 missionary societies, which employ 312 agents. There

are also 27 societies on the continent of Europe. As to results, it is said that within the past seventy-five years 100,000 Jews have been baptized, and that the number of Hebrew Christians with their children reaches a quarter million. Many of the converts are men of influence.

—The work among the Chinese in America has a very important bearing on the evangelization of China. The number of Chinamen converted in this country who go back to extend Gospel influences in their native land is surprisingly large. They are valued helpers in the stations of both the Presbyterian and American Board missions, and some of the strongest churches have been founded by Chinamen who have been converted while living in California. In four or five cities natives who are either now residents of the United States, or who have sojourned there, are providing the funds for evangelistic enterprises. There is said to be less opposition to the Gospel in those sections from which there has been emigration to America. These facts should urge us to greater activity in behalf of the Orientals now among us.

—Here is a pleasant item from Glasgow, Scotland: "Mr. Quarrier was visited the other day by friends from the West Coast, who laid on his table £2000 in bank-notes, saying they wished to build a house for the orphans in memory of a beloved husband and father. They were most anxious that no name, not even initials, should be published. They refused to take a receipt, saying to Mr. Quarrier, "You have got the money, and that is enough."

—It is not pleasant to read in the *Christian World* that "Black Mass" was celebrated in 250 Anglican churches on All Souls' Day. Prayers for the dead were offered, and the altars were draped in black. Straws show which way the wind blows, and when 250 of them blow in the same direction it is not difficult to decide the tendency of the prevailing breeze. Other indications of a Romish

tendency are furnished by English Episcopal clergymen in abundance.

—The London City Mission has 300 Gospel halls in which religious services are held during the week, in many cases every night in the year.

—The American Bible Society has received from the National Bible Society of Scotland a copy of the New Testament translated into Tannese by the Rev. William Watt.

—One consecrated man may set in motion great influences for good. Sir Keith Falconer founded a mission at Aden, in Arabia, and with his last breath begged that it be not given up. The Free Church of Scotland has accepted it as a legacy, and Professor Lansing, of New Brunswick, is preparing some young men for the mission. Meanwhile a German, reading the life of Keith Falconer, was moved to give himself as a missionary, and proposes to enter upon the work of evangelizing the Bedaween Arabs who dwell around Mt. Sinai. So the torch is passed from the dying to the living, and new consecrated men are never wanting to take the place of those who fall in the field.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—England has 8 Jewish missionaries; Scotland has 5; Ireland 1; and these organizations in all employ 312 agents. There are 27 societies upon the Continent, and in the United States 7, with 34 in their employ. The total of organizations designed especially to carry the Gospel to the Jews is 48, and their missionaries number 377.

—According to Dr. Sheldon Jackson, the Presbyterian Church now has 7 missions and 4 churches, with from 70 to 80 communicants each in Alaska. The church in Sitka has 360 communicants. Besides the Presbyterian Church, the Moravian, the Protestant Episcopal, the Methodist Episcopal, Congregationalist

the Roman Catholic, and the Anglican Church have missions in Alaska.

—Yes, even our aborigines can be touched and renewed by divine grace. To the wildest and worst of them, a *living* Indian can be a good Indian. For Bishop Hare, who knows whereof he writes, exclaims: "Nine Sioux Indians nobly working in the sacred ministry! About 40 Sioux Indians helping them as licensed catechists. Forty branches of the Woman's Auxiliary among the Sioux Indian women. Seventeen hundred Sioux Indian communicants! Sioux Indians contributing nearly \$3000 annually for religious purposes! But what impression have all these solemn but cheering facts made upon the public mind as compared with the wild antics of the heathen Sioux Indians, which excited the attention and stirred the feelings of the country, and daily occupied column after column of the newspapers for weeks?"

—Woman's work for woman in foreign lands, which had its beginning only about 20 years ago, has been attended by a marvellous development. In all 70 societies are in existence, supporting a force of 1468 missionaries, and gathering and expending last year the snug sum of \$1,692,963. Of these societies 34 are found in the United States, 10 in Canada, 24 in Great Britain, and one each on the Continent and in South Africa. The American societies alone sustain 926 missionaries, and raised \$1,087,568 last year, or almost three-fifths of the entire amount.

—In connection with the Day of Prayer for Colleges, statistics appeared of an interesting and important character from 24 colleges having "substantial relations with the Presbyterian Church." These figures throw welcome light upon one or two weighty questions. Omitting the colleges for women only, and including only the students in institutions for men, or those where co-education exists, it appears that 82 per cent of the attendants are church members in the college

classes proper, or 61 per cent if preparatory students are included. And of the 1509 students, 361 are reported as "meaning to be ministers." Making all due allowance for women found in the mixed colleges, the conclusion is that not less than one in three has the ministry in view.

—The educational work of the various societies is always to be borne in mind as only second in importance to the direct preaching of the Gospel in pagan lands. And the aggregate of schools of all grades, and of pupils as well, is cheerfully large. Thus the London society alone supports no less than 1615, with 105,980 in attendance. The Church Missionary Society has 1796 schools with 75,581 scholars, and the American Board 1025, with 47,319. The Methodist Church, North, is educating 30,049 in foreign lands; the Presbyterian Board, North, 23,935, and the Baptist Missionary Union, 20,615. The schools sustained by the various American societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training to Christian intelligence an aggregate of not much less than 600,000 children and youth.

—The first annual report is out of Mr. Moody's Bible Institute for Home and Foreign Missions (and Chicago Evangelization Society), and will be a surprise to many. Three departments have been in operation during the year, one for men, one for women, and one for instruction in music; and the number of persons enrolled in them is 173, 80, and 578 respectively—in the two first named 253, or a total of 831 students. Upward of 20 denominations were represented in the attendance, and more than 30 States of the Union. Sixteen came from England, 15 from Canada, 9 from Sweden, 4 from Ireland, 4 from Germany, 3 from Norway, 2 from Turkey, and 1 each from Russia, Bohemia, and Finland. They came from 51 secular occupations, and 41 were ministers or evangelists. The average age of the men was 30, and of

the women 28. The visits made aggregated 22,766. They conducted 2946 church, cottage, and mission meetings, 549 children's meetings, 235 tent meetings, and taught 2163 Sunday-school classes. The number of visits made to saloons was 1932, and the number of inquirers professing conversion was 2729. It is evident from these figures that while a large proportion of time is zealously devoted to Bible study and attendance upon lectures, attention to "applied Christianity" is by no means neglected. In vocal classes 448 were taught, while 74 received private instruction for the voice, and 91 received private instrumental lessons.

—No friend of missions can watch that unparalleled movement known as the Partition of Africa, without wondering what is to be the effect upon the well-being of the 200,000,000 that inhabit the vast spaces of the Dark Continent, or without hoping that it will be blessed in almost every particular. Eight European nations are concerned in the colossal affair, if we count the Congo Free State with its 1,000,000 square miles, as Belgium's share in the "deal." France easily leads in the extent of her acquisitions, having her hand upon Algeria, the Sahara country, and other regions farther south, or a total of 2,300,000 square miles. Though, if to Great Britain's 1,910,000 in South and Central Africa we add her most excellent prospects in Egypt and the Sudan, and the superior soil and climate of her possessions, then her share is most valuable by far. Germany, just at present, is content with 1,035,000 square miles, Portugal with 775,000, Italy with 360,000, and great expectations as touching Tripoli, while Spain brings up the rear with the trifle of 210,000. Upon the entire continent—some 5000 by 5000 miles in extent—are found some 12,000,000 square miles, of which only 2,500,000 remain unassigned. It can scarcely be but that roads, the locomotive, and stable government will soon follow; and so let the Lord's people make haste to go up to possess the land for Him.

THE TWIN MONUMENTS

INCLINED TO EACH OTHER

DOOMED TO FALL

He who thinks the likeness is only on the surface is deceived, or has not studied both systems well. The resemblance is deep, philosophical, fundamental.

THE SALE, BY PRIESTS ONLY,

OF IMAGINED SPIRITUAL BENEFITS AFTER DEATH, -

this, in each, is the essential base which upholds the superstructure of error.

It is said that D. I. A. BONUS, ESQ., was the sculptor of each

NOTE THE SIMILAR FEATURES

BUDDHISM

(Ethics defective)

ROMANISM

(Ethics devilish)

PRIEST - RULE
Ignorance. Poverty.
NO GOD BUT MAN.
STATE AID
Vices of Monks
Forced Celibacy
VEGETARIANISM
ASCETICISM (?)
(with Opium)
Supererogation
PENANCE
Self-imposed pains
Virtue through
Ceremonies.
Birth-day of gods
Sanskrit Prayers
WORSHIP OF THE DEAD
PILGRIMAGES
PROCESSIONS
Beggar Monks
Roses, Manners, Tansure
IMAGE & PICTURE
WORSHIP
HOLY WATER, CHARMS
ESKAL RELICS
LEGENDARY MIRACLES
PRIEST-CRAFT
MENTAL STUPOR
AND SLAVERY OF
THE WILL

BOUGHT
CEREMONIES
FOR RELIEF OF THE DEAD
BOUGHT
BILLS OF CREDIT
GOOD IN PURGATORY

BOUGHT
MONEY
PAID TO THE MONKS
FINES - NO MONEY, NO JOBS, VIRGIN - FINES

GREED
OF THE
MONKS & NUNS

PITY
FOR THE
DEPARTED AND
FEAR
OF THEIR SPIRITS

PRIEST - RULE
Ignorance. Poverty.
MAN IN GOD'S PLACE.
STATE AID
Vices of Clergy
Forbidding to Marry
and to
ABSTAIN FROM MEATS
ASCETICISM (?)
(Best Liquors & Cigars)
Supererogation
PENANCE
Priest imposed pains
Grace only through
Sacraments
Calendar of Saints
Latin Prayers
WORSHIP OF THE DEAD
PILGRIMAGES
PROCESSIONS
Mendicant Friars
Roses, Manners, Tansure
IMAGE & PICTURE
WORSHIP
HOLY WATER, SCAPULARS
SHAME RELICS
LYING WONDERS
PRIEST-CRAFT
THE DENIAL OF
MENTAL FREEDOM
TO THE INDIVIDUAL

BOUGHT
MASSES
FOR THE DEAD

BOUGHT
INDULGENCES
TO SHORTEN PURGATORY
FINES
MERIT OF MARY & THE SAINTS, TO BE HAD FOR
MONEY
PAID TO THE PRIESTS
FINES - NO MONEY, NO SACRAMENTS - TAXES

GREED
OF CARDINALS,
BISHOPS, & PRIESTS

PITY
FOR THE
DEPARTED AND
FEAR
OF THE PRIESTS

OF TWO EVILS CHOOSE - NEITHER

G. L. M.

Truth can be delivered only through the pure Christianity
- of the New Testament

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIV. No. 5.—*Old Series*.—MAY.—VOL. IV. No. 5.—*New Series*.

LET US EVANGELIZE THE WORLD IN THIS GENERATION.

[EDITORIAL, A. T. P.]

The supreme question of the hour is the immediate preaching of the Gospel to every creature. When Francis Xavier stood before the Walled Kingdom and felt the power of its adamantine exclusiveness and proud self-sufficiency, he exclaimed, "O rock! rock! when wilt thou open to my Master?"

Could that heroic Jesuit of Navarre, whose grave was made at Goa in 1552, after these nearly three hundred and forty years, see that "rock" opened to his Master, and the whole world now flinging wide the long-shut doors; and then see the comparative idleness and indifference of the Church, so slow to enter and possess the land, he would turn to the Church itself and cry again, "O rock! rock! when wilt *thou* open to my Master?"

The great question of the hour is, How can the immediate proclamation of the Gospel to every creature be made a fact? Other preliminary questions have been answered by the very movements of God's providence and the developments of human history. We need no longer to ask how we shall get access to the nations, for the barriers are down; nor need we inquire how we are to reach these uttermost parts of the earth, for the steamship and steam-car will bear us to the limits of the globe in less than two months; nor need we search for the implements and instruments for the work of evangelization, for the printing-press offers to make the eye the handmaid of the ear in the rapid dispersion of the Gospel message, and science offers to be the powerful ally of faith in the conquest of the world for Christ. Nor is it a question of adequate force for the field, for the evangelical churches could furnish four hundred thousand missionaries, or one for every two thousand of the unevangelized population, and yet have one hundred at home to support every foreign missionary. It is not even a question of adequate means to support a great army of missionaries, for the aggregate wealth which is at the disposal of disciples is so great that one-tenth of it would amply suffice to sustain half a million workmen in the foreign field and supply all the needed adjuncts and accessories for mission work.

What, then, is the hindrance? We answer unhesitatingly that the Church of God is trifling with human souls and with her own duty. The time has come for plainness of speech. It is no time to put a veil over the face, or a gag into the mouth. Christian missions have never yet been taken up by the Reformed Church as an enterprise to be dared and done for God, like any other enterprise, with promptness and resoluteness. Two texts of Scripture should be the motto of the present age: "Where the word of a king is, there is power" (Eccles. 8 : 4), and, "the king's business requireth haste" (1 Sam. 21 : 8). The command of the King of kings is before us; that implies divine authority back of our commission, and hence guarantees divine ability to fulfil it. And whatever is the King's business it demands implicit and immediate attention. To submit to His authority, to believe in the ability divinely assured, to attempt great things for God, and expect great things from God, would insure an era of missions so far eclipsing all hitherto done or attempted, that the present activity of the Church would be seen to be like the winking of an eye, or the movement of the little finger, in comparison to the energetic action of the whole body in a race for a prize.

The question is asked, How can the evangelization of the world in our generation be made a fact?

God has certainly supplied a material basis for this stupendous achievement. Three things amaze and overwhelm the thoughtful observer: First, this is the age of *world-wide openings*. From Japan, at the sunrise, across the whole track of the monarch of day to his sunset pavilion on Pacific shores, he looks down on scarcely one land that still shuts out the Gospel. Second, God has given us *world-wide facilities*. What implements and instruments! The Marquis of Worcester called the sixteenth century the century of inventions, and Dryden named the year 1666 the *annus mirabilis*. But the nineteenth century might crowd the achievements of the sixteenth into a decade, and the years 1858 and 1878 were years that were in themselves as wonderful as almost any century previous to the sixteenth. Imagination can scarce paint any means of travel, transportation, communication and contact, which are not now supplied; and another quarter of a century may see the human race navigating the air as they now do the waters, and telegraphing without wires, and driving mail matter through pneumatic tubes. Again, this is the age of *world-wide enterprises*. Everything moves with a rapid foot, and time and space are annihilated. With a swiftness, credible only when witnessed, men push to the confines of the globe to find treasures, or to bear inventions. The Church of God alone moves slowly! Kerosene lamps and sewing-machines, parlor organs and glass beads are carried ahead of the Bread of Life.

Now, what is the *natural* basis of a world's evangelization? What, humanly speaking, constitutes man's responsibility in this work? We answer again: Three factors enter into the problem—men, money, and methods. The Gospel needs a voice—a book will not do. Behind the

Bible must be a believer, behind the Gospel a gosseller, or herald. God wants witnesses who speak what they know. These the Church must supply. At present the exact number of missionaries is stated as 5994. But for the native laborers, who outnumber ours almost seven times (35,343), our work would almost come to a standstill, with one missionary, on the average, to 166,000 unevangelized. Again, I say, the Church should robe herself in sackcloth at the remembrance of the fact that, in the nineteenth century, it takes nearly six thousand Protestant church-members to supply one missionary ! At the same rate of supply we should have had but a force of 8000 to 10,000 to bring into the field in the late War of the Rebellion !

There is the factor of money—for there is a financial basis of evangelization. The whole church-membership in Protestant churches of America and Europe raise \$11,429,588 a year—less than thirty cents a member—less than one-tenth of a cent a day ! These are no new facts, but they need to be beaten in by repeated blows.

Our superfluities and luxuries, absolutely unnecessary, save as made so by a luxurious and extravagant taste, reach an aggregate which is believed to be not less than \$4,000,000,000. Suppose that only one-tenth of these was sacrificed. We should have \$400,000,000 at once for the Lord's work !

Our comforts and conveniences aggregate fully as much more. Suppose we should give one-twentieth of them to the Lord, we should have an aggregate of \$200,000,000 more, a total of \$600,000,000. And yet we have not supposed our self-sacrifice to touch our necessities, which might yield no small percentage, in view of the extremities of the poor and the lost.

Consider what a power would accrue to missions if to-day self-sacrifice, without touching out actual needs, should simply begin by a tithe of our luxuries, and a half tithe of our conveniences ! Let us have a new "Order of the Iron Cross !"

Then there is the factor of *method*. We need a careful and systematic method for districting the field and distributing the force. There is so much ground to be covered, and there is so much material of men and money to meet the need. Well, then, let us so map out the world-field and so divide and distribute all available workmen and contributions, that no part of the world shall be unsupplied. If the workmen are scattered, better one than none ; and better to supply the whole field inadequately than leave whole districts absolutely destitute.

But I wish to emphasize that supernatural basis of missions, wherein it is my abiding confidence that the solution of this problem really lies. This work is God's work, and we are simply co-operating with the Father, going into all the world as ambassadors ; co-operating with the Son, in the cross-bearing of self-sacrifice for souls ; co-operating with the Spirit in witnessing to His power to save and sanctify. God's work may demand

haste, but never hurry and worry. And because it is His work it can be done if done in His way and in His strength. If I did not believe this I would give up all effort henceforth. The Church will never do this work until, from reliance on men, money, and methods we rise to dependence on the providence of God, prayer in Jesus' name, and the power of the Spirit.

1. The supernatural basis of missions is the divine command. The Word of the King is the assurance of authority and ability: "Whatsoever He saith unto you do it." We have not bread enough for so great a multitude; but, He says, "Give ye them to eat," and our means are permitted to be inadequate because He intends to work a new "miracle of the loaves." We have not men enough to go into all the world; but He says, "Preach the Gospel to every creature," and He allows the supply to be inadequate that in answer to prayer He may "thrust forth laborers into His harvest." We have but to go and do as He bids us, and we shall find God is with us, supplying all lack both of men and money. Our very deficiencies are a challenge to faith.

2. Again the supernatural basis is found in the promised power of Christ. In missions we bear our cross—not crosses—after Christ. We join Him in self-abnegation. We consent to die that others may live—to be buried that others may be garnered, a harvest for the kingdom. Now Christ is both the Captain of the Lord's host on the battlefield, guiding the movements of His army, and on the throne, King of kings, administering government. Hence come two grand confidences: First, that the battle is bound to issue in victory, and second, that Omnipotence is on our side. To open shut doors we need only to appeal to Him—to meet all threatening dangers we have only to rest on His power.

3. Once more the supernatural basis is found in the co-witness of the Holy Ghost. In the mouth of this divine, confirming witness, every word shall be established. The conditions of blessing are plainly indicated in the Word of God: (a) Anointed disciples. "Ye shall receive the power of the Holy Ghost coming upon you." It is "not by might, nor by power, but by the Spirit of the Lord." Something more than human words and witness brings men to Christ. (b) Scattered vessels. We are the chosen vessels, vehicles of conveyance.

There is here a truth which few seem to have grasped. The Holy Ghost is represented as coming to dwell in and work through disciples, but never as sustaining either of these relations to ungodly souls, who cannot perceive, receive or know the Holy Ghost. It is God's plan that believers shall be everywhere scattered in order to provide avenues of spiritual communication. The Holy Spirit has never yet been known to come down upon and work in a community where there were no believers. In the entire history of missions the intervention of some one or more believing disciples has been the condition of His outpouring. Hence, as water can be conveyed only in vessels or channels, the believer must become the means of communication, impression, and salvation. Therefore, Christ waits to see

of the travail of his soul, and the Spirit waits to pour out blessing, until the believing Church scatters everywhere the witnesses of the cross.

The grand duty of the hour is, to my mind, as plain as an unclouded sun at its zenith. Faith in the duty and so the possibility of doing it; energy of action, courageously and promptly doing the King's business, and prayer for power from above. Give us these, and before the generation passes away the world shall hear the Gospel.

God makes special appeal to young men! With many of us life's sun has passed the zenith and is moving toward its setting, and with not a few the sunset already reddens the sky. You, young men and women, have life before you. Your sun has yet to mount from dawn to zenith. In the age, on ages telling, when into every year is compressed the eventfulness of a century, you are to live. God is marching on; the signal guns are sounding, the battle grows hot, and the hour is critical and pivotal. Who of you will fall into the ranks and take up the grand march?

[NOTE.—The above is the substance of an address delivered at Cleveland, O., before the late Students' Volunteers' Convention, Feb. 27, 1891. The following letter, from Dr. McGilvary, will confirm the view here presented.—A. T. P.]

A VOICE FROM THE FIELD.

BY REV. D. MCGILVARY.

CHIENGMAI, N. LAOS MISSION, Oct. 22, 1890.

To The Missionary Review of the World:

DEAR EDITOR: You might be interested to hear another *voice from the field* in response to the standard raised pre-eminently by your REVIEW for a crusade to evangelize the whole world during the present century. The idea is a grand one. Possibly, the faith of but few has reached the standard of Christianizing the whole world during the next decade. We all know it is not beyond the *divine power* to effect it. It may be doubtful whether it is the revealed will of God that all of any age shall experience the saving power of the Gospel. The number of the saved belongs to the secret things which belong to God. There can be no doubt, however, that it is the *revealed* will of the great Head of the Church that the *Gospel is to be preached to every creature*. That command forms the proper foundation of the Church's *duty*. That it *is* able, with a tithe of the zeal that nations manifest when their country is in danger, or that the world puts forth in amassing wealth, to carry the Gospel message to every living soul, admits of no doubt. There is latent power in fire and water to move a million-fold the present amount of machinery, but it must be converted into steam. So the great problem is to generate the latent power of the Church into *red-hot heat* to make it effectual. But what trumpet voice is to awaken the slumbering power of the whole Church? A pentecostal baptism would do it. That baptism would surely be given in answer to a universal cry of

prayer ; but what shall move the Church to prayer ? What more effectual appeal than the cry of a perishing world open to the Gospel ? China's moderate call for five hundred laborers has been echoed by your REVIEW. Japan is a standing appeal and a standing argument to enforce it. Africa has uttered its voice till it is the centre of attraction in Europe. To all of these we heartily respond. Will your readers listen to an appeal for a race that can claim only two or three millions ? We would appeal especially to the Presbyterian Church, some of whom may not see its own excellent organ.

We may assume a general idea of the work in Chiengmai and Lakawn. In these we may regard the Gospel as firmly established. When the forces on the way, and those under appointment, reach us, we may hope not to have to draw soon for more foreign laborers for these. With a baptized membership of fifteen hundred, one native ordained minister, a number of valuable assistants and ruling elders, we doubt not that the work would go on were all the foreign laborers removed, while with their aid, which is yet needed, if not absolutely indispensable, we look for great results.

But to perfect the unity and symmetry of our work and design of reaching the whole race, at least *two* other stations should be occupied, and one of them immediately. In February, March, and April an evangelistic tour of three months was taken by the writer to all the Laos states and cities except Hluang-Prabang, in the extreme northeast. Besides its immediate object, it was designed to take a *resurvey* of the whole field with a view of selecting the next station. Two points called for special attention. One is M-Nan, in one sense the flower of the Laos states. Its territory is as large and populous as Chiengmai, but its rulers are somewhat more conservative. It is open, but not yet so like a ripe apple falling into our hands as a *fourth* one to which I would call the attention of the Church. One hundred miles to the north of Chiengmai is Chieng-Rai, or Kieng-Hai. Fifty miles farther north is Chieng-Saan (or Kieng-Tsan), the northernmost province or state in the kingdom, and to the east is Chieng Kong, both the latter being situated on the great Cambodia River. The rulers in all these are favorable to our work. The Governor of Chieng-Rai was disappointed that we could not occupy a lot previously given this year. There is an organized church of about eighty baptized members mainly the result of God's blessing on native labor. In Chieng-Saan there is another of over forty members. Chieng-Kong is the largest department of the M-Nan state, which closely borders on Chieng-Rai, while to the south is Papaw, with a membership that can soon be organized into a church. With a fair idea of the whole field from previous isolated towns, and an extensive acquaintance and inquiry for twenty years, I was hardly prepared to realize the possibility of reaching the whole Laos race in the next decade by a station to be formed immediately in those three places, with Chieng-Rai as the centre, and a subsequent one in the latter half of the decade in M-Nan. A more promising field for evangelistic work could not be chosen for the present than the

former. Providence has opened the door, removed all obstacles, and planted churches in advance.

Before reaching home a plan was formed of going up to Chieng-Rai in December, leaving my family and spending six months, and returning to Chiengmai the latter half of the year. With these bright visions of work, imagine my disappointment on learning that the debt of the Board required retrenchment and not *expansion*. But still the two stations of Chiengmai and Lakawn have appealed to the Board for its sanction. The last letter from the Board expressed a doubt as to its favorable decision. The only difficulty in the way is the funds. How many churches, how many individuals in the church, could assume the expense of a station for one, three, or five years! Mr. James Lenox gave \$3000 the first year to start the Chiengmai Mission. The call seems imperative. Not to advance is to risk the loss of the best portion of our field. Hluang-Prabang, lower down on the Cambodia, contiguous to French territory, is already occupied by a Catholic mission. If we fail to advance, they probably will. The Government and the people would greatly prefer our occupying it. It would give a scope to our native workers, and develop as nothing else would the missionary spirit in the native churches. It would furnish a wider field for our literature. There is *no* obstacle in the way *but the want of funds*. In nearly every place visited, the complaint was that our stay was too short. The wife of the Governor of Chieng-Kong could hardly be reconciled, and begged for one month to be taught to read our Scriptures by Miss McGilvary. Three weeks after we had left we were overtaken by three men, who had not heard of our arrival, and who were anxious to study our religion. A head priest in M-Ngow, whom I had formerly met, had read our books, and partially promised to leave the priesthood and come to Chiengmai to study more. The venerable Viceroy of M-Nan, eighty-four years of age, voiced a common sentiment in regard to Buddhism. When our religion was explained, at our audience, as well as it could be to one so deaf, he replied, "That is all very good. You may preach it to my people; but as for me, it is too late. I have built my temples, fed the priests, made my offerings, and performed my devotions in the only religion I knew. I must rely on my merit for the future." To the suggestion that the road to Nirvana is practically endless, he replied: "You say truly. It can only be attained after myriads of transmigrations, but it is too late to enter a new one. You must teach the rising generation." *After myriads of transmigrations*. If such appeals from princes, priests, and people touch no chord in the hearts of those who believe that they have themselves been saved by the Gospel, and make no call to prayer, offer no motive to self-denial and effort, what more can be said? Only one other voice is stronger, and that comes from the Mount of Olives, from the lips of the ascending Saviour, "Go ye into all the world and preach the Gospel to every creature, and lo, I am with you alway, unto the end of the world. Amen." Yours fraternally,

D. MCGILVARY.

MODERN MISSIONARY MARVELS.

THE BASSEIN-ARAKAN MISSION AMONG THE SGAU AND PWO KARENS.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

Among the forty-two nationalities inhabiting Burmah about twenty belong to the Karen family, and are distributed over its entire territory, as well as that of Siam, and are supposed to number nearly 2,500,000 souls. So far as known, none of them are Buddhists or idolaters; most of them believe in a Supreme Being, who is far away, and takes but little interest in human affairs; they also believe in *Nots*, demons, or evil spirits, taking a malicious pleasure in annoying and troubling men, to whom they offer sacrifices of food, to placate them. They have no priests or medicine men. They are brave, honest, and reliable. The northern tribes are great fighters, while the southern tribes are peaceable and quiet. They are generally agriculturists, fishermen, or laborers, and very industrious. Their languages differ greatly, but philologists assert that they have a common root. They differ also greatly in customs, habits, and manners.

Of the tribes of Southern Burmah the largest are the Sgaus and Pwos, inhabiting the Tenasserim and Pegu provinces, between the eastern and western Yoma ranges of mountains, and extending from the twelfth to the eighteenth degree of north latitude. This includes all the delta branches of the Irawadi and a part of the main river, as well as the lower portion of the Salwen (Sol-ween) and Sitang (See-tong) rivers. In this territory the Tenasserim region was separated from that around the delta branches of the Irawadi by a wide expanse of jungle from one to two hundred miles in breadth.

The Gospel was first offered to the Karens of the Tenasserim provinces—Tavoy, Mergui and, not long after, to those in Amherst, Maulmain (Mohool-mah-een), and Maubee (Mah-oo-bee)—by Rev. George D. Boardman and Rev. Francis Mason, and the faithful assistant (Ko-thah-byu, the Karen apostle and first Karen convert), in 1828, and the following years. Unlike the Burmans, they readily accepted it, and very many were baptized. Many converts were gathered also in Rangoon, and the language was reduced to writing by Rev. Dr. Wade, then of Maulmain, and some text-books and tracts printed in it in 1831 and 1832. The New Testament was translated into the Sgau Karen dialect, and portions of it printed between 1833 and 1836. But though Ko-thah-byu and some of the other assistants had been very active and successful in carrying the Gospel to their countrymen in the Tenasserim provinces and the region east of Rangoon, no effort had been made to reach the far more numerous Karens of the Bassein district, the southwestern section of Burmah, occupying the region drained by the delta branches of the Irawadi, and extending for some distance northward between the main river and the western Yoma range of mountains.

This district had an area of 7047 square miles (about as large as Massachusetts) and, in 1881, a population of 381,419, of whom nearly 100,000 were Sgau and Pwo Karens. The Karen population has largely increased since 1881. The district is fertile, producing rice and fruits in great abundance and large quantities of fish in the rivers. Bassein, its capital, was a port of entry with a large commerce. The Burmans, who were the ruling class, oppressed the Karens most cruelly and had reduced most of them to a condition of peonage.

Light was brought to this people, then sitting in darkness, in a very singular way. In April, 1835, Rev. Thomas Simons, a Baptist missionary to the Burmans in Rangoon, who had been on a visit to friends in Arakan, then a British province, determined to return to Rangoon overland through Bassein, crossing through a pass in the western Yomas to some of the branches of the Irawadi. His journey by boat and on foot occupied several days. Mr. Simons did not understand the Karen language, but he carried with him many Burmese tracts, some of them written by Dr. Judson. In the villages at which he stopped he distributed these to the Burmans and Karens who came around him, and not knowing that the Burmans had prohibited the Karens from reading or hearing read any foreign books, he told them to ask some of the Burmans to read them to them. Mr. Simons made his way to Rangoon, and the bread which he had cast upon the waters seemed to have been wasted. But it was not.

Two years later Rev. Elisha L. Abbott, designated as a missionary to the Karens in Burmah, after spending a year in Maulmain and Tavoy in acquiring the language, came to Rangoon to commence his labors there. He met with great success and baptized nearly two hundred, mostly in the vicinity of Maubee, thirty miles north of Rangoon. In December, 1837, he left Rangoon to make his first visit to Bassein, in which no missionary had yet preached. He crossed the Irawadi, December 16th, and entered the little village of Sekkau. In the first house he entered he found several Christians, some of whom had visited Rangoon. Very soon an old man came in, and going up to Mr. Abbott said: "Teacher, I want to be baptized." On inquiring, Mr. Abbott found that two years before a Burman had come to the old man and offered to sell him two little books in the Burmese language, which proved to be the "Golden Balance" and "The Ship of Grace," which Mr. Simons had given to him. As the old man could read Burmese, he bought them for two large bunches of plantains. He read them over and over again. They told him of an Eternal God and a Divine Redeemer. He was not satisfied, but wanted to know more, and hearing that the Karens in Maubee had received a new religion, he made his way thither through the dense jungle, infested with robbers and wild beasts, a distance of nearly a hundred miles, obtained light and instruction, embraced the Gospel with all his heart, told the story of the cross to his neighbors, some of whom were converted, and for a year had served God with all his house. Three days later, at a large village on the eastern bank

of the Irawadi, he found that a whole village of Karens, nearly a hundred souls, had been led to embrace Christianity by reading some of these Burmese tracts distributed by Mr. Simons, and finding their way to Maubee had learned to read in Karen, and received instruction which enabled them to become very efficient missionaries to their countrymen. These people were not within the technical bounds of the Bassein district. Mr. Abbott examined them carefully, baptized thirty-four of them, and organized them into a church, and went his way into Bassein proper. At the large village of Kyootoo, on the west bank of the Irawadi, he preached in Karen, and among his hearers was a young Karen chief, Shway Weing, a man of remarkable abilities and great influence, but at that time, Mr. Abbott said, "a most ungovernable, wicked, and reckless heathen." Under that sermon he was converted, learned to read the Karen language, and began to labor most earnestly for the conversion of his people. Mr. Abbott, as soon as possible after his return to Rangoon, decided to commence a school for young Christian Karens where they might be instructed and trained to become assistants in the missionary work. On the 8th of June, Shway Weing sent him a number of young men to be instructed and baptized, and wrote a most interesting letter pleading that he would come to Bassein if possible, and bring a great many of the precious books with him. The people of five Karen villages, which he named, he said, "all worship God, every one; but we have no books, oh teacher, that we may fully understand the word of the Eternal God and keep it, and be enabled to distinguish between right and wrong. We are very anxious that you come again."

On the 10th of June, 1838, Mr. Abbott began his training school with fourteen young men, mostly from Bassein, all Christians, but none of them as yet baptized. On the 20th Shway Weing arrived, with nine other young men, converted under his labors and those of Mau Yay and Moungh Shway, two other young converts like-minded with himself. He desired for himself and his associates that they should be baptized (*he* could not, he said, return to his village unless he was baptized), and receive a fresh supply of books to instruct those who were coming to him to learn the way of salvation. Eight of the young men were received into the school and, after a very careful examination, which convinced Mr. Abbott of the genuineness of his conversion, he was baptized, provided with books, and returned home rejoicing.

Presently there broke upon the missionary, his students, and the new converts, both in Rangoon and Bassein, a storm of the most violent persecution. Personally, Mr. Abbott was safe from violence, but his house was watched, Karens were prohibited from going thither, and any Karen found holding intercourse with him, or having in his possession any of the "white books" was beaten, imprisoned, put in the stocks, tortured, made to work on the pagoda-grounds, loaded with several pairs of heavy iron fetters and, on a repetition of the offence, threatened with death either by beheading or crucifixion. Mau Yay, Htou Byu, and another student, and Shway

Weing himself, suffered these cruel punishments, but they held firmly to their faith, though as yet none of them, except the young chief, had been baptized. All witnessed a good confession. They were at last released, but only by the decided action of the British Resident. After his release, Shway Weing wished to take more books to his people. "No," said Mr. Abbott, "you have just escaped with your life. If you are found with books in your possession now, you would certainly lose your head." "Should so much sooner get to heaven," was his reply.

The Burman Government was evidently in earnest to put down Christianity. Burmese Christians were persecuted as well as Karens, and, as was their nature, the Burman officials gloated in inflicting the most atrocious cruelties. Yet the Karens could not be prevented from coming to the missionaries and pleading for books and instruction in the way of life, and if arrested and imprisoned they boldly avowed their Christianity. The missionaries found it necessary, for the sake of these poor converts, to remove to Maulmain, which was British territory, but their hearts ached for these poor Karens among whom the Gospel was spreading so rapidly through the efforts of these partially instructed assistants. By the first of January, 1839, it was reported that more than a thousand of them had become obedient to the faith, and the good work was still progressing. Mr. Abbott was greatly distressed at the very small amount of knowledge which the new converts, and even the assistants, whose training had been so scanty, possessed; but he knew that they accepted Christ in simple faith as their Divine Redeemer. Yet, how to reach these humble disciples, to instruct, examine, and baptize them, and organize them into churches, and train up pastors for them, was a very difficult problem. It was out of the question to accomplish this from Maulmain; the journey by water was too long and dangerous, and that by land through the terrible jungle too perilous; and the Burman officials would prevent them from attempting either route, slaughtering them if necessary. The lower Tenasserim region, Tavoy, Mergui, etc., would be even more inaccessible. For a time in the summer of 1839 there was a lull in the persecution, and the Burman Viceroy at Rangoon thought it would be good policy to favor the Americans, and invited Messrs. Kincaid and Abbott to visit Rangoon, return thither, and commence anew their missionary work in that city. They accepted his invitation, remained there forty days, during which they saw many of the Bassein converts. They were satisfied of his friendly intentions and went back to Maulmain, intending to remove with their families to Rangoon in October. But the cruel and bloodthirsty royal tyrant, Tharawadi, was determined to crush Christianity out of Burmah, and almost immediately after the missionaries left Rangoon he summoned the viceroy to Ava, stripped him of all his honors, loaded him with chains, and consigned him to the death prison. In his place he appointed one of the most ignorant and brutal of his officers, with instructions to persecute all Christians, Burmans, Talaings, and Karens more violently than ever. All the mis-

sionaries were obliged to escape to Maulmain, and the native churches were scattered.

There was now no alternative for Messrs. Abbott and Kincaid. The Bassein disciples could only be reached from Arakan, a narrow sandy strip of land on the eastern shore of the Bay of Bengal, extending to the western slope of the Yoma range of mountains, and having several good seaports. The land was sterile, the climate sickly, but it was British territory. From Sandoway, Ong Khy-oung, Sinmah, and Gwa harbors, on the Arakan coast, it was possible to cross the Yoma Mountains (here from 8000 to 12,000 feet in altitude) by three or four rather difficult passes. The mountains, and even the passes, were covered with a dense jungle inhabited by tigers, leopards, hyenas, rhinoceroses, and elephants, and enormous pythons, cobras, and other venomous serpents. Many bands of robbers had their haunts here. The plan decided upon was that Mr. Abbott and his family should remove to Sandoway and thence open communication through the mountain passes with the Bassein converts, who could come to Sandoway for baptism, and the most promising young men could be received at his house for study and training as native preachers and assistants. Messrs. Abbott and Kincaid and their families, with several Karen assistants, and the venerable Ko-that-byu, sailed for Arakan in February, 1840; Mr. Abbott and his company landed at Sandoway, March 17th, 1840, while the Kincaids went on to Akyab.

In January, 1840, there were in Bassein more than two thousand Christian Sgau Karens, none of whom had yet been baptized (brought to Christ by the zealous labors of Shway Weing, Mau Yay, Myat Keh, and others), who had avowed themselves Christians for the last one or two years, had led exemplary and pure lives, free from any taint of heathenism or any sinful practices, and who were anxious to be baptized and organized into churches. Behind these were quite as many more who had abandoned all heathen customs and practices, and were disposed, so far as they knew, to become Christians, and accept Jesus as their Saviour and Redeemer. Of these 4000 or more, probably not more than three or four hundred had ever heard a Gospel sermon, or seen a missionary; all they knew of the way of salvation had been acquired from the books and tracts which had been read to them, and the teachings of the assistants, whose instruction had been very meagre. They were very ignorant, but they had heard of Jesus, and they were willing to trust in Him and, if need be, to die for Him.

Immediately on reaching Sandoway Mr. Abbott despatched his two assistants over the mountains, to invite the young men to come to him for instruction, and other disciples to come for examination and baptism. Within a month 135 Karens had come in, between thirty and forty of them young men who had come to study for assistants. They continued to come in great numbers, though some lost their way and perished in the jungles. Mr. Abbott examined all the candidates carefully, and baptized several hun-

dreds, who were organized into churches. Some of them remaining in Arakan, while others, with the best instructed assistants, after organization, returned over the mountains to Bassein, to establish Christian villages there. He was indefatigable in training native preachers, and they generally proved apt scholars. There was much sickness, jungle fever, and cholera, both in his own family and among the students, but the teaching work went on. He also interested the British Commissioner, Mr. (afterward Sir) Arthur P. Phayre, in his Karens, and procured grants of land for villages for them, timber for building, and seed rice for planting, the first year. The persecution was so severe in Bassein, the imprisonment so cruel, and the fines and plundering so crushing, that the poor Karens, in sheer despair, were compelled to fly to Arakan. More than a thousand thus emigrated in 1841-42. They had cleared the jungle and built up pleasant villages, with good chapels and comfortable dwellings when, in 1842, a terrible epidemic of cholera swept over both Arakan and Bassein, and more than a thousand of the converts fell victims to it and to the hardships they were called to endure. Many of the colonists in Arakan were so terrified by the pestilence, that they attempted to return to Bassein and perished in the jungle. Mr. and Mrs. Abbott were indefatigable in their attendance upon the sick and dying, and they taught the assistants to be active in these ministrations of mercy. The next year the Bassein disciples came over in great numbers, and the villages which had been deserted were made to blossom as the rose. In order to carry out his plan of instructing the preachers and people as rapidly as possible, and retain an oversight of the churches, Mr. Abbott every winter called the pastors (native preachers and assistants) and as many of the deacons and members of the churches as could come, to meet him at one of the frontier towns in Arakan for a conference of three or four weeks, at which he heard reports from each of the churches, advised them in regard to discipline, and instructed them in the doctrines of the Gospel. On these occasions many were baptized. At the conference of 1843, finding that his labors were too great for his strength, he decided to ordain two of the native assistants, in whom, from long acquaintance and thorough examination, he had full confidence. These were Myat Kyau and Tway Po. These were the first ordained preachers among the Sgau Karens of Bassein. They proved to be most excellent men, and for ten years they served the churches with great fidelity and success. Within about a year after their ordination, Myat Kyau reported 1550 baptisms and Tway Po nearly 600. Both acted as pastors as well as evangelists. Early in 1845 Mrs. Abbott and two of her children died, and Mr. Abbott was attacked with pulmonary consumption and compelled to sail for England and America. He was absent for two years, and returned with health still seriously impaired. An associate, Rev. J. S. Beecher, was sent to Sandoway by the Missionary Union. The Bassein-Arakan churches had been under the care of the two native evangelists during his absence.

Mr. Abbott and his associate entered upon their work with great zeal,

visiting the association, counselling, instructing, and stimulating the churches to higher endeavor, directing their attention to the heathen around them, and in Northern Burmah, and encouraging them to establish the Karen Home Missionary Society, to sustain their own native preachers as missionaries to the heathen tribes. The tyrant Tharawadi was deposed and dead, and as the new king did not like to lose so many of his taxpaying subjects to the English by emigration, orders were given that the persecution should be relaxed. Under this lull in its fury, Messrs. Abbott and Beecher urged upon the churches that they should support their own native pastors; most of them willingly did this, and only about six hundred rupees (\$270) was sent from America for that purpose. An effort was made to establish elementary schools to teach both children and adults to read the Scriptures in the Sgau Karen language. The Pwo Karens, who had been neglected because the missionaries did not understand their language, were now clamoring for books and teachers—a lack which the Roman Catholics were attempting to supply—and a missionary, Rev. H. L. Van Meter and some native preachers were assigned to them. Mr. Abbott made two very strenuous efforts to enter and settle in Bassein, but was thwarted by treacherous Burmese officials in both. His health again failing, he was compelled to remove temporarily to Tavoy and Maulmain, but labored there in the preparation and printing of Karen tracts and text-books. When the long-threatened second Anglo-Burmese war at last commenced, in 1852, he was on the alert (though very ill) to enter Bassein as soon as it was captured, and though unable to be borne on shore for ten days after his arrival, he spent nearly three months in the city of Bassein (August–October, 1852), receiving, counselling, and directing the native pastors and preachers, as well as the members of the churches. At the beginning of the war, January, 1852, there were over five thousand members in the Sgau Karen churches, and nearly four thousand more professed converts not yet baptized; 55 churches and 54 native preachers, of whom five were ordained. When Mr. Abbott was compelled by the pressure of disease to turn his face homeward, in October, 1852, his parting with the Karens was very distressing. They gathered about his couch weeping and anxious to minister to him, but overwhelmed with grief that they should see his face no more. He arrived in America early in 1853, and though unable to labor, except to some extent with his pen, dwelt in the land of Beulah till the day of his release, in December, 1854. He was but forty-five years of age. The Karens had been driven to take up arms against their oppressors, and the Burmese were full of rage against them. For more than a year after the declaration of peace the Burman *dacoits*, or guerillas, ravaged every Karen Christian village, burning the chapels and dwellings, plundering the inhabitants of all their grain and other property, torturing, outraging and butchering old men, women, and children, crucifying some of the native pastors, till they were captured and slain by the English troops and their Karen allies. Yet the churches reported at the association in Feb-

ruary, 1853, 50 congregations, about forty pastors, and 5000 members.

The year 1854 was one of sad visitations of pestilence and famine, three pastors, including the first two ordained—Myat Kyau and Tway Po—had fallen victims to cholera, and 250 of the members had died. About forty had been excluded—mostly those who, in the stress of suffering and starvation, had robbed or maltreated others—but 519 had been baptized, the greater part new converts, and many Burmans had been led by the Christian lives and fortitude of the Karens to become Christians. Mr. Beecher had entered upon the work the sainted Abbott had laid down, but his health failed from overwork, his wife had died on her way to America, and an unfortunate misunderstanding with the Missionary Board, or rather the deputation it had sent out in 1852–53, rendered it necessary for him to return to America in February, 1855. He returned in 1857 with a second wife, a noble and excellent woman; but he came back as a missionary of the American Baptist Free Mission Society, and not of the Missionary Union. Messrs. Van Meter (the missionary to the Pwos) and Douglas (missionary to the Burmans of Bassein) had given their counsel and assistance to the native pastors during his absence, and the mission had not seriously suffered. The Missionary Union had sent other missionaries to take Mr. Beecher's place, but the Karens would only have their old teacher, and from September, 1847 to 1866, he devoted all his powers to their service. While maintaining discipline and correcting errors and abuses which had sprung up in his absence, and endeavoring to promote a higher spiritual life, Mr. Beecher recognized as the great duty before him the necessity of promoting a higher education and a greater social and industrial progress than the Karens had yet made. They were now free from the Burman yoke, and while in their villages and churches they should be first of all Christians, he deemed it necessary that they should be also intelligent Christians and should make such progress in social life and industries that they might be qualified to hold their own with the Burmans who had hitherto affected to despise them. Mr. and Mrs. Beecher selected a site for their new mission compound near the city and overlooking it; the British commissioner granted them ten acres, and friends sixteen more, and here, besides the necessary dwellings, Mr. Beecher proceeded to erect the "Sgau Karen Normal and Industrial Institute," in which there should be a vernacular high school, an advanced English school, in which native teachers and assistants should be educated, and an industrial department, in which the pupils should spend three or four hours each secular day in the practice of some of the more useful arts and trades. He had previously greatly encouraged and increased the attendance upon the elementary schools, which now numbered over eleven hundred scholars, had caused the establishment of four academies, advanced, or, as we should say, grammar schools, in the vernacular tongue, and these, as well as his Normal and Industrial Institute, were erected and supported by the Karens themselves. The cost

of the buildings was 4000 rupees, and the contributions from the Karen churches had risen from 9586 rupees, in 1860, to 20,666 rupees in 1866. In the same time the Sgau Karen membership had increased from 5501 to 6289, the number of churches from 56 to 70, and the preachers to 109, of whom 18 were ordained. There were 22 evangelists or missionaries in the various fields. Mr. Beecher's labors in the eight and a half years (1847-66) which followed were herculean. No three men could have performed them and have lived. He plead most earnestly with the Free Mission Society (as he had done previously with the A. B. M. U.) for an associate in the educational work, but none was sent till the autumn of 1865, when Dr. W. M. Scott arrived without knowledge of the language. It was too late. Mr. Beecher had established the elementary schools and furnished teachers for them; had founded several large academies; had built and organized his threefold Normal and Industrial Institute, and superintended all the teaching and training; had maintained his school for native pastors; had ordained 14 native evangelists; had impressed his own lofty character for piety and spirituality upon the 70 native churches; he had done all this and more with only the help of his devoted wife, but the end had come. About April 1st, 1866, he was smitten down with liver disease, and his physicians gave him but a week to prepare for a homeward voyage. His wife, almost an invalid, and his four little children embarked for England, which they reached September 12th and, after lingering about five weeks at Plymouth, England, he was not, for God took him. He had not quite completed his forty-seventh year.

But though the leaders fall the work must go on. Dr. Scott took charge of the Institute and, in a general way, of the schools. The native evangelists and pastors went on with the churches and the native missionary work till February, 1867, when Rev. B. C. Thomas, an excellent missionary from Hentzada, took Mr. Beecher's place; but for him the work proved too great. He was compelled to sail for America in January, 1868, and, in June, three days after arriving at New York, died, having just passed his forty-eighth birthday.

The old difficulty between the Missionary Union and the Free Mission Society was healed, and the property of the society had been purchased by the Union. Mr. Douglas, who had been in charge after Mr. Thomas left, died of bilious fever in July, 1868, at the age of about forty-six and a half years. Mr. Van Meter, the faithful and efficient missionary to the Pwos, after a lingering illness reached America only to die in August, 1870, not having completed his forty-sixth year, and a year later his wife followed him.

The Karens were thus deprived of all their counsellors and teachers in the past, all of them dying in the prime of life, and at a time when they so much needed the helpful influence and superintendence of an able and accomplished missionary. They had known something of Rev. C. H. Carpenter, then a professor in the Karen Theological Seminary, at Rangoon,

who had visited Bassein and was thoroughly conversant with the Karen language, and they had applied to the Missionary Union to send him, and had also written in September, 1868, to Mr. Carpenter himself, asking him to come and be their teacher. The Board of Managers, in November, 1868, cabled to Bassein the message (the first they had ever sent to Burmah), "Carpenter transferred to Bassein, Smith to Rangoon."

Mr. Carpenter removed immediately to his new field. He was about thirty-three years of age, an accomplished scholar, of wonderful tact and executive ability, and the work he accomplished for Bassein in the next twelve years has never been equalled by any missionary in the world. He began by visiting nearly every one of the Karen churches in Bassein and southern Arakan, and ascertaining all the facts respecting their pastors, their spiritual condition, discipline, educational progress, and social attainments. Of course there were many abuses and errors to be corrected; three or four of the pastors (one of them an ordained man) had fallen; others (a few only) were ignorant and inefficient; the discipline was not thorough, the spiritual condition was generally good, though in some instances there was a lack of earnestness; a majority of the members of the churches could neither read nor write; only one in thirty had either the Old or New Testament Scriptures, and many of the schools were not well taught. The social condition, though much higher than among the heathen, was still too low. With the aid of the leading pastors, some of the best men to be found anywhere, Mr. Carpenter set himself to reform these evils, and to bring the churches up to a high standard of holy Christian living; and he was, in the main, successful; but two of the churches clung to their fallen leaders and went to destruction. There was a genuine revival, and many hundreds of new converts were received into the churches. The schools were greatly improved, the academies made great advancement, and the Bassein Institute founded by Mr. Beecher was again crowded with pupils. But the buildings of the Institute, constructed of cheap jungle wood, and covered with thatch, were sadly dilapidated by their eleven years' wear in that climate, and were in imminent danger of destruction from fire. They must be rebuilt and greatly enlarged, and the buildings, to be nearly fire-proof, must be of teak, with iron-wood posts. Mr. Carpenter had already made his plans for an entire reconstruction of the compound, which was to be graded and laid out anew, with the buildings arranged around a park of fruit and flowering trees in the centre, the erection of school buildings, teachers' houses, and dormitories around this park. With this plan prepared he addressed the pastors whom he had called in consultation and, after stating the need of the school, asked them to pledge their churches to raise the amount needed (about 6000 rupees) in three years. They were evidently taken aback by this proposition. They had raised considerable sums under Mr. Beecher's leadership, but nothing like this; moreover, they were supporting their pastors, their schools, and their missionaries. Why could not the American churches help them in

this? Mr. Carpenter met all their objections with infinite tact, and at last persuaded them, though with some hesitation, to make the pledges. The students in the Institute did the grading, laying out and planting of the trees. These pledges were fulfilled and exceeded. Instead of 6000 rupees they had contributed more than eight thousand before the expiration of the three years, and were ready to go on with a new girls' school building. In 1870 Mr. Carpenter urged upon the pastors and teachers the duty of liberal and systematic giving, and a few days later all the pastors and the teachers in the Institute voluntarily signed an agreement to give to the cause of the Lord not less than one-tenth of their income. This pledge has been maintained ever since. More of the pastors were now ordained, till the whole number was twenty-two. But the work was too exhausting and the pace too rapid for Mr. and Mrs. Carpenter, and at the end of three and a half years they were compelled to return to America for rest and the restoration of their health. They sailed in January, 1872, and returned in 1874, after an absence of about two years. Mr. (now Dr.) Jameson had come as a missionary to the Burmans in 1870, and could not be induced to change to the Karens, but he rendered some assistance, and Mr. Hopkinson, sent out as Mr. Carpenter's associate, came to Bassein in January, 1872. Mr. and Mrs. Van Meter were both dead, and Mr. Goodell had just come as a missionary to the Pwos. There were, therefore, three missionaries who could render some assistance during Mr. Carpenter's absence. On his return, in April, 1874, the Board had appointed him President of the Rangoon Baptist College, but his heart was in Bassein and, convinced that he could be more useful and accomplish more for the cause of God there than in Rangoon, he resigned, and in March, 1875, returned to his beloved Karens. At his return he embarked with new zeal on his educational plans. Within two weeks after his arrival the association voted unanimously to raise 20,000 rupees in four years for a large and substantial chapel and boys' school building. The girls' school building, which had cost between 6000 and 7000 rupees (about half of the amount being contributed by the Woman's Baptist Foreign Missionary Society), was completed in October; the baptism of the first Karen convert in Burmah (Ko-thah-byu, a native of Bassein) having occurred May 16th, 1828, the Karens resolved to call their new and great building, which was to be devoted to the education and Christianization of the Karens, Ko-thah-byu Memorial Hall, and to dedicate it, free from debt, on May 16th, 1878, the fiftieth anniversary of his baptism. It was a great undertaking for a people so lately rescued from heathenism and semi-barbarism, and among whom there was not one rich or even moderately wealthy man, and where the giving implied great sacrifices; but it was accomplished, and in three years instead of four the 20,000 rupees of the building fund had become 42,342 rupees in May, 1878, and the other charges and expenses had all been met, including the support of the pastors, the missionaries to other tribes, and the schools, and the heavy expense of the support of these boarding schools, and beyond this these Karens

had, in 1874, sent 1000 rupees to their famine-stricken brethren in Toungoo ; and, in 1877, while threatened with famine themselves, another 1000 rupees to the perishing Telugus across the Bay of Bengal, who, though of another race, were their brethren in Christ.

They had raised in the ten years, 1868-78, for the erection of permanent buildings for their Industrial Institute and its partial endowment, 82,512 rupees, equal to \$36,565. The Institute, as completed, had cost about 150,000 rupees, the difference, except the 3300 rupees of the Woman's Foreign Missionary Society, being made up by friends of the missionaries in Burmah, England, and America. The whole property was made over to the Baptist Missionary Union in trust for the mission.

The whole contributions of the Sgau Karens for mission and educational purposes, from December, 1868, to December, 1879, eleven years, slightly exceeded 365,000 rupees (\$164,250), a sum which, under the circumstances, was unprecedented in any mission of like extent in the world. None of the objects they had undertaken to sustain had been suffered to lack ; their pastors had been supported, their missionaries among the heathen tribes paid promptly, their chapels rebuilt and kept in good order, the teachers of the elementary schools, the academies, and the great schools at Bassein, had been supported, and the sustenance for 250 boarding scholars provided. These schools all received grants-in-aid from the British Government for their excellent teaching, and the blessing of God rested on their faithful work for Him ; notwithstanding the defection of two churches, and the dismissal of four others to the Rangoon Association, and the dismissal of more than five hundred other members to churches of the same association, the number of churches had increased from 52 to 80 ; of members from less than 6000 to nearly 8000 (the Pwo churches not being included as forming an association of their own), and these very largely by conversion and baptism ; their preachers and pastors were better educated and were sound in the faith.

To crown their work the Karen pastors proposed to raise an endowment of 50,000 rupees for the Normal and Industrial Institute within seven years, and as usual they exceeded their pledge, raising more than 60,000 rupees in the first three years, and were to make up the amount to 100,000 rupees by 1890. It can hardly be matter of surprise that Mr. and Mrs. Carpenter were again compelled to leave Bassein, in November, 1880, or that after three or four years of ineffectual effort to regain their health, he should have gone to a new field in Japan, where, after a year of labor he passed away at the age of about fifty years.

His successor, Rev. C. A. Nichols, is a man like minded with Mr. Carpenter. He has now completed his tenth year of service, and with the efficient aid of Mrs. Nichols, and four ladies, who are mainly engaged in the Bassein schools, he reports progress along the whole line. Mr. and Mrs. Nichols were compelled to return home on account of ill health, but in a year and a half returned with new vigor. It has been necessary to

enlarge the Ko-thah-byu Memorial Hall and the school-rooms ; 400 pupils are in attendance ; those who pass the examination for admission have tuition and board free. The village schools have increased to 78, with about 2400 pupils ; the churches to 88, with a membership of 8589. (These figures do not include the Pwos, who have 22 churches and 1367 members.) There are 79 preachers, of whom 29 are ordained. All the churches, schools, etc., are self-supporting. The contributions of 1889 were \$23,000—nearly 60,000 rupees at present rates. The number of baptisms was 404. Of the 100 Sgau Karen villages 83 are Christian villages, with churches and chapels in each. Socially and intellectually, as well as morally, the Sgau Karens are making rapid advances, and are attaining to positions of honor and trust. The Government finds them more capable and trustworthy than the Burmans. Such have been some of the results of fifty years of patient and faithful missionary labor. Have we done better here at home ?

Canon Scott Robertson has published his annual summary of the funds voluntarily given or bequeathed in the British Isles for the work of Foreign Missions for the year 1889. The calculation shows that the total so given was £1,301,306. Of this sum Canon Scott Robertson estimates that about £670,000, or rather more than one-half, came from members of the Church of England. Although the total for 1889—£1,301,306—is below that for 1888, it is greater than any similar total previous to 1888. The channels of contribution were : Church of England Societies, £523,226 ; Joint Societies of Churchmen and Nonconformists, £217,963 ; English and Welsh Nonconformist Societies, £364,652 ; Scotch and Irish Presbyterian Societies, £185,646 ; Roman Catholic Societies, £9,819.

The late Henry Thornton, who did not drive from him people who sought subscriptions for mission work as if they were mendicants, as some rich persons are in the habit of doing, in response to an appeal from a visitor, once wrote out a check for £5. Before the ink was dry a telegram was brought to him. He tore open the envelope, read the contents, and turned ashy white. He said to his visitor—a clergyman—"I have received some dreadful news. I have lost hundreds of pounds—give me back that check." It was not pleasant to give back the check, and I dare say nine persons out of ten would have cancelled it ; but Mr. Thornton, on receiving it back, altered the "£5" to "£50," saying, "God has just taught me that I may not much longer possess my property, and therefore I must use it well." Did Henry Thornton lose anything by that ? Did he die a bankrupt ? No ; he continued one of the most prosperous merchants of his day, and consecrated his wealth, his influence, and his time to the Lord Jesus Christ.—*South American Missionary Magazine*,

PROTESTANT MISSIONS BEFORE CAREY.

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

Whatever the reason may have been, certain it is that the great Reformers of the sixteenth century, with all their lofty enthusiasm and holy zeal, were possessed of no pervading and consuming desire to carry the Gospel to the ends of the earth. In the multitude of their fervid thoughts we find no reference to the sublime privilege, the bounden duty, or the possibility even of making Christ and His salvation known to every creature. This was in part on account of the tremendous pressure of such external hindrances as were named in a former article. It came about also in part because of the fact that their zeal was so largely not evangelistic, but polemic instead—anti-catholic, theological, ecclesiastical. Thus, as we have seen, the range of their intellectual and spiritual vision extended only to the boundaries of Christendom. The Mohammedans—"Turks," as the dreadful word was—were thought of only to be feared and hated, while, as for the heathen, they had no dealings with them, or knowledge of them. In addition, it appears to be well established that missionary fervor was smothered by certain eschatological misconceptions. As many earnest souls read the Scriptures and the signs of the times, not only was the world "very evil," but "the times were waxing late." The Gospel had already reached its extreme limit in terrestrial space and the end of all things was at hand. The world was not to be converted, but was soon to be destroyed. And it has even been suggested, though perhaps without sufficient evidence, that in the fact that from 1540 onward, the papacy, through the Jesuits and other similar orders, was propagating itself with such tremendous vigor in all the new-found regions, the Reformers and their successors, in their intense anti-papal prejudice, discovered a sufficient reason why they should undertake nothing of the sort.

The story of what was attempted for the salvation of mankind is so brief as to be most painful and humiliating. In 1555, at the request of the great Coligny, Calvin despatched fourteen pious men to Brazil, of whom, however, only two were clergymen; they went out more as settlers than as heralds of good news, and besides the "mission" met with speedy and utter failure. In 1559 Gustavus Vasa (not the Swedish Church or the Swedish Christians) was moved to send the Gospel to the Lapps, and his successors carried on what he had begun. Churches were built, schools were opened, and in later years religious books were translated into the vernacular, but only the slightest spiritual results ensued. And the reason becomes evident when we are told that all services were held in Swedish, which the people did not understand, and that in the winter months the population was gathered by royal edict to pay tribute and to be indoctrinated into the faith. For those were the days of universal State and Church. And these few lines contain in outline the entire narrative of Protestant missions undertaken during the first century after the Reformation. And it is well-nigh as brief as that famous chapter upon "snakes in Iceland."

And the record of the seventeenth century is not much better, except as in it we discover the promise, the potency, and the preparation for vastly brighter days to come. And what we find of good omens is almost wholly upon the secular side of human affairs. Tremendous revolutions, both political and commercial, were at hand, destined in due season to open a door for the introduction of a pure Gospel into remotest continents and islands. For a full hundred years after the immortal achievements of Columbus and Magellan and De Gama, Spain and Portugal, both wholly devoted to the pope, had enjoyed an absolute monopoly of discovery, colonization, and trade in all the vast and new-found regions. No other nation had been daring or venturesome enough to trespass upon the boundless spaces of the Pacific, or scarcely to land for purposes of traffic upon the Eastern shores of the New World. But finally, through the intolerable tyranny of Philip II., three Protestant nations, and almost at the same time, were stirred to rebellion. And the change which resulted is one of the most momentous in the whole range of human history, greater far in its effects than the sending of Solomon's ships to Ophir, or the voyages and settlements of the ancient Phœnicians, and in its relation to the spread of the Gospel every way worthy to be compared with Alexander's conquests in remotest Persia and India, and the countless campaigns of the invincible Roman legions. The first result was in its nature only military, political, commercial. Supreme power simply passed from Catholic to Protestant hands. But the real divine meaning was world-widespread of Protestant ideas, or later and more especially the dominion of God's most highly honored missionary agency, the Anglo-Saxon race.

The Dutch were the first to poach upon the Portuguese preserves in the East Indies. They had maintained their independence against the utmost that Philip could do, and having united in his own person the sovereignty of the two kingdoms beyond the Pyrenees, and in order to punish these doughty Netherlanders whom he could not conquer, he forbade their ships to enter the port of Lisbon, then both entrepot and depot for the spices and all other products both of the East and West. The Hollanders had long been ocean carriers for all Europe, and thus were threatened with ruin utter and without remedy. Nor were they long in concluding that if not allowed to purchase what commodities they wanted nearer home, they would procure these in their native clime, and also at first hand. The annihilation of the Spanish Armada in 1588 supplied the golden opportunity. After three unsuccessful attempts to find a northeast passage by way of Nova Zembla, in 1596, the same year in which Van Linschoten, after fifteen years' acquaintance with the Portuguese and their commerce in Lisbon and the far East, had published a book full of information, containing many maps and charts, giving routes, laying down currents, rocks, harbors, etc., the Houtmann brothers doubled the Cape of Good Hope, and a few months later appeared in Sumatra waters. In 1602 the Dutch East India Company was organized under a charter which specified as one object to be sought

the carrying of the Reformed faith to the heathen. In 1605 Van der Hagen, while *en route*, made a lodgment on the Malabar coast in the vicinity of Goa, the Portuguese headquarters in India, and then sailed on to Amboyna, one of the Moluccas, and captured it. And now followed almost a century of conquest. Batavia was founded in 1619. By 1635 Formosa had become subject to the States, Malacca by 1640, while in 1651 fell the last Portuguese stronghold in Ceylon, and in 1664 the entire Malabar coast had passed into Dutch hands. Also in 1650 a colony had been planted at the Cape of Good Hope as a sort of halfway house on the road to the East.

But alas ! we search almost in vain for any display of zeal in proclaiming Christ to the heathen. The Company was purely political and commercial in its designs, and its desires were fastened on something other than missionaries and converts, on spices, to wit, and like treasures, which would bring large financial returns. Ministers, not a few, were sent out, especially in the early years, and some of them were godly men in earnest to do good. The Gospel was preached to the heathen resident in the vicinity of the colonies and factories. The Scriptures were translated into Malay, and also into Cingalese, and printed at the expense of the company. Pagan temples were closed, and Catholic churches were turned to Protestant uses, while an end was put to the celebration of both Buddhist and Romish rites. And, let what occurred in Ceylon and Java stand for the dominant methods of Dutch evangelization. It was given out by the highest civil authority that no favors whatever could be expected from the Government by any who did not accept the Helvetic Confession and receive baptism. But then, as an easy preparation for this sacrament, it was only required that the neophyte should master the Ten Commandments and the Lord's Prayer, and undertake to pray morning and evening, and say grace before and after meals ! And behold, eager crowds pressed into the churches. By the year 1700 there were 300,000 "converts" in Ceylon, which number had increased to 425,000 in 1725. In Java 100,000 received baptism under a similar impulse and upon the same terms, while the process and the spiritual results were similar in Formosa, Celebes, the Moluccas, etc. And the advance was but slight beyond what the Jesuits had done.

But the best outcome was to follow later. The Dutch conquests in the East made vast populations known to the Protestant world, and eventually made them accessible to the heralds of a pure faith. Nor in India and the Spice Islands alone, but in the New World as well. For the Dutch West India Company was formed in 1607 ; two years later the Netherlands made their advent into New York Bay and upon Manhattan Island ; early in the same century settlements were planted in Surinam, and in 1621 in Brazil. At least in the country last-named some missionary work was done, for in 1636 an earnest request for eight clergymen was sent home.

In the mean time English sailors also had learned the watery road to the far East and, after long trying in vain to discover a northwest passage, they

turned southward, following Magellan and De Gama. In 1577-79 Drake made the circuit of the globe *via* Cape Horn, traversing the East Indian Archipelago and the Indian Ocean; Stephens penetrated the region of the Spice Islands, 1579-82 by way of the Cape of Good Hope, and Cavendish followed in 1586. The British East India Company was formed in 1598-1603 under a charter given by King William III., and at once sent out the first of a long succession of fleets to trade and to fight, as well as to found colonies. Almost a century followed of warfare with the Dutch for a share of the islands and of the traffic in cloves, cinnamon, and pepper. In 1612 a lodgment was made in India at Surat, whose significance for British dominion and for the spread of the Gospel did not in the least appear until generations had passed. During all these years English Christians did nothing whatever for the introduction of the Gospel into Southern Asia, and even though in the charter of their great Company it was expressly required that a plentiful supply of chaplains be maintained at all the stations, and it was made obligatory upon these to learn the language, and to give religious instruction to at least such of the natives as were in the Company's employ.

And, in truth, the churches were kept busy at home with vital struggles over kingcraft and episcopacy, or in behalf of sacred liberty both civil and religious. And what slight stock of evangelizing fervor they possessed was expended upon the colonies in the New World.

In the history of modern missions Jamestown and Plymouth will always remain words to conjure with, and the dates 1607 and 1620 will rank with the few which mark the beginning of eras, since they stand for the momentous founding of this great Christian nation. In all the early voyages to America under the lead of Raleigh and others, the conversion of the aborigines received a mention. Upon the seal of the Massachusetts colony was represented an Indian with extended arms, and the motto, "Come over and help us." As early as 1636 Plymouth took legislative action looking to the salvation of the pagans living near by. In 1644 the General Court at Boston ordered the county courts "to have the resident Indians instructed in the knowledge and worship of God," and thus became, in the phrase of a competent historian, "the first missionary society of Protestant Christendom." In 1642 the Mayhews began their apostolic labors upon Martha's Vineyard and neighboring islands, and in 1646 Eliot preached his first sermon to the red men in their own tongue, and by 1663 he had published his Indian Bible. By the end of the century several thousands had become Christian in name, and thirty churches had been gathered. It was in order to aid the New England colonists in these labors of love that twelve ministers petitioned Parliament, and as a result, in 1649, the Society for the Propagation of the Gospel in New England was chartered, and for years substantial financial succor was bestowed. There were a few Englishmen of eminence, in that generation, of the spirit and deeds of Robert Boyle, who for thirty years was president of this society, and contributed £300

to its funds, nearly £1000 for various translations of the Bible, and at his death left £5400 "for the propagation of Christianity in infidel and unenlightened nations." It was in this period, too, that Cromwell devised his scheme, which though futile, was yet grand, for uniting all Protestant peoples in an effort to evangelize the entire race, parcelling out the heathen and Mohammedan world among them.

Two or three almost fruitless attempts on the part of individuals will complete the missionary history of this century. In one of the earlier decades, inspired by Grotius, seven young men of Lübeck were moved to endeavor to rekindle the light of New Testament truth in the midst of the corrupt Oriental churches. One set forth for Jerusalem, but lost his faith while on the journey; another pushed his way into Turkey and seems to have met death by violence, while a third, Peter Heyling, after several failures, is heard of in Abyssinia in 1634, and for years lifted up his voice in witnessing for Christ. Then, in 1664, Von Welz, an Austrian baron, of Ratisbon, his heart burning within him, published two impassioned pamphlets in which he called upon Christians to rise and make haste to seek to save the lost, and proposed to form the Society of the Love of Jesus. But he excited only ridicule and opposition in Germany, and so took his departure for Holland, gave up his title, was ordained, and sailed for Surinam as a missionary, where he soon died.

And thus two hundred years of Protestant history passed with only these attempts, so few, so feeble and sporadic, to carry the glad tidings abroad. The missionary dawn was yet almost a century away, but presently a few cheering tokens of the morning were to appear. Just now, and for forty years to come, Denmark is the centre of missionary activity, and with its King Frederick IV. to lead. As seems probable, it was by his chaplain Lütken that this monarch was moved to send one message of salvation to various dependencies of the Crown. Searching for fit persons, when none could be found at home, recourse was fortunately had to those godly men Francke, at Halle, and Spener, at Berlin, and at length two young men were found willing to go. Great opposition was met with in Germany on the ground that missions were neither necessary nor proper, and so difficult was it to establish their orthodoxy before a court of Danish theologians, that the candidates were ordained only at the imperative command of the king. But finally, and after a tempestuous voyage of *forty weeks*, in July of 1706, these pioneers of the Gospel among the millions of Hindostan, Ziegenbalg and Plutsch, began their arduous labors at Tranquebar. Incredible difficulties awaited them, and not only from the nations, but even more from godless Europeans, and from the local authorities, by whom they were thrown into prison. But in spite of all they held on, mastered the language, preached without ceasing, and translated the Bible into Tamil. King Frederick never failed them, but sent an annual allowance of £300, which later was increased to £450. In 1709 came a reinforcement of three more from Halle, and the London Society for the

Promotion of Christian Knowledge sent a printing-press as well as a liberal donation of money, the first gift of a long series. Before the death of Ziegenbalg, in 1719, Schultz had come to India, another man of God as gifted and devoted, to take up his work, and in 1750 Schwartz made his advent, who possessed not only gifts and graces truly apostolic, but the powers also of an accomplished scholar and statesman. By him and his helpers the work was enlarged upon every side, and it is estimated that by the end of a century not less than 50,000 converts had been made.

In 1714 this same Danish king established a college of missions. Two years later he opened a mission in Lapland. And it was during these same years that in northern Norway the soul of Hans Egede was pondering a great question night and day. For thirteen years the Macedonian cry had sounded in his ears; he longed to undertake something in behalf of the perishing in Greenland, and sought eagerly for means to betake himself thither. He petitioned Frederick for aid, and in 1717 resigned his pastorate in Waagen and made his way to Copenhagen. And finally, by sheer persistence having conquered every obstacle, he set forth in 1721 and entered upon a fifteen years' course of spiritual and physical suffering, with but slight measures of success attending.

And now the Christian world was to behold yet another notable step forward in the sublime march of missionary progress. And this also was closely connected with Denmark, King Frederick, and Francke. The Renewed Moravian Church had been in existence at Herrnhut only ten years, and numbered but some six hundred souls, when Zinzendorf, who had felt profoundly the influence of the pietistic movement which centred in Halle and Berlin, paid a visit to Copenhagen at the coronation of Christian VI. While there he heard that the settlements which had been maintained in Greenland, *being financially unprofitable*, were to be broken up and the missionaries called home, and he also saw two Eskimo converts whom Egede had baptized. Moreover, it came to his knowledge that the sister of a negro whom he met was a slave in St. Thomas, and with other wretched beings was famishing for the Bread of Life. This tiny mustard-seed had fallen into soil most fruitful, and was destined to bear a plentiful harvest. The story was repeated in Herrnhut, and in a few months five heroic messengers of peace were ready and eager to endure all and risk all for Christ, whether at the frozen north or under the tropics, and in the latter case expecting success only at the cost of suffering themselves to be sold into life-long slavery, and ready to die if only able to save a single soul! And such was the inspiring and most remarkable genesis of Moravian missions. Nor has the spirit changed, nor has a halt been called from that day to this. This little church went on in faith and love to start "more missions in twenty years than all the Protestant churches together had in two hundred." Dr. Warneck justly deems Francke and Zinzendorf "the fathers of the modern mission to the heathen." And further, he declares of the latter that "He is the first in modern times on whose heart lay day and

night the desire that all the ends of the earth might see the salvation of God."

We come now to a great gap extending from Zinzendorf to Carey. For full sixty years not a single new missionary undertaking was set on foot. A few societies were formed in Britain which were evangelistic or semi-evangelistic in their character. Among them is found the Society for the Promotion of Christian Knowledge, dating from 1698, and which for a century and more supplied Ziegenbalg and his successors with the sinews of war. And the Society for the Propagation of the Gospel in Foreign Parts, chartered by King William in 1701, which afterward sent out John Wesley to Georgia. The first year its income was but £1535, and a full century afterward had risen only to £6407! The Scottish Society for Promoting Christian Knowledge followed in 1709, one of whose missionaries, David Brainerd, in later years became. A few honored names can be mentioned of those who undertook to carry forward the work which Eliot and the Mayhews had begun during the century preceding. Such as Horton, who labored among the Indians upon Long Island. And Sergeant, who, in 1734, gave up a tutorship in Yale College and removed to Stockbridge to gather the scattered Mohegans and preach to them the Gospel, and whose successor Jonathan Edwards became in 1750-56. Brainerd was in labors abundant, 1744-47 in New Jersey and Eastern New York, as well as Kirkland among the Oneidas from 1764 onward. When, in 1766, Whittaker and Occum visited England in behalf of an Indian school at Lebanon, Conn., they easily raised £12,000 among the churches.

A few words will suffice to tell of the territorial growth during the eighteenth century of Great Britain through her colonies and her commerce, and that both in the West and the East. The Seven Years' War was of slight significance to the powers of Europe, but was of import unspeakable to the Christian world. For it gave to Pitt the peerless opportunity to end forever, at Quebec, in 1759, the dominion of Catholic France in the New World, and in the East Indies as well by the battle of Plassey and the fall of Pondicherry. The Dutch, too, were largely expelled from their Eastern possessions, finally retiring from Ceylon in 1795. In the mean time, 1769-79, Cook's voyages of discovery had been made, so big with results to Christian missions.

Along with all this much-needed material preparation had gone forward for fifty years the marvellous revival work under the Wesleys and Whitefield, and their coadjutors, by which all Britain had been profoundly stirred and, as well, all countries adjacent. And the overwhelming and most blessed effects of that greatest effusion of the Spirit since Pentecost, scarcely less important to Christendom than the Reformation itself, had even crossed the Atlantic, and was renewing the religious life of the colonies from Georgia to Maine. In the momentous campaign about to begin against heathenism in all the world, not German or Scandinavian, but Anglo-Saxon Protestantism was to lead, and in Carey's bones the holy fire had already begun to burn.

ONE THOUSAND MORE MISSIONARIES FOR CHINA.

BY REV. A. P. HAPPER, D.D.

The churches should not forget the call sent forth by the General Missionary Conference at Shanghai, in May, 1890, for 1000 missionaries for China within the next five years. For definiteness these five years may be understood to mean the years 1891-95. This implies 200 missionaries for each of these five years. Many of the friends of missions are ready to inquire, Why does the Conference call for so many for China when there are so many other countries needing missionaries?

In this paper I wish to present some of the reasons for calling for 1000 missionaries for this great empire, and also give some of the reasons for the urgency of the call.

The first and most obvious reason for asking for so many is because the population of China is so numerous. There is no reliable census of the individual population of this empire. The enumeration which is made by the Government is made with reference to taxation, and has reference to the households. When the number of the households is known, then the estimated number of the population will depend upon the number which may be fixed upon as the average of each household. Some compilers of statistics fix upon one number and some upon another. This is one reason that the estimates of the population of China differ so widely. Some estimate the population to number 250,000,000, some 300,000,000, some 350,000,000, and some as high as 400,000,000. If we take 334,000,000 to be the population of China, then it contains one-third of the non-Christian populations of the world, which is estimated to be 1,000,000,000. It is well known by all the friends of missionary work that not nearly one-third of the number of Christian workers in heathen lands is in China. In round numbers, and for the sake of definite statements at this present time, there is only one missionary—taking the number of missionaries to be 1295, including men and women—to every 250,000 people. There is only one male missionary to every 283,000 of the male population, and one female missionary to every 239,000 of the female population. There is only one medical missionary for every 3,340,000 of the population. The number of missionaries now in China is, therefore, utterly insufficient for the conversion of China to Christ. The number of missionaries now in China is less in proportion to the number of the people than the number of the other non-Christian lands. Hence the call of the missionaries now in the field to the churches in Christian lands for this reinforcement of Christian workers in this populous field.

A second reason for this call for 1000 missionaries for China is this. When the foundations have been laid, and the work in the various departments of work has been commenced, doubling the number of the workers increases the results in some things threefold, in some things sevenfold, and

in some things seventeen-fold. The Rev. N. G. Clarke, D.D., Secretary of the American Board, in the annual survey of the operations and results of the year 1890, summarizes some of the results of the twenty-five years during which he has acted as secretary. During these twenty-five years the number of missionaries has increased from 223 to 533, which is two-fold and thirty-nine hundredths more. But with this increase of missionaries the stations have increased in the same time from 342 to 1058, which is nearly threefold. The native pastors have increased from 60 to 173, or nearly threefold. The number of students in high schools and seminaries has increased from 437 to 7780, which is more than seventeen-fold. The number of these high schools and seminaries has increased from 18 to 122, which is an increase of sevenfold. The number of church-members has increased from 5247 to 36,256, which is nearly sevenfold. And the contributions of church-members have increased from \$10,000 to \$117,000, which is more than elevenfold. If the churches desire to see results of Christian work on the foreign field multiplied, the most direct way to effect that object is to increase the number of missionaries on the fields when the work is already commenced and the foundations laid.

A third reason for asking this addition to the missionary force is this : In every properly planned and conducted mission the work naturally enlarges and expands, and requires an additional number of persons to follow it up and utilize these opportunities. If this is not done there is an obvious waste and a failure to improve the facilities of increase and enlargement which the labor already bestowed has secured. Hence, if the churches would properly secure the full results of labor already performed, they must increase the number of workers so as to properly improve every facility and opportunity secured by the labor of the laborers already in the field.

But besides the reasons already stated there are some considerations that should be specially regarded as reasons for increasing the missionary force in China. In this land there is a regularly organized government, which affords protection to life, and property, and residence in the midst of this multitudinous people. There are safe and convenient modes of travel to all parts of the country. It is true that the conveyances to the most distant places are not steamboats or railroads. But the native boats are safe and comfortable, though they are slow. The wheelbarrows and carts are not liable to accidents or overturnings. There are also safe and reliable facilities for sending money and other supplies to the most distant stations inland. There are everywhere houses that can be rented and used for residences, school-rooms, opium refuges, and preaching halls. Clothing, when using the native costume, can everywhere readily be obtained. Every variety of food is abundant and comparatively cheap, and the fuel and facilities of cooking it always at hand. The climate is everywhere comfortable and healthful, so that missionaries everywhere enjoy a fair degree of health and energy, and many live to an advanced age. The protection of the British, German, and American Governments is enjoyed by their

respective citizens when laboring as missionaries in every part of this extended country. The most cursory consideration of these statements show what special facilities are enjoyed for the prosecution of missionary laborers in China, as compared with Africa, the interior of Asia, or the Pacific Islands. These are providential orderings that the churches should thankfully avail themselves of.

There are still other and yet more important facilities, that indicate that the Lord has prepared a highway for the introduction and spread of the Gospel among this people. This vast multitude read and understand one and the same written and printed language. The Bible, the whole Bible, is translated and published in this language, which is thus read among these 334,000,000 of people. There are also facilities for printing the sacred Scriptures in the Chinese language to any desirable extent. Ten millions of copies can be printed every year if the churches furnish the money to print them and the missionaries to distribute them.

But not only is the written language the same all over the country, but the same spoken language is understood throughout two-thirds of the whole land. The missionaries who acquire the knowledge of this spoken language can travel through whole provinces, with 10,000,000 of inhabitants, preaching the glad news of the Kingdom. In the other third of the land there are some ten different dialects; but each of these dialects is spoken by some 10,000,000 of people. The missionary, therefore, who acquires the knowledge of any one of them has 10,000,000 of people among whom he can labor; and he will find ample scope for his most untiring labors, with every needed assistance. The whole Bible has been translated and published in all these several dialects, as well as in the general language of the whole country.

But not only has the whole Bible been thus translated and published in the language of the whole country and of the several dialects, but compends of theology, religious books, commentaries on many of the books of the sacred Scriptures, religious tracts, school-books in geography, arithmetic, and other branches, and scientific, medical, and historical works have been prepared and published. High schools, academies, colleges, dispensaries, hospitals, and theological seminaries have been commenced and buildings erected. Common schools, Sunday-schools, church organizations, ecclesiastical courts, and native associations for Christian work and co-operation in evangelistic work are in operation. Books for assisting in the study of the language, as grammars, phrase-books, dictionaries, conversation-books of great excellence and usefulness have been prepared and published. Printing and publishing establishments, with all the various requirements for casting matrices, type-cutting, electrotyping, stereotyping, etc., are all provided, suitably housed, and have native workmen trained for all the various kinds of work.

With all these facilities and preparations on hand, the addition of missionaries provides for extension and enlargement in every part of missionary

work ; for all these different departments of work admit of easy and indefinite enlargement and expansion, just in proportion to the number of missionaries sent. In the interest, therefore, of a wise economy, healthy growth, and rapid advancement, the Conference have asked for these 1000 missionaries within five years. Two hundred additional workers are very urgently needed each successive year for the work already commenced. And for the portions of China yet unreached and where work has never yet been commenced, yet a greater number is needed in order to hasten the conversion of China to Christ. We Christians pray that China may be converted to Christ. Our actions should correspond to our prayers. We may not expect the Lord to convert China by any miraculous means. We must, therefore, employ means adequate, by the Divine blessing to effect the prayed-for result.

I will only refer to two other considerations in conclusion. The Saviour's command is to "Go into all the world and preach the Gospel to every creature." Here are tens of millions of our fellow men who have never heard the glad news of salvation. The door is wide open, the opportunities and facilities for obeying the command of our Lord are very great. Every consideration of loyalty to our Divine Master, and every incentive of love and consecration to our gracious and adorable Redeemer, who has redeemed us with His own precious blood, bind us, and should impel us to carry out this last command of our risen and ascended Saviour.

The other consideration is this : We are responsible for this present generation who are living at the same time with ourselves. They are dying at the rate of 12,000,000 every year, or 33,000 every hour. We cannot, with our most energetic efforts, reach them all. But let us seek to reach as many of them as we possibly can during our lifetime. Let each and every one do what he can. Let each one "do with his might what his hand findeth to do." Let us make the golden rule our rule of action in this matter, "Whatsoever ye would that others should do to you, do ye even so to them." It is very easy for us to arrive at the matter of duty. If we were in their condition, without the knowledge of the way of salvation through Jesus Christ, what would we wish those to do to us, who have that precious blessing ? There is only one answer to such a question. We would wish them to impart it to us. Let us then strive with all our might to do this to those who have it not.

CANTON, January 6, 1891.

It is said, upon the authority of his manager, Major Pond, that Mr. Stanley has decided to give the many articles presented to him by European authorities to General Booth, in furtherance of the latter's scheme for the benefit of East London. Should the rumor prove correct, the action of the distinguished explorer will go far to prove the strength and reality of the impressions made upon him when in African wilds beyond human help ; and to set an example of the sacrifice of our superfluities, in view of the necessities and extremities of the poor.

STUDENT VOLUNTEERS' CONVENTION.

BY MAX WOOD MOORHEAD, ESQ.

The first Convention of the Student Volunteer Movement for Foreign Missions was held at Cleveland, O., February 26th to March 1st. It was a *unique* conference. In the history of missions no such gathering ever assembled in our land or any other land. Its ultimate aim was to promote the cause of foreign missions. Upward of five hundred young men and young women, representing 159 educational institutions in the United States and Canada, were present. Nearly every heathen land where the cross has been uplifted had its advocate in the person of a returned foreign missionary. Secretaries from various denominational boards and societies gave counsel in private, and participated in discussions in public. "It was to be expected," some one said, "such an occasion would give rise to extravagance in speech and action." But, on the contrary, the occasion was marked by rare moderation, but moderation compatible with zeal and glowing enthusiasm. Mr. John R. Mott presided with great tact and skill at all the meetings.

PERSONNEL.

The following are among those present who made addresses or engaged in discussions : Rev. H. N. Cobb, D.D., Reformed Church in America ; George D. Dowkontt, M.D., International Medical Missionary Society ; Rev. F. F. Ellinwood, D.D., Board of Foreign Missions of Presbyterian Church, U. S. A.; Rev. J. T. Gracey, D.D., International Missionary Union ; Rev. J. N. Murdock, D.D., American Baptist Missionary Union ; R. R. McBurney, Chairman Foreign Missionary Committee of International Committee Y. M. C. A.; Rev. D. C. Rankin, Foreign Mission of Presbyterian Church in United States ; Mrs. N. M. Waterbury, Woman's Baptist Foreign Missionary Society ; Professor H. H. Harris, Southern Baptist Convention ; Rev. Judson Smith, D.D., American Board ; Rev. Alexander Sutherland, D.D., Methodist Church in Canada ; Rev. George D. Scholl, D.D., Evangelical Lutheran Board ; Rev. J. O. Peck, D.D., Missionary Society Methodist Episcopal Church ; Mrs. S. B. Capron, Woman's Board of Interior, Congregational ; Miss Abbie B. Child, Woman's Board of Missions, Congregational. Turkey, Rev. Frank Gates. Africa, C. J. Laffin, the Congo field. Rev. George A. Wilder, the Zulu field. China, Rev. John L. Nevius, D.D., Rev. and Mrs. F. A. Steven. India, Rev. F. P. Graham, Rev. Henry Forman. Japan, Rev. Kajinosuke Ibuka, Rev. W. R. Lambeth, D.D. South America, Rev. J. M. Allis, Chili ; Rev. George W. Chamberlain, D.D., Brazil. Rev. A. T. Pierson, D.D.; S. M. Sayford, Esq.; Mr. R. C. Morse, General Secretary International Committee of Y. M. C. A.

But what, some one asks, is this Student Volunteer Movement for Foreign Missions ? What does it stand for ? What did it start from ?

ITS ORIGIN.

Come with me to Princeton College back in 1883, and there we find a society the object of which was the cultivation of a missionary spirit among the students of the college, and the informing of its members in all subjects of missionary interest, especially the leading of men to consecrate themselves to foreign mission work. The pledge, "We the undersigned declare ourselves willing and desirous, God permitting, to go to the unevangelized portions of the world," was embodied in our constitution. Mr. Robert P. Wilder said at the Convention: "I can remember as if it were but yesterday the fellows sitting in a semi-circle facing the folding-doors upon which was extended the map of the world. My father would point to his thirty years' experience as a foreign missionary and press home the biblical argument for missions, the need for workers, and the privilege of personally enlisting in the service. After his appeals the old missionary would withdraw and we would kneel in prayer. In an adjoining room, unknown to any but myself, there was another praying; when the service was finished we two would slip off together and talk it all over. God alone knows how much those meetings in our parlor owed their success to the prayers of my sister, now engaged in missionary work in India; and well do I remember her saying just before I started for Mount Hermon, in July, 1886: 'I will pray for a missionary revival among the college students where you are going.'"

As the days passed at Mount Hermon the conviction grew on Mr. Wilder that God would call, from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service.

On the evening of July 16th a special mass meeting was held, at which Dr. Arthur T. Pierson gave a thrilling address on missions. He supported by the most convincing arguments the proposition that "all should go, and go to all." This was the keynote which set many men to thinking and praying.

Several days before the conference closed a meeting was held which may occupy as significant a place in the history of the Christian Church as the famous Haystack Prayer-meeting, at Williams, so many years ago.

It is known as the "meeting of the ten nations." It was addressed by sons of missionaries in China, India, and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. The addresses were not more than three minutes in length, and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words, "God is Love." Then came a season of silent and audible prayer, which will never be forgotten by those present. The burning appeals of this meeting came with peculiar force to all.

From that night on, the missionary interest deepened. One by one the men, alone in their rooms, and in the woods with their Bibles and God, fought out the battle with self and were led to decide to carry the Gospel

"unto the uttermost part of the earth." Before the meeting closed, exactly one hundred signified their desire to become foreign missionaries.

The enthusiasm, enkindled at Mount Hermon five years ago, has communicated itself to students all over the United States and Canada ; and to-day "the movement numbers 6200 men and women on its rolls. Well may ex-President McCosh, of Princeton University, ask : "Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the day of Pentecost ?" In days when the Church of God is charged, and justly charged, with ignoring or distorting the teaching of Jesus about the power of the Holy Ghost for service, it is a noteworthy fact that the theme of Dr. A. J. Gordon's address, "The Holy Spirit in Missions," was the subject emphasized as most important by nearly all present. Said Dr. Gordon : "Here is something given as a direct duty. 'Be ye filled with the Spirit.' How can I? some one asks. The answer is often made, You must empty yourself before you can be filled with the Holy Ghost. But who is sufficient to empty himself? I believe God's way is the expulsive power of a new affection, throwing off and casting away the old which we cannot rid ourselves of. There are two ways of emptying a tumblerful of water ; you can turn it upside down, or you may drop quicksilver into it, drop by drop, until all the water will have gone out." . . . "I believe that just as certain as wind is the power that drives ships, just as certain as water is the power that moves the ponderous wheels of the Merrimac and Connecticut rivers, just as surely as steam is the power that makes the mighty steamship plough the great deep, so explicitly, by Divine appointment, the Holy Ghost is the power that moves the Church." . . .

One who studied under Fletcher, of Madeley, says : "Fletcher was an admirable teacher. We had our Greek, and our Hebrew, and our theology. Then he would close his book and say, 'Young men, Hebrew, Greek, theology are very important. We have attended fully to these things for two hours. Now those of you who want to seek the power of the Holy Ghost, follow me.' And he would lead out that whole class into another room where," says this pupil, "we would often stay for three hours wrestling in prayer for the Holy Ghost, being told that all other learning was powerless without this." Referring to the promise of the gift of the Holy Ghost, he said, in closing, "Let us go back to the experience of that admirable writer (David Brainerd) whom I quoted in the beginning. He says, 'This promise is for us ; it is right that we should claim it. It is proper that we should plead it now. It is right that we should look for the fulfilment of it immediately.'"

From the frank criticism that was invited by the Student Volunteer Movement for Foreign Missions—criticism of its methods and agencies employed in the propagation of its work—it must have been evident to the intelligent observer that the volunteers had not assembled in order to con-

gratulate one another, or with the expectation of hearing laudatory things said by outsiders.

PROBLEMS OF THE MOVEMENT.

On "Volunteer Life in Individual Institutions," Mr. Robert E. Speer, of Princeton Theological Seminary, expressed his opinion that every volunteer should be, above everything else, the best Christian in his or her institution. He or she should be the best personal worker, the best Bible student, so far as possible, the best student in every way that can be found in that place. But apart from that, that individual life should burn also with a zeal that cannot be quenched, with an intelligent zeal for spreading the Gospel in all the world.

On "Classification of Volunteers," Mr. Walter J. Clark, Corresponding Secretary, made the following statement regarding the distribution of volunteers: (1) In institutions of learning, 2600: Academies, 500; normal schools, 175; theological seminaries, 500; colleges, 1200; medical colleges, 125; training schools, 100. (2) Out of institutions (owing to state of health, insufficient means, etc.), 700. (3) Graduates (post-graduates, special students, etc.), 600. (4) Ready to go, 100. (5) Appointed (not including class of 1891), 20. (6) Hindered, 250. (7) Unknown (large majority of these lost trace of before the movement was organized), 450. (8) Rejected by boards, 50. (9) Renounced, 450. (10) Deceased, 60. (11) Not students when enrolled, 600. In addition, *at least 320 out of the 6000 volunteers have already gone to the foreign fields under the various missionary agencies.*

[A noted foreign missionary recently said that not more than two per cent of those who volunteered in a missionary revival ever sailed. But already over five per cent of the members of this movement have sailed; and fully ten per cent of the Canadian contingent.]

The importance of "Immediate Sailing" found a warm supporter in the person of Mr. William H. Cossum. He said he believed if these people (referring to the heathen) need help at all they need help immediately. "Don't stay in this country theorizing when a hundred thousand heathens a day are dying without hope because we are not there teaching the Gospel to them." Furthermore he said that the one thing which will secure the immediate sailing of the man who is a volunteer is the heart interest of that volunteer in the field to which he is going.

Robert P. Wilder, on the "Volunteer Pledge," said: "'Man, of all luggage, is the hardest to move.' To show a man his sinfulness is comparatively easy; to move him to act is the most difficult part of evangelistic work. The head heeds the admonition; the heart postpones assent. The principle of decision is operative in successful work among Christians. One speaker impresses upon his audience the importance of Bible study, but presents no plan, and pleads for no decisions; the other secures pledges and organizes a class. 'When the nail of conviction is driven in, he

clinches it with a practical twist.' Should not the same plan be pursued in missionary meetings to secure prayer, money, and men? General appeals for *prayer* do good. But is not more accomplished by organizing prayer groups, whose members are pledged to pray for definite objects? Why not employ the same method in securing *men* for missionary stations? The pledge of the Student Volunteer Movement for Foreign Missions means more than a willingness to go anywhere; it signifies a purpose to enter foreign service. On the other hand, men, by signing it, do not take their lives into their own control; the signers are still under God's direction; they will not become foreign missionaries unless He permit. The pledge means, *We are fully determined to become foreign missionaries unless God block the way.*"

Mr. Wilder argued for the retention of the pledge *as it now reads*, on the ground that it adequately meets the requirements of the case, and that any alteration would seriously imperil the unity of "the movement." He demonstrated so ably that the existing pledge is the best possible one, that all his objectors were silenced, and convinced also, we trust. The old pledge was retained.

Stretched along one of the galleries in the auditorium of the Young Men's Christian Association Building, where the meetings were held, was a canvas on which was printed the watch-cry of the movement, "The Evangelization of the World in the Present Generation."

"This does not mean," said Mr. Speer, in his address of Friday evening, "the conversion of the world; it does not mean the Christianization of the world. It does mean that every volunteer believes that in this generation the Gospel can be so presented to the world that the responsibility for the salvation of the inhabitants of the world will rest on the inhabitants themselves." Mr. Speer said that the evangelization of the world in this generation is possible, because, 1st, the Church has the agencies; 2d, she has the means; 3d, she has the men.

"A young doctor, not a Christian, said to me the other day, 'How is it that the Church wastes so much energy on the work abroad, when there is so much to be done in this land of ours?' I asked him what he would consider a fair proportion of workers to keep in this land, and a fair proportion to send abroad. He said: 'I suppose two-thirds here and one-third abroad would be treating ourselves fairly.' If we sent one-third of our workers abroad and kept the other two-thirds at home, we would more than tenfold multiply the ordained missionaries in the heathen fields from all the Christian nations in the world, and it would be sending 400,000 lay workers out into the foreign world. If we did what an unbelieving doctor said would be only a fair proportion to do with reference to this work, would it not be possible if 400,000 missionaries went out in the next twenty-five years, each having, out of the thousand million people in this world only 2500 to reach, speaking to only one a day in eight years, to evangelize the world before we die?'"

Mr. Speer spoke in a way which gained a powerful hold on the minds and the hearts of his auditors. He showed himself to be a man of unusual gifts ; but his power is not in close reasoning, nor in exquisite diction, nor in the music of a pleasing voice. He has, as one man said, "an unction from the Holy One."

The appearance of the well-known figure, Rev. Arthur T. Pierson, D.D., was the signal for applause from the students. His theme was "The Evangelization of the World in this Generation—How Made a Fact." He gave "Men, Money, and Methods as the three great elements of the natural basis of the evangelization of the world, and the command of God and the presence of Jesus Christ as the two things which enter into the supernatural basis." To illustrate how the world might be evangelized if people would contribute only a small part of the money used for luxuries, the speaker held up a marquise ring set with seven diamonds, which had been brought to him by a young lady after hearing his sermon on the text, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Why should not we show a spirit of enterprise in the Church such as the world shows in all business schemes? What is the matter with the Church, that in this nineteenth century she has scarcely one of those great master agencies which men use to carry their inventions to the ends of the earth? Why should we not have a great Church exploration society, and go forward and pioneer the way into destitute fields? Why should we not have a great transportation society to carry missionaries to other fields without cost? What is the reason that you will find the sewing-machine, the parlor organ, the kerosene lamp, and the circlet of glass beads in districts where as yet the Gospel of Jesus Christ has never been carried by its heralds?

"I solemnly believe, and I say it with the emphasis of a dying man, that if the Church of to-day would resolve that the year 1891 should not go by until she had sent at least one representative of Christ and His Gospel into every destitute district on the face of the earth, so that there should be no district a hundred miles square that should not be represented by one witness for Christ, before the year 1891 passed by there would be an outpouring of the Holy Ghost to which even Pentecost was simply the first drops of a coming latter rain."

REQUIREMENTS OF MISSIONARY SOCIETIES.

Rev. J. N. Murdock, of the American Baptist Missionary Union, said that the first thing we must have in a missionary candidate is good health. We want the man of sound nerves, of reasonable muscles, of good stomach. We also want men of good common sense—not simply mental ability, but we want the roundaboutness of common sense. We want the men who are sound in faith and possessed of missionary convictions.

Rev. Dr. McLean, Secretary of the Missionary Board of the Church of the Disciples, said that what was wanted was not so many cultivated men,

or uncultivated men, but men of common sense, thoroughly consecrated to the work, and not only that, but men who were adapted to it. Rev. F. A. Steven, Secretary of the China Inland Mission, Toronto, said that he deemed thorough college education of the highest importance next to piety—education always stands first because it carries in its wake confidence and admiration, and a trained mind is always the most capable. Rev. H. N. Cobb, D.D., Secretary of the Reformed Church in America, said: "If any one had ever felt that he was called by God to the work, no amount of impediment or non-success should in any wise dishearten him." Rev. Dr. Peck, Secretary of the Methodist Missionary Board, on the subject "Mode of Application," said that in order to be successful each applicant should feel a call so urgent that he would be determined to go somewhere, whether he was sent by the board or not. The "Volunteer's Preparation" was presented by Rev. F. F. Ellinwood, D.D. Said he: "A missionary must be thoroughly acquainted with every part of his work. We must study the heathen system, and in studying it do it to find out just where the weak points are that they may be replaced by the Word of God. We must remember that this is an intellectual age, and many bright minds and pithy questions will have to be met with and answered."

At the opening of one of the evening services Mr. S. M. Sayford announced that \$700 had been voluntarily contributed to the expenses of the movement. He stated that all expenses up to the present time have been exclusive of salaries, as no salaries have been paid to officers of the movement. After prayer a collection was taken and it was found that the offering had increased to \$1200. Besides pledges, coin, and bills, were passed in a gold watch-chain and a gold ring which the inscription said had been given to some boy by his mother.

"The Work of the Young Men's Christian Association in Foreign Lands" was the subject of Mr. R. R. McBurney's address. He gave an account of the growth of Young Men's Christian Association work in Tokyo, Japan, where between sixty and seventy thousand students are gathered each year. He stated that the National Committee of the Young Men's Christian Association were empowered to establish such associations and place such secretaries in the foreign mission field as in its judgment may be proper. "We are receiving," said he, "urgent appeals from cities in India to aid in this work, and what we want is money; the men are ready to go."

Mr. Allis, of Santiago, Chili, gave the following advice to young missionaries: "First, cultivate your own piety; second, learn your own denominational methods; third, master the language; fourth, be self-reliant; fifth, go out married; sixth, select a wife who will be suited with her lot; seventh, take care of your health."

SERVICES OF THE CLOSING DAY.

The spirit of devotion deepened very perceptibly as the sessions of the

conference drew to a close. The Sunday morning meeting will be remembered for all time as one of great preciousness. Each person prayed for himself or herself, and words of humble confession alternated with utterance of joyous praise. The leader spoke of the Christian's ambition

1. To preach the Gospel where Christ is not already named. Romans 15 : 20.

2. Study to be quiet. 1 Thess. 4 : 11.

3. Study to be well pleasing in His sight. 2 Tim. 2 : 15.

Mr. Robert P. Wilder, on Sunday evening, spoke on "The Perils and Privileges of the Student Volunteer Movement." Identified as he is with the history of the movement more completely than any other man, and known and loved by so many hundreds of volunteers, he was singularly adapted to speak on this difficult subject. "The three perils," Mr. Wilder said, "were : first, lack of funds ; second, opposition from friends ; third, selfishness within the volunteer's heart." Concerning opposition from friends he said : "The most serious peril is that presented by home ties. The winds of opposition from father and mother have changed the course of many a man who has weathered the gales of fierce opposition. You say, are we not told, 'Children, obey your parents?' Yes, but complete the verse. It reads, 'Obey your parents in the Lord.' *Are we obeying them in the Lord, if they interfere with our doing the Lord's work?*" He touched with delicacy and firmness upon the duty of one in regard to missionary service whose *fiancée* is not missionary-hearted. "Many sad complications would be avoided did volunteers live up to their pledge. One said to me not long since that his *fiancée* refused to accompany him. With my whole soul do I pity that man, but the fault is largely his own. Had he made it evident to her and to her friends that it was his unflinching purpose to go, he would have avoided this complication. Write such a letter to her as Adoniram Judson wrote to his *fiancée*. If she is thoroughly consecrated, it will nerve her to new self-devotion. If she be unwilling to go, find out the fact as soon as possible, leave her, and thank God for your escape from a union which would defeat His purpose in your life." He emphasized the great privilege of securing recruits, and of arousing the home church to a greater interest in missions. "It is in our power to stir Canada and the States, from Toronto to Texas, and from Nova Scotia to the Pacific. Think what God did through that one man, Wesley. What can he not accomplish through five hundred men and women if we let Him use us ! Think of the churches and institutions which we represent. The way in which Jerusalem was kept clean was by having each man sweep before his own door. Let each of us sweep away from his own church and institution whatever ignorance and indifference there is in this the greatest work of the nineteenth century."

Following Mr. Wilder were a number of five-minute addresses. Mr. J. Campbell White spoke of "Missionary Interests in the Southern States."

Miss Nettie Dunn had a message for women volunteers. "There are,"

she said, " fifty thousand Christian women in our colleges to-day, and only a handful of them going to the great, needy foreign field. Let us plan to multiply ourselves, each one of us, a hundred-fold within the next year."

Rev. Kajinosuke Ibuka, of Japan, said: " The greatest need of Japan is Christ. We ask for one hundred young men full of the Spirit of Christ. And with those one hundred young men, with the force already on the ground, the whole Empire of Japan, with its 40,000,000 people, can easily be evangelized, God helping us, in this generation."

Mr. Helms, of Kansas, in the very few minutes allotted to him, pictured in a vivid way the needs of " Darkest Africa," and in tones which thrilled one through and through, drew the sympathies of his auditors to the one place blacker than any other—to Africa, whose body and soul the social sin had eaten. He told of the great marches in the world's history—of Xerxes, of Napoleon, of Sherman, and of a swifter, mightier, more terrible march of millions of Africans, in rags and filth and disease, marching straight to hell. " We have written and sung and talked about Africa long enough; and if the Lord stood here to-night He would say, ' Let somebody go. ' "

Mr. Mott, the Chairman, then called upon men to give, in a single sentence, their dominant impression of the conference, or their dominant purpose formed. The following are typical testimonies: " My chief impression has been my own insignificance." " I know what the power of the Holy Ghost is." " I believe the motto of ' the movement,' the ' Evangelization of the World in this Generation,' can be realized." " I want to surrender myself wholly to Christ." " Woe is me if I preach not the Gospel."

At ten o'clock the time approached to separate. Mr. Speer responded to the spirit of the closing scene in words fitting and beautiful: " Fellow students, may we learn among other things this year the language of the Lord's tender love. May it be this coming year that as our hearts form a wish it may be quickly laid at His feet; that as quickly as our hearts gain a motive, it may be handed over to Him; that as quickly as we see anything that our brother needs, it may be that we pray for him. And perhaps the best thing we can do to-night is just in the silence, and the stillness, and the sweetness of that holy place in our lives where you and I live alone with Jesus Christ, to commend unto God and the Word of His grace every volunteer who, with life devoted to Jesus Christ, shall sooner or later have the rare joy of holding up the life, and the death, and the blood of his Lord before the world."

[So important did it seem that this admirable report of this significant convention should be printed at once and undivided, that, at the risk of crowding out valuable matter already in type, the Editor has concluded to give the above report its full space in this number.—A. T. P.]

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The important Darjeeling Mission of India has four divisions : (1) Darjeeling, 2 ordained missionaries, 14 preaching stations, 13 schools, 21 teachers, 726 pupils ; (2) Kalinpong (Church of Scotland Young Men's Guild Mission), 1 ordained missionary, 4 preaching stations, 12 schools, 12 teachers, 341 pupils ; (3) Sikkim, 1 ordained missionary, 7 schools, 7 teachers, 188 pupils ; (4) Darjeeling Zenana Mission, 3 European ladies.

—"The time is gone by," says the *Allgemeine Missionszeitschrift*, "in which missions were looked upon, or rather overlooked, as a thing by the way. They have come out of the corner and become a *public* matter, even with us in Germany. We here leave unnoticed the question whether this change brings more good or harm. We only emphasize the fact, and the world of science and of economics, the literature of the day, the parliaments and the diplomatic congresses, the statesmen, and above all the colonial politicians are interested in missions."

Dr. Warneck notes two things : First the ignorant self-conceit of the German secular writers who, knowing as good as nothing about missions, haughtily cut short all attempts of real knowers of missions to set them in the right light ; second, the determined purpose to extol all Roman Catholic, and to decry all Protestant, missionary activity. "A Romish wind breathes through the world ; it is the fashion to cocker Rome ; and the daily press, like a lady that would rather be out of the world than out of the fashion, swings the Romish censor lustily with the rest." "Is it antipathy to evangelical faith, inner affinity with Roman secularity, colonial prejudice, lack of independent judgment over against the authority of an imperial commissary, or mere naïve ignorance ?"

"Like all knowledge, missionary knowledge must be the *fruit of labor* ; he that has nothing can give nothing, and he that labors not has nothing."

—The *Zeitschrift* remarks : "There is a mighty quickening in the Brethren's Church, which, besides the youthful mission in Alaska and the Romona Mission in Southern California, is also advancing to an extension of the work in the Surinam bushland, as also in Australia, and an entirely new mission in German East Africa (at the north-eastern end of the Nyassa), a fresh and joyfully believing advance, which gives the testimony of fact that the old mission spirit is still awake in this missionary Church *par excellence*, an example to quicken a wholesome shame in our great state churches."

—The Rhenish Missionary Society in 1890 founded 7 new stations : 5 in Sumatra, 1 on Dampierre Island, near New Guinea, 1 on Nias, near Sumatra, and is expecting to extend its work among the Hereroes in south-west Africa.

—In Holland the Inner Mission has lately taken an upward movement rather at the expense of foreign missions. The extreme comminution of Dutch missionary force (eighteen societies for this small country) is also disadvantageous.

—The *Zeitschrift*, speaking of Emin and Stanley, says that they are too profoundly unlike to understand one another ; each has his bright side and.

each his dark, and that German depreciation of Stanley and English depreciation of Emin are both unjust. Emin, however, it decidedly characterized as warm in heart but weak in will.

—The *Kaukab i Hind* (Star of India), of December 26th, 1890, says : “ Word has just come from Calcutta that Dr. Pentecost’s addresses are making a profound impression on the higher classes of the European community, and a great many are being led to devote themselves to God’s service.”

—It may have been known, but it has been little heeded, that the Moravians have for nearly seventy years carried on a work among the lepers of the Cape of Good Hope. The following sentence from Bishop La Trobe’s account of it pictures to us at once the extremity of human misery, and love and faith working triumphantly through all : “ Go into the wards of the hospital ; on one couch lies a leper whose hands are gone, and before him an open Bible ; he has reached the bottom of the page, but cannot turn it over ; he looks around, and one who can walk, but is also without hands, takes another who has lost his feet, on his back, and carries him to the first to turn over the leaf.”

In 1865 the Baron and Baroness Keffenbrinck-Ascheraden having established a leper home at Jerusalem, the Moravian brethren were placed in charge of it. The first-fruits of honor in this form of the works of love in modern times, therefore, are theirs.

—A little blunder, reported in the *Woman’s Work* of Shanghai, is one of a thousand things which show how hard it is to work at first-hand in a foreign country. A Chinese woman having been addressed by a foreign lady with the inquiry whether, as a sinner, she did not wish to be forgiven, took great offence, and angrily denied that she was a sinner. Of course the foreign lady set this down to the account of self-righteousness until, to her dismay, she found that she had addressed the woman as a “ jail bird.” Nothing can easily take the place of the native helper. To train them up may well be the great thought of those from abroad. “ O Lord,” said a good deacon in Madura, “ our missionaries, we doubt not, are at home in Greek and Hebrew, but what work they do make of Tamil !” It is the ultimate praise of vernacular familiarity given to Dr. Van Dyck in Syria, that “ he knows even women’s Arabic.”

—“The English schoolmaster, John Horden, who in 1872 was consecrated first Bishop of Moosonee, comprising the whole coast-line of Hudson’s Bay—a diocese of 1200 by 800 miles—is now,” says the *Church Missionary Gleaner*, “ in his fortieth year of service—a service consisting largely of incessant travelling over his vast sphere of work.” The few thousand Indians and whites require five Bibles—English, Bree, Ojibeway, Chipewyan, and Eskimo. There are 4000 baptized Christians and 700 communicants.

—The *Hindu*, a Madras paper, edited by “ a Hindu of the Hindus,” is quoted in the *Church Missionary Intelligencer* as follows : “ The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for. We recently approved of the statement of a Bombay writer that the social eminence which the Parsees so deservedly enjoy at the present moment was due to these two causes, namely, their women are

well educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

—The *Allgemeine Missionszeitschrift* for January, 1891, remarks that the Protestants of Germany in missionary achievement are as yet decidedly behind both the duties providentially laid upon them and their numerical strength. They are almost a fourth of the Protestant world, yet of 3000 ordained Protestant missionaries they only supply 561—less than one-fifth, and of lay missionaries, male and female, less than one-fiftieth. Of 40,000,000 marks raised in Protestant Christendom for foreign missions, the Germans (including German Switzerland) contribute 3,000,000. Proportionately it ought to be 10,000,000.

—The *Witness* quotes approvingly Cardinal Manning, who declares, with Sir Bartle Frere, that England only holds India by "the divine right of good government," and that one of the things implied in this is the deliverance of female India from the curse of child marriages, compulsory betrothals, and enforced widowhood.

—The *Journal des Missions Evangéliques* for October, 1890, giving an account of the hard conditions of life among the mountain Waldenses, says: "One might easily suppose that under circumstances so toilsome, the struggle against material difficulties must needs absorb all other thoughts. Far from it, however. Blessed with the ministry of devoted pastors who are daunted by no effort, Vaudois piety finds a place in heart and life for the things of the kingdom of heaven. As a result, from these houses, where superfluity is unknown, where even necessity often has to be strictly construed, there has descended a veritable army of evangelists, schoolmasters, professors, some of whom, raised by diligence to the heights of culture, are now the venerated chiefs of the Vaudois Church."

A young M. Pascal, a child of these valleys, has just been ordained at La Tour as a missionary for Lessuto. "May he help to make of the Basutos a people of evangelists for all South Africa as the Waldenses are coming to be for Italy."

—The brethren of the Zambesi are gradually finding their isolation somewhat relieved by more frequent intercourse with the colonial world, and with the world at large. But the same growth of publicity menaces them with the invasion of gain-seekers and all the desolations coming in the train of Mammon. Let us pray for them.

—Of the 520 organized Protestant churches of China, 94, remarks the *Journal des Missions*, provide entirely for their own spiritual and material wants.

Treating of the precariousness of the foreign protection accorded to the Chinese churches, the *Journal* inquires why they might not come nearer the requirements of Chinese society by organizing themselves; after the model of the Chinese clans, just as the churches of the Roman Empire gained long intervals of toleration by assuming the forms of beneficial, religious, and social collegia or guilds.

—The *Harvest Field* of Madras, for December, 1890, has an interesting article on the "Portuguese Inquisition at Goa," in western India, showing

how this hindered the spread of Roman Catholic Christianity. The Church of Rome teaching that it is unlawful to compel any one to accept baptism, but lawful to punish him for defection after being baptized, the Goa inquisition allowed Jews, Moslems, and Hindus to live unmolested, but claimed the right to punish them (though not with death) for publicly exercising their religion. Multitudes, therefore, who might otherwise have been won, refused to be baptized for fear of the ultimate penalties. And as the lesser penalties were severe enough, multitudes of the non-Christians fled into other parts of India, which largely explains the collapse of the Portuguese power.

It must not be supposed that the Inquisition was always the protectress of error. Unhappily it was equally cruel when it defended the truth. Thus a Frenchman at Goa, after months of imprisonment, was condemned to five years in the galleys (remitted, however, by the Crown of Portugal), principally for having declared that no one can possibly be saved without external baptism. Here the Inquisition was plainly in the right and the Frenchman in the wrong. What a warning to us all not to excuse a persecuting zeal on the ground that it is zeal for the truth !

. —The *Harvest Field* speaks a good word for the brave and faithful German brethren of Gossner's Mission among the Kols. It says : " There is no mission in the country more actively alive than Gossner's in Chutia-Nagpur. The men who are controlling the work take a comprehensive view of their duty, and interest themselves in those political and social questions which so seriously affect the well-being of these Kols, who have come under their influence. They have battle on all sides of them. The Jesuits poach unconscionably on the one hand, and the S. P. G. harass them on the other ; this in addition to the ignorance, evil habits, distressing connections and social disabilities of the Kols themselves. Yet they succeed, not merely encouragingly, but gloriously. Their last twelve months' census shows that 1073 have been baptized, and 2796 besides have broken caste and placed themselves under Christian instruction. A new mission station is being taken up, to be called Buchselpur ; and there are already 1000 Christians in the neighborhood as a nucleus. Two new churches have been built for native pastors ; a native church endowment fund has been started, which promises to grow into importance. There are now 167 churches in the mission, aggregating 11,552 full members, or a total Christian community of 35,103. The leper asylum has been specially fruitful lately in conversions."

—*Gleanings in the Harvest Fields*, York, England, organ of the Methodist New Connection, says : " The best missionary periodical is THE MISSIONARY REVIEW OF THE WORLD, edited by Dr. A. T. Pierson. It is fresh, vigorous, varied, and cheap."

—An article in the *Gleanings*, from Miss M. J. Waller, refers to an opinion expressed by Sir John Pope Hennessy, that China is the freest country in the world. Miss Waller thinks that he has left the female half of mankind out of account. A wife who has lately fled from the cruelties of her husband's home, is sentenced to a rising scale of beatings, and if still refusing to return, to be officially sold. Miss Waller adds : " The severe discipline to which girls in China are subjected so thoroughly destroys all that is spiritual in their nature that it is humanly impossible to raise them from the state of cunning and deceit to which they have been brought. They are just prepared to become mothers-in-law in their turn

I believe the phlegmatic and crafty characteristics of the Chinese race, of which so many missionaries complain, are greatly owing to this moral death imposed on their women."

—The *Jewish Intelligence* describes the Protestant cemetery on Mount Zion. Dr. Alexander, the first Anglican Bishop of Jerusalem, it will be remembered, was a Jew. His tomb bears the inscription, in four languages: "Whose Christian love won the good-will of his brethren of Israel."

—M. Wolkenberg, writing in the *Jewish Intelligence*, declares that some Jewish leaders are now, in desperation, aiming at "a substitution of Hebraic literature for religion, and the exaltation of the race in the place of its Creed—its only preservative. Sooner will the rivers roll back to their source than Jews, once emancipated, will go back to the dead and deadening level of Talmudic trivialities. There is but one alternative—Christianity or total alienation from religious belief. And while many sink into the latter abyss, we may thank God that the Church is at last visibly and indisputably exerting a potent influence upon many of the lost sheep of the house of Israel."

—The *Christian* for January 20th, 1891, gives a portrait and biographical sketch of M. Eugene Casalis, the eminent French missionary to the Basutos. It is interesting to know that he is of a Huguenot ancestry which, in the time of persecution, resolutely remained, saying: "The seed of the true Church of Christ must not depart entirely from the soil of France; it is in the Lord's power to bring us better times."

—*North Africa*, devoted to the Kabyle and Berber missions, thus describes a citadel of Tangier in Morocco: "The Kasbah is full of strange contrasts. The streets narrow and dirty; the prisons in semi-darkness, with an evil odor ever proceeding from them, and filled with prisoners chained, starved, and diseased. Yet the opening of a door in one of the windowless walls and a few steps down some winding passages lead into sunlight, beauty, and romance; for a palace of a past age is here, with neglected gardens and a lovely court, in the centre of which a fountain is playing in a marble basin, surrounded by marble Corinthian pillars, and rooms with floor, wall, and ceiling displaying the finest specimens of Moorish art in tessellated work and wood-carving, the latter glittering with gold and soft colors, though the modern Moor delights in brilliant painting. The lace-like delicacy of the designs, both in wood and stucco, is indescribable." Christianity in various forms is once more setting its foot on that North African shore so great in Christian memories. At a farewell meeting in Exeter Hall these quiet beginnings were aptly compared to the handful of marines that have brought one great region after another under the sway of the British crown.

—Says the *Indian Witness*: "The *Rangoon Gazette* does a good work in vindicating American missionaries in Burmah from the sneers and charges of Sir Lepel Griffin—that foe of missionaries"—and of Americans. He asserted that these godly men had surreptitiously helped the Karens to arms and ammunition, and in so far, at least, encouraged them in wrong-doing. The *Gazette* declares the charges utterly "malicious and false," and says, "if the American missionaries often show much business shrewdness in mundane matters, they have also shown that the Christianity they produce in their converts is of a good practical sort, which statesmen should welcome instead of sneering at and maligning."

Sir Lepel Griffin declares that the Burmans are the most interesting race in the world, because they count life its own sufficient object and reward. To this precious specimen of the English Antichrist, the moment a people begins to think of eternity, that moment it loses its interestingness. He dishonors even the Buddhism which he professes to admire—for that has a deep though hopeless earnestness. It searches through eternity, though it comes back like the wanderer of Jean Paul's dream, exclaiming despairingly : " There is no God ! "

—The *Missionary Record* of the United Presbyterian Church in Scotland for January, 1891, has interesting articles on their late eminent missionary in North China, the Rev. Dr. Williamson. The Protestant missionaries of Tientsin, in their resolutions of sympathy, remark : " This long period of service in North China, extending over thirty years, and the many departments of Christian enterprise with which he identified himself, have familiarized and endeared his name to many, not only among his brother missionaries and the native Christians, but also among those who have ordinarily little sympathy with our work. His singleness of aim and earnest desire to promote the material, social, and spiritual welfare of China were apparent to all. By his early itinerations in the cause of Bible distribution, he did not a little to open the large regions to the Gospel message. By the preparation of books upon political, scientific, and theological subjects, he strove to promote the much-needed education of the people. His sympathy with all movements tending to further union and co-operation among the various branches of the Christian Church in China was well known, and his own efforts in this direction had much to do with the success of the Missionary Conferences of 1877 and 1890. "

To say that Dr. Williamson worked for Christian union is little more than another way of saying that he was a United Presbyterian missionary of Scotland. He that cannot work with a United Presbyterian brother cannot work with anybody.

—It is known that Protestant missions are extending from China proper into the northern regions of Mongolia and Manchuria, from which latter country came the present imperial family. Dr. James A. Greig, now medical missionary of the Irish Presbyterian Church, though, as he says, still " a Scotchman and a United Presbyterian, " writes to the *Missionary Record* concerning his work. Speaking of one patient, suffering under a malignant tumor, he remarks : " I asked, ' Have you ever heard of Jesus ? ' ' Never. ' ' Have you ever heard of heaven ? ' ' Never. ' ' Of hell ? ' ' Never. ' Yet here he stood, as thousands in this dark land, on the brink of eternity ; the future dark and unknown, the present hopeless. After simply explaining to him the way of salvation, and urging upon him its acceptance, he left us, bearing with him John iii. 16 as an epitome of all we had said. He left, but his *Never* remained. It sounded and resounded through our ears and in our brain. "

—The *Free Church of Scotland Monthly* remarks that their Budapest mission among the Hungarian Jews has had an important incidental result in knitting various closer ties of brotherhood with the Hungarian churches. Scottish liberality has provided bursaries at the New College, Edinburgh, for Bohemian and Hungarian divinity students. A now financially independent German Reformed Church in Budapest has mainly resulted from Scottish labors. The leading Hungarian pastors express a warm sense of this catholic co-operation.

"The missionary campaign," says the *Monthly*, "opened enthusiastically in Glasgow, November 24th, with two great meetings of more than 3000 people, and had been continued throughout Scotland among grown people and children. In some of the country places, owing to the stormy weather, the attendance was small. But even in these cases a deep impression was invariably produced, and it was felt by the missionaries and others how great a mistake it would be to give populous centres a preference over quiet rural districts in the arranging of such meetings. The largest meeting was at Greenock, with 1600 children and 400 adults present. There were also crowded meetings in Ayr, Kilmarnock, and other places." It was felt important to engage interest, especially among children, in *specific* missionary objects.

—Inasmuch as Muscat, in south-eastern Arabia, is the seat of Arab influence and power in Africa, Bishop French urges the establishment of a mission there to attack the evil in its source.

—The *Church Missionary Intelligencer* for January, 1891, contains an article on Henry Martyn's Urdu translation of the New Testament. The Urdu, the basis of which is the fine Hindi language, greatly enriched and modified by Arabic and Persian, has been classed as one of the twelve or thirteen conquering languages of the world. Martyn's Arabic translation was faulty, and soon abandoned by him. The Persian he entirely recast. But his Urdu version went into use at once, and for many years suffered no change. The following fine passage describes the inmost quality of the man: "There was in Martyn's religion the element of awe. There are depths in his mind. Deep calls unto deep. The deep of reverence calls to the deep of confession; the deep of realized forgiveness calls to the deep of charity. His critical ear detects in an instant a word or expression that sinks below the level at which the message of God ought to be expressed. And this sense of fitness affects his whole work. He is minutely careful of small things, but never small himself. Pettiness is not in him, nor pedantry, which is scholastic pettiness. Vulgarity is odious to him. Vulgarity he cannot away with. All his instincts are refined. He breathes freely only when the atmosphere is pure. He prays over his thoughts as well as over his words. His citizenship is in heaven, and there is dignity in all that he says. There are depths in his mind, and because there are depths there is elevation too. He humbles himself and is exalted."

—Bishop Westcott, of Durham, of whom we have not yet unlearned to think of as *Canon* Westcott, says, as reported in the *Intelligencer*: "The Rajah of Travancore—that state at the south-western extremity of India, one-fifth of whose people are Christians, Syrian, Roman Catholic, or Protestant—answering the missionaries who had thanked him for the protection afforded them, said: 'One cannot be sufficiently thankful for the introduction of this civilizing element and its steady development. Your labors have been increasing year after year the number of a loyal, law-abiding, and civilized population—the very foundation of good government.' Again I ask, is that the language of a man who feels that he has in his ancestral faith a solid basis of an enduring empire?"

The bishop quotes, with the like inquiry, the recent declaration of a non-Christian lawyer, that mission schools are the quinine for India's fever.

—The *Bombay Guardian* of November 22d, 1890, remarks: 'One of

our correspondents recently started the question, 'Is Hinduism declining or advancing in this country?' To hear of the great Hindu religious congress just held at Delhi, attended by Hindu nobles, pandits, and Brahmins from all the sacred cities, organized and carried through with enthusiasm, it would appear that it was decidedly advancing; but, on the other hand, we are not without signs that tell a different tale. When spring is on the way the edges of snow-drifts and ice-floes begin to melt, and though it may be long before the increasing warmth of the sun penetrates into the heart of these frozen masses, all who see them rejoice in the prospect of a general break-up."

—We observe in the *Mildmay Service for the King* the statement that 1 of every 60 Moravians becomes a missionary, and that the converts outnumber the parent Church by very nearly 3 to 1. Why are they any more obliged to this than we? And as it is fruitless to ask them to lower their standard, there seems to be nothing for it but that we should exalt ours.

—The Domestic and Foreign Missionary Society of the Church of England in Canada, according to its organ, the *Canadian Church Magazine and Mission News*, has sent out a missionary of her own to Japan—the Rev. J. G. Waller.

—In the *Chronicle* for January, 1891, the Rev. G. H. Macfarlane discusses the work of gathering in the non-castes of the Cuddapah district, in the Madras Presidency, a country larger than Wales, and with a population of about 1,150,000, nearly all speaking Telugu—the second in importance, we judge, of the four affiliated Dravidian languages of which the Tamil is the principal. Mr. Macfarlane gives his decided judgment that these non-castes, or out-castes (about 150,000 in the district) owe their abjectness of character to no mental inferiority, but purely to the pressure from above, and to the lack of stimulus to self-development. It requires, he says, two generations of education at most, to bring them to an equality with the Brahmins. This again shows that these numerous conversions from the classes which are only lowest because they have been held down, are preparing a silent revolution which will some day compel the Brahmins to come to terms. Even Hinduism, as Sir William Hunter has shown, is slowly elevating the aboriginal tribes, which it is rapidly incorporating, until some of them have even attained to the sacred thread of the "twice-born." Christianity, therefore, as he suggests, instead of being ashamed of these, ought to throw herself first of all upon them, and thus secure these 50,000,000 from being thoroughly absorbed by Hinduism. It is one of Canon Taylor's choicest blunders that he has turned these 50,000,000 into *half a million!*

As to the motives of accession to Christianity on the part of these non-castes or Malas, as they are called, Mr. Macfarlane says, very discriminately, and exactly in a line with Bishop Caldwell in speaking of both these and of the lower castes: "The Gospel of Jesus Christ has long been preached to these people, and many have placed themselves under instruction to learn something of its saving truths. It is not to be supposed that deep conviction of sin has led them to such a step. They have not so much spiritual enlightenment as to feel sin to be a burden and to be anxious to get free from it. What impressions these people have are more of the head than of the heart. They see something better in Christianity than in what their ancestors and neighbors believe. Indeed, many heathen scoff at their own practices while continuing them. They conceive, in a blind

sort of way, that the religion of Jesus is the true path of righteousness and salvation. They are anxious also for social improvement for themselves and education for their children. Many of their relations have become Christians and are receiving instruction, and they do not wish to be cut off from them and be unable to intermarry. These and other reasons influence them, and so they would like to put themselves under Christian teaching and get whatever advantages, temporal as well as spiritual, connection with the new religion involves. The purest and highest motives do not move them. But amid what is worldly and selfish some distinct perceptions of the truth and superiority of the religion of Jesus Christ do weigh with them. And, in truth, they themselves, or their children, do attain to higher perceptions, but the spiritual faculty in them has first to be awakened. Again, although as a *community* they are not ruled by purely spiritual motives, *individuals* of them are, just as it happens among other classes that only single hearts are touched, 'The wind bloweth where it listeth,' 'One is taken and another left.' But in the case of these people we have the whole community willing to put itself under influences for good, so that the chances are that a large percentage of individuals will be awakened to life and godliness. Higher castes are as yet only in rare instances open to influence as communities. Only single converts are being made from them."

Again: "Conversions to Christianity from other castes only occur in individual cases. A Sudra is not able to persuade family and friends to become Christians. A Brahman, far from influencing them, is disowned and excommunicated by them. His means of support—unless he fills a public post—are cut off. The mission he has joined has to maintain him and find him employment. He is himself a distinct gain to the Christian Church; but Hindu society remains unaffected. It closes on the space he left void. He is only a sapling broken off a tree, which scarcely shows the wound. But the Mala becomes a Christian with his wife, children, and all connections. A great branch is torn away from the tree, and the rent left apparent. An entire layer of Hindu society is gained for Christ. It is, indeed, the lowest; but it can form a foundation on which a Christian Church for the whole of India can be built. India is called 'the country of villages.' If the Christian Church is to lay hold of them and not leave them pagan to the last, it cannot be accomplished by the conversion of solitary individuals, taking them out of their families and society, and finding them employment within the bounds of the mission. Christianity must establish itself by founding its churches in every village, and letting converts maintain themselves by their own occupations. There are no evidences at present that this work can be done by large conversions from caste Hindus, but the way seems open for it through securing and instructing the Mala community."

We would suggest, under editorial favor, that Mr. Macfarlane would do a great service if he would write for *THE MISSIONARY REVIEW OF THE WORLD* an article explaining whether any large part of these out-castes are also outcasts, the descendants of those that have in various ages been expelled from their respective castes, and precisely how those lower races that are attached to Hinduism without having been admitted to the rank of a caste, differ, in point of religious and social rights, from the members of the lower castes. Most of us have but a confused idea of this distinction, which we nevertheless see to be so important in India. Indeed, the whole subject of Caste needs a revised elucidation for the benefit of those that are interested in missionary work among the Hindus.

—The warning given by the editor of the *Allgemeine Missionszeitschrift* against too great a precipitancy on the part of Japanese Christians to set up for themselves, is re-echoed by the Rev. W. Muirhead, of Shanghai, who writes, in the *January Chronicle*: "It may be well to mention to you the latest news from Japan from a missionary point of view, that, in general, it is a cause for much anxiety. The Christians there are largely in a very independent frame of mind regarding the forms in which Christianity has been presented to them as not suited to their requirements, and they are resolved to form a system of their own, dispensing with their foreign teachers as much as possible, and doing things as they think best." If we were to describe as faults of the Japanese character exaggerated self-confidence and exaggerated patriotism, we should be saying too much. Yet they would hardly deny that their dangers lie on that side rather than on the other. As President Garfield is said to have declared that he was "for protection, with a view to ultimate free-trade," so, perhaps, our Japanese brethren would not be the worse of taking as their motto: "Frank deference to the elder Christendom, with a steady progress toward spiritual independence for ourselves."

—It appears, from the *Chronicle*, that the French authorities on the Island of Maré have finally become tired of forcing the people in the matter of religion, and that now, although there is a good deal of petty persecution, the only act of persecution on a grand scale that has lately occurred is the impending exile of a pastor, two deacons, and three private members for having mutually given and accepted a call to resume the care of the pastor's old church, without bethinking themselves of first obtaining formal permission.

—We observe the publication, by Bertelsmann, at that metropolis of missionary interest, Gütersloh, of a pamphlet, the contents of which were first published in the *Allgemeine Missionszeitschrift*, entitled "*Wie ist das Malariafieber in den Tropen mit besserem Erfolg als bisher zu behandeln?*" "How can malarial fever in the tropics be treated with better success than hitherto?" The author, Herr Zippel, contends strenuously against the use of quinine and of drugs in general as remedies for this fever, and in favor of the water cure. We have read his treatise carefully in its original form, and must say that it bristles with a very staggering array of facts in disparagement of quinine and in commendation of water. The pamphlet of forty-six pages seems worthy of being translated. The present writer, who has some experience of pernicious tropical fevers, must own that, so far as this goes, it inclines him to think highly of water and not very highly of drugs.

—We see from *China's Millions* that our Swedish brethren in this country are sending out helpers to the China Inland Mission. "The first—Mr. Matson—reached Shanghai on October 28th, and Mr. and Mrs. Wallen have since arrived."

The Emperor has ordered all the distilleries in the flooded province of China to be closed for a year, in order to save the grain. Good out of evil!

China's Millions quotes from *The Christian* part of an address of Dr. D. McEwen, at Manchester, in which he says: "The special work of the Christian Church to-day is the immediate evangelization of the whole world. Conversion, whether of the few or the many, is the work of God Himself; but it is committed to the Church to take the Gospel message to every creature; and the time has come, in the providence of God, when

this ought to be done, not in a halting, tentative way, but by sweeping measures. Through the march of discovery, the progress of international commerce, and the translation of the Scriptures, the speedy evangelization of the human race has come within the region of practical Christian politics."

An epidemic of influenza, as well as one of fever, appears to have been very rife throughout China, of which the missionaries are having their share.

—The Rhenish Missionary Society is joyful and thankful at having been able to report for the last year double the number of baptisms from among the heathen that there were four years previously. In 1886 there were 1070 ; 1887, 1277 ; 1888, 1623 ; 1889, 2289.

—The Church of Scotland *Mission Record* for January 1st, 1891, says : "As we go to press we have received the distressing news, wired from Mozambique on December 13th, 'Cleland died, fever, Blantyre.' This is the second death sustained by our mission staff since Blantyre was founded in 1877, and now we have lost an enthusiastic missionary, who had Africa written upon his heart, who felt her woes most keenly, and who has labored for her in painfulness and weariness and loneliness through nearly four anxious years."

—The *Mission Record* laments the loss of Dr. Brown, late editor of the *Missionary Record* of the United Presbyterian Church : "In the Church of Scotland he had many attached friends, and the General Assembly seldom passed without his genial face being seen within our assembly hall. He was a man whose loss to our Scottish Presbyterianism is to be lamented at the present time, when in the growing desire for reunion, the help of generous, broad-minded men, of whatever Church, is greatly in demand." Happy Scotland, that has unity even in her divisions, and not, as some say of a great national church not far removed, division even in her unity.

It will be remembered that Disraeli, in one of his earlier romances, describes the Queen of Great Britain retreating before a too-powerful invader, as taking refuge in her fleet and establishing herself in the capital of her Indian Empire, from which, advancing westward, she sweeps Western Asia and all Europe under her sceptre, and reoccupies London. The subsequent achievement of the transplanted Asiatic, in placing the Indian diadem in all form on his mistress's brow, challenges a half-amused, half-serious attention, in these days of unsettled expectancy of nations, even to this fantastically gorgeous dream, and to the fine description of Calcutta quoted by the *Mission Record* from Sir William Hunter : "Calcutta still goes on growing with the growth of a vigorous maturity. Its unrivalled position at the mouth of the combined river systems of Northern and North-eastern India gives it a great advantage in regard to the older and bulkier staples of Bengal—rice, jute, and oil seeds—although even these have to a very large extent deserted the slower water-routes for the railways. The enterprise of its merchants and capitalists has called into existence new industries on a vast scale—tea-planting, coal-mining, engineering foundries, and steam factories of many sorts. The new railway to the west will bring to it an increasing share of the wheat trade ; and it only awaits the better adaptation of the European smelting processes to the Indian coals and ores to become the financial centre of a great iron industry in Bengal. Meanwhile Calcutta sits calm and strong on its ancient river bank and watches the produce of the richest provinces of the world float down to it by many waters, or pour into it by an ever-extending network of railways. *Sedet æternumque sedebit.*" It needs but that the two-edged

sword of the Son of God should cut asunder the chains of Brahminical bondage, and India may perhaps spring forth into a magnificence of development passing the imaginations of antiquity concerning her uncounted wealth.

The following passage from the *Record* is worthy of being pondered by American Christians : "The State may persecute, as the Roman State did, because anti-Christian ; but it is hard to see why the people of a State preponderatingly Christian should persecute themselves, since they know that their faith makes not for the overthrow but for the consolidation of national life. Or the State may try to ignore religion on the false theory of exaggerated individualism, which forgets that national life is the aggregate of the life of families, and that family life is based on the religious conception of marriage. The attempt to ignore the mightiest factor in the formation of national life can never succeed." Says the old Scottish Second Book of Discipline, magistrates "are callit in the Scripture nourishers of the Kirk, for sameikle as be them it is, or at least aucht to be, mantenit, fosterit, uphalden, and defendit against all that wuld procure the hurt thereof." Whatever may be our theories respecting the relations of Church and State, it seems as if Christians must allow that a *modus vivendi* between Christ and Antichrist was never in the mind of our Lord Jesus.

—The following, from a discourse of George Müller, delivered in his native tongue, in the Mission House of Basel, and appearing in the *Neukirchener Heidenbote*, comes with especial authority from the lips of one whose faith God has so often changed to palpable fact. It assuredly belongs to the missionary work at a time when dignitaries of the Church raise the scoffing cry, "What do these feeble Jews?" "If we wish to have faith, we have purely to do with the promise as it is given in God's Word. We have not to question our thoughts and feelings ; we have not to wait for special impressions, not to look to probability and outer circumstances, but purely and only to the Word of God, to believe what that says. Faith can act without feelings and probability ; faith needs nothing but God's promise. If we wish anything more, this is no longer faith in the Word of God.

"Faith is not concerned primarily with this or that fragment, but with all the promises, with the whole revelation of God in His Holy Word, with all the promises that have been made to the people of God. This, it appears to me, suffices for a definition of faith in the Word of God."

—The *Guardian* commends to the public, as a very valuable mine of information respecting India, on all its sides, Mr. S. W. Caine's new book, "Picturesque India." It regrets, however, the last chapter, "the tendency of which will be to strengthen the foolish belief that India is in danger, near or remote, of a Russian invasion ; and by pandering to this folly to condone the extravagant and wasteful military expenditures which absorbs so much of the revenue of India."

—The *Indian Witness*, remarking on the lavish subscriptions in India for statues to departing governors, laments that thus far the Bowen Memorial Fund has barely touched 10,000 rupees. "George Bowen did a mightier work for India, especially for Western India, than any half dozen bestatued governors." As George Bowen's former teacher, Dr. T. E. Skinner, said of him, "his face shone with the light of incipient transfiguration while he was still a student in Union Seminary."

II.—INTERNATIONAL DEPARTMENT.

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

Fourteen Years of Earth-Hunger in Africa.

[J. T. G.]

"We are at present assisting at a unique spectacle in history—the actual

Thus reads a document lately issued by the new French Committee on African affairs. It is a long story already and not a very amusing one, this of the so-called Partition of Africa; yet it is, the *London Times* says, "so far an accom-



division of a continent scarcely known by the civilized nations of Europe."

plished fact that it is possible to take stock of the share which has fallen to

the lot of each with some approach to accuracy."

The *Mouvement Geographique*, some short while since, worked out the problem of the European geographical extension in Africa in a series of tables which are the clearest presentation of this progress which has fallen under our eye. It is astounding to note this projection of Europe on Africa within fourteen years, or since 1876, the year of the Brussels Conference, from which the scramble may be said to date.

So far as area goes, France has got more in this general looting than any other nation. In 1876 France had African possessions as follows :

French Africa, 1876 : Algeria, 123,000 square miles ; Senegambia, 154,400 ; Gaboon, 4830 ; Reunion, 964 ; Mayotte, Nossi-Be, and Ste. Marie, 256. Total, 283,450 square miles. Her present possessions stand in marked contrast with that, as witness the figures, which are not, of course, precise.

French Africa, 1890 : Algeria, 184,480 square miles ; Tunis, 44,790 ; Senegal and dependencies, 580,000 ; Sahara and Western Soudan, 965,000 ; Gold Coast, 19,300 ; Gaboon and French Congo, 270,000 ; Madagascar and neighboring islands, 232,600 ; Reunion, 964 ; Comoro Islands, 798 ; Obock, 2316. Total, 2,300,248 square miles.

In 1876 Germany had no claim to a mile of territory in Africa. At present her empire in the "Dark Continent" is great.

German Africa, 1890 : Togoland, 7720 square miles ; Cameroons, 193,000 ; Southwest Africa, 385,000 ; East Africa, 450,000. Total, 1,035,720 square miles.

This may not seem vast compared with some, but the ratio must be reckoned from nothing ; and it must be borne in mind that this was all virtually obtained within a few months, in 1884-85 ; all else has been mere adjustment of boundaries.

"Has Britain finished?" is the significant question of the *Mouvement Geographique*, in referring to the British sphere of influence. Taking the Anglo-

Portuguese limitations, the English sphere, "now and then," is suggestive.

British Africa, 1876 : West Coast Colonies, 15,640 square miles ; Atlantic Islands, 125 ; Cape Colony and dependencies, 241,500 ; Natal, 21,000 ; Mauritius and dependencies, 900. Total, 279,165 square miles.

British Africa, 1890 : West Coast Colonies, 45,000 square miles ; Royal Niger Company, 400,000 ; Atlantic Islands, 125 ; Walfish Bay, 460 ; Cape Colony, with dependencies—Basutoland, Zululand, Bechuanaland, etc., 500,000 ; Natal, 21,000 ; British South Africa Company and Nyassaland, 500,000 ; Mauritius and dependencies, 900 ; Zanzibar and Pemba, 760 ; British East Africa (including sphere of influence), 400,000 ; Somali Coast region, 38,000 ; Socotra, 3000. Total, 1,909,445 square miles.

But Britain has no northern limit to its sphere, and the "thin red line" is at Cairo and Suakim.

It is doubtful if Portugal had more than 80,000 square miles of territory in Africa in 1876, but the following may be accepted as substantially correct :

Portuguese Africa, 1876 : Madeira, 314 English square miles ; Cape Verd Islands, 1486 ; Islands of São Thome and Principe, 417 ; Angola, 300,000 ; Mozambique, 300,000. Total, 612,217 English square miles.

Portuguese Africa, 1890 : Madeira, 314 square miles ; Cape Verd Islands, 1486 ; Guinea and Bissagos Islands, 2316 ; São Thome and Principe, 417 ; Cabinda, 460 ; Angola, 470,000 ; Mozambique, 300,000. Total, 774,993 square miles.

For the smaller states we can only give totals. In 1876 Spain had not more than 80,000 square miles. If all her claims were now admitted she would have 220,000. In 1876 Italy had nothing, officially, in Africa ; she now claims, and no power contests it, 360,000 square miles. Turkey's claim to Tripoli is undisputed ; and if her rule in Egypt is to be counted—though England rules it far more—she has, in a loose way,

enough beyond Tripoli to make perhaps 1,000,000 square miles.

SUMMARY.

The following is the summary of the above ciphering. Perhaps we would better state in advance, for the benefit of sticklers, that this is only an approximate putting of the facts :

Portugal, in 1876, 612,217 ; in 1890, 774,993 square miles. Spain, in 1876, 3500 ; in 1890, 210,000. France, in 1876, 283,450 ; in 1890, 2,300,248. Germany, in 1890, 1,035,720. Congo Free State, in 1890, 1,000,000. Italy, in 1890, 360,000. Great Britain, in 1876, 279,165 ; in 1890, 1,909,445. Total, in 1876, 1,178,332 ; in 1890, 7,590,406 square miles.

If to this we add the areas of Egypt and the Egyptian Soudan, of Tripoli, Morocco, the independent Central Soudan States, the Transvaal and Orange Free States, and patches elsewhere not yet ensphered, it will probably be found that, of the 11,900,000 square miles of Africa, not more than 2,500,000 remain to be scrambled for.

We have left ourselves no room to moralize on all this, as to its inherent justice, its inspiration, its probable future, its bearing on the evangelization of the peoples ; or on—what tempts our pen just now more than other points—the overstrained claim for benevolence in seeking the good of Africa. It is, at least, quite noticeable that this magnanimous regard for the betterment and civilization of these, of the “submerged tenth”—not of England, but of the whole human family—should date contemporaneously with the fever for colonial expansion. Whether the governments know it or not, the people are not deceived by this pious cant. It may seem to serve their purpose, just because back of all this reckless rush for gain there really is a great percentage of earnest philanthropy which, while it is not humbugged by this political hypocrisy of motive, has the good sense to avail itself of the opportunity thus afforded ; but it would do this just as well without this rubbish of asserted magnanimity of motive.

Laying Siege to the Stronghold of the Dalai Lama—The Moravian Mission among the Western Himalayas.

BY REV. J. T. HAMILTON, BETHLEHEM, PA.

Among the flora of the Himalayas not the least interesting is the *juniperus excelsa*, the “pencil cedar,” a tree held sacred by the Tibetans, who use it for their sacrificial fires. Clinging to the merest crevices, thriving on almost precipitous declivities, it roots itself with a firmness that acknowledges alone the superior power of the avalanche. Evergreen in life and when felled furnishing most valuable timber, it is of amazingly slow growth. A century may elapse before a seedling from it deserves the name of tree. Yet it can and does attain noble proportions, its trunk sometimes measuring from nine to twelve yards in circumference. To the juniper of the Himalayas the mission of the Moravian Church among those mountains has been compared. Planted in an almost inaccessible region and in the face of gravest difficulties, its progress has been slow. Yet faith foresees a day when the hardy evergreen shall flourish like a cedar of Lebanon. Possibly, as by the botanist, the *juniperus excelsa* is regarded with peculiar interest, so also for the friend of Protestant missions the story of this undertaking, which involves a residence for Europeans at an elevation a couple of thousand feet higher than the famous St. Bernard Pass, and journeys through mountain defiles far above the level of the summit of Mount Blanc, may in like manner possess attractions.

Invited, in 1850, by the well-known apostle to the Chinese, K. F. A. Gützlaff, to send missionaries to the western portion of that great empire, the Mission Board of the Moravian Church called for two volunteers. Thirty responded. Two of these, Edward Pagell and A. W. Heyde, both laymen, having been selected and sent to Berlin for a course in medicine, in the summer of 1853 proceeded to India. The original plan had been to seek Mongolia via Rus-

sia, but the Czar's fidelity to the traditions of the Orthodox Greek Church negatived a request for permission to take this most direct route. At Kolghur, a station of the Anglican Church, on the Sutlej, north of Simla, the resident missionary rendered them every assistance in his power, and a beginning was made in the study of Hindustani and Tibetan. When somewhat familiar with the latter an attempt was made to enter Tibet. But the boycott was most effectively employed to defeat this. Hardly was Pagell a few days' journey within the Province of Tsotso when he realized that starvation faced him. Not even could parched barley-meal be bought. Water was to be obtained only on condition of a withdrawal from the country, and even after a promise to this effect had been given not more than one day's allowance of barley-meal could be procured by the missionary's attendants.

Lama-ridden Tibet being thus barred shut, the best that could be done was to seek Mongolia by way of Ladak, a former Tibetan province, now tributary to Kashmir. Here also jealousy of Europeans drew forth a peremptory order to return across the border.

Satisfied that for the present advance was impossible, the missionaries then found a permanent home in Kyélang, a village of Lahoul, within the limits of British sovereignty. Here, a hundred and fifty miles from Simla, and the same distance from Leh, the capital of Ladak, at a height of 10,000 feet above sea-level, in the midst of a population prevaillingly Tibetan and Buddhist, they began their labors in 1856.

Before long they were joined by the Rev. H. A. Jäschke, a scholar pre-eminent in linguistic abilities, who had resigned his co-directorship of the classical college of the Moravian Church in Germany that he might share their labors.

In 1865, still keeping in view their ultimate purpose of carrying the Gospel into Chinese territory, they founded a second station at Poo, on the Sutlej,

about a hundred miles northeast of Simla, and therefore on the very confines of Tibet. Yet endeavors to invade the land from this point also failed, even though the people were willing enough to send for the missionary to inoculate multitudes against the small-pox in a time of distress from that scourge. The very lamas and nuns anxiously availed themselves of vaccination, and honors were shown to the missionary such as only men of high rank receive; but the work of vaccination over, he was significantly reminded that he belonged the other side of the border. Nay, at a later time, so recently as 1888, when another trial was made, friendly officials gave assurance that it would cost them their heads if they permitted a European to pass.

Nevertheless, one barrier has since then broken down. The jealous suspicions of the Maharajah of Kashmir have yielded. In 1885 Leh became a third station of the mission, and is now assuming the characteristics of its headquarters, as is natural, since it is an important city, an entrepot of trade from Lhassa, Yarkand, Bokara, Cabul, the Punjab, and Srinagar. Moreover, even though it lies at an elevation of 11,500 feet, it affords an excellent starting-point for evangelistic tours among Tibetan-speaking Buddhist populations. Hindustani is the language of its bazar, and Islam is predominant. Here the hospital established by the British Government has been made over to the missionaries, and here, especially, they have an important school, a school the farther-reaching in its influence because the sub-ruler of the Province of Ladak last year 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 the mission school." True, the attendance at the portion of the curriculum which touches on religion is left optional, but at last accounts there were about sixty present daily.

With its three stations, eleven missionaries (male and female), and only

about fifty native communicants, the growth of this mission has been juniper-like in its slowness. Yet the intricate network of rootlets thrown out in the evangelistic tours and in the scattering of printed portions of God's Word and religious tracts in the Tibetan, may be believed to have fastened it so firmly in its unfavorable situation that, please God, it will defy the storms and endure evergreen for generations to come, at length reaching a glorious symmetry and majestic size, "its leaves for the healing of the nations."

Peculiar obstacles have been in the way of the progress of this mission. It has been found no child's play to lay siege to the stronghold of the Dalai Lama. First of all, the physical features of the field are unique. From April to October the two earlier stations, Kyélang and Poo, are absolutely isolated from the rest of the world by the vast masses of snow that block every pass. The very battle for existence is severe, there being so little arable land, and falls of snow being unknown in no month of the year. What is entailed in travelling may be learned from the following extracts from missionaries' letters: "Passing through rivers, or over them, on swaying bridges made of boughs, crossing glaciers with dangerous ice hanging from steep, rocky precipices, where one truly carried one's life in one's hands; traversing partly snowed-up passes 14,000, 16,000, 17,000 and 18,000 feet in height—there were so many gracious preservations from danger that the recollections of this journey are truly a page of memory which my wife would not on any account be deprived of. . . ." "Next morning we set off very early and soon had nothing but ice beneath and around us. Twice my horse fell with me through a thin coat of snow into deep fissures, but both times I was mercifully preserved. . . ." "I spent a trying night in the vicinity of the monastery; not being able to find shelter in the miserable huts erected by the side of the wall of rock, still less to discover a fit spot for pitch-

ing my tent, I was obliged to take refuge under a large block of stone which promised some protection from the weather. It snowed heavily in the night and I longed for the morning."

Again, the missionaries here confront a powerful and well organized system of false faith. The lamas, clothed in their red robes and yellow peaked caps, claim and receive divine honors. The sense of sin has been deadened by the doctrine of the transmigration of souls. Of repentance the people appear to have no innate conception. Gross superstitions have debased even their Buddhism. With complacent indifference they let the lamas do the thinking for them. With a liberalism that would delight the most thoroughgoing agnostic, they meet the approaches of those who would point out the way of salvation by affirming that "doubtless there are many roads which reach one final goal." The prayer-mill mechanically grinds out their devotions. Polyandry corrupts their morals. Holiness is supposed to be acquired by paying a lama to read pages of the sacred books in an unknown tongue. Lucky and unlucky days and divination, play as important a part in their daily lives as in those of the ancient Egyptian. Deception and fraud are considered far less culpable than the killing of some noxious insect. Idolatry is so universal that when a Tibetan has received a religious book from the missionary he has been known to keep a lamp burning and offer sacrifices before it in his house.

Again, to profess the Christian religion involves for the convert the being completely disowned by his people. He is boycotted. There have been instances when his life was endangered, or when he has died under suspicious circumstances pointing to foul play.

The jealousy of native chiefs and the deep hatred of the more influential lamas have been manifested in the bringing of vexatious lawsuits against the missionaries on various pretexts.

And in addition to all this the barrier of language has often been great. Even

after the Tibetan proper has been mastered, it has appeared to be a dead language to the mass of the people of a district, and especially to the women. Some peculiar dialect, like the Bunan or the Trinan, has been all that they understood.

Under these circumstances it is not surprising that the missionary efforts have not as yet shown large measures of visible results. The Gospel, in these regions especially, must be addressed to individuals as such, but they have so little personal independence and force of character, that it is almost impossible for them to face public opinion and risk all for Christ's sake. Yet the leaven of the Gospel is working slowly and surely. The lamas are indicating their conviction that a conflict is upon them fraught for them with the most serious issues. Thus, for example, they have recently imported from Chinese Tibet a famous Buddhist work in a hundred volumes, a load for twelve horses, at a cost of \$500, for the defence of their religion. They feel that the ground is beginning to slip from beneath their feet. Among the converts is to be reckoned a learned lama, Sodpa Gjalzan, whose father was an official at Lhasa, the home of the Dalai-Lama, the Buddhist pope.

Direct preaching, evangelistic tours, schools, and the work of medical missionaries have been among the methods of attack employed here as elsewhere. But particularly important has been the printing and distribution of the Scriptures and tracts. Many a Christian volume in Tibetan has thus found its way to Lhasa itself. Ever since the fall of 1858 a lithographic press has been busily employed, and the entire New Testament, translated by Jäschke and Red-slob and the converted lama, was printed at Berlin in 1883 and 1884 at the expense of the British and Foreign Bible Society. The greater part of the Pentateuch, Joshua, the Psalms, and Isaiah have also been issued from the lithographic press at Kyelang. A history of the Christian Church to the Ref-

ormation, a catechism, and a summary of Christian doctrine, besides tracts and school-books in Tibetan, must also be numbered among the literary labors of the missionaries. Highly important, too, are Jäschke's Tibetan-English Grammar (Kyelang, 1865; London, 1883), and Tibetan-English Dictionary (London, 1881), which have called forth high commendation from Professor Max Müller.

"All things come to him who waits," says a well-trying proverb. Its truth is especially applicable in the case of him who waits on the Lord. Full success must attend the work among the Himalayas sooner or later, and a breach be made in the wall that surrounds the stronghold of the Dalai-Lama. Meanwhile, the missionaries are asking that the siege guns of prayer bombard the bastions of Lamaism. "Could you not, in missionary circles at home, form a union which should make it a duty, not occasionally, but regularly, to remember prayerfully the Himalayan mission?" was the request that came last spring from the missionary at Poo. It has been answered by a number, who agree

1. To pray definitely at least one day in the week for this mission, and for an outpouring of the Holy Spirit upon its missionaries.

2. To read regularly what is published about this field, as material for supplication and thanksgiving, and

3. To plead for the opening of the door into Chinese Tibet, the great stronghold of Buddhism, and one of the few countries still closed to the Gospel.

The intercessions of the readers of this magazine are likewise requested.

"Working and Waiting for Tibet" is the title of a book just issued by Morgan & Scott, London, containing a timely and admirable description of this mission work in the Western Himalayas, the country and people, with chapters on Buddhism and the Lamas. It is based on a German work by Hermann Gustav Schneider. It is illustrated, and is to be sold at a low price. J. T. G.

Editorial Notes.

J. T. G.

We cannot forbear adding a personal testimony to the noble work of the Unity Brethren, in the Western Himalayas, about which Secretary Hamilton writes. In 1867 the writer received from them at his own request a dozen copies of the Gospels in Tibetan, then just issued from their press, and found a way to send them by messenger through the Nepal Passes into Tibet. It is with interest that after all these years the following letter is at hand:

J. T. G.

KYELANG, Nov. 6, 1867.

Rev. J. T. Gracey:

DEAR BROTHER: Your letter, dated October 5th, reached me only the day before yesterday. I am glad to learn that you find no difficulties in distributing the Tibetan Gospels, and I am very happy to send you by this post another supply of them. We are all here very thankful that you assist our work in this way, and we shall be always happy to hear that they find the way into Tibet.

Allow me to send you also by book-post our Tibetan grammar and our dictionary. Please accept this as a brotherly gift. I take also the liberty to send, together with the books, a few copies of grammars and dictionaries, in case that there would be gentlemen who would like to buy them. The price of a dictionary is rupees 2, and the grammar, 12 annas.

The Lord be with you in your work. In Him I salute you as your

Brother,
TH. RECHLER.

We have pleasure in acknowledging the receipt of the first number of a new missionary literary venture, *Chung si Kiao Hwei Pao* (The Missionary Review), edited by Rev. Dr. Y. J. Allen, also the *Wan Kwok Kung Pao* (The Review of the Times), under the same editorial care. The latter is designed to reach the officials and literary classes, who chiefly patronize it, while the former is devoted to the native churches. The Chinese are given to imitation, and it is thought that this new periodical may avail itself of this peculiarity by laying before them the history, objects, and methods of missions, as conducted in all fields, or, at least, in all foreign and

missionary lands. Besides, as there is nothing a Chinaman dreads more than singularity, this review will have the effect of inspiring a new and more aggressive interest in the work which is enlisting the activity and labors of Christian communities in all lands. Both the periodicals are issued under the auspices of a local society for the "diffusion of Christian and general knowledge," which is thereby solving the problem of enlisting in the cause of missions the interest and co-operation of a large and influential lay element resident in China. This society is composed of leading men of all nationalities, consuls, Chinese customs officers, merchants, bankers, and lawyers who, with some of the older and more experienced missionaries, have in this way united to give the Chinese the benefits of our higher civilization and enlightenment. Thus, the cause of missions is being mightily sustained and promoted by a large and influential class of foreigners resident in China who, but for such an opportunity—one which they heartily approve of and believe in—would be almost entirely lost to missionary enterprise.

A correspondent from China, writing about the great Shanghai Conference last May, calls it a "glorious success," and says the spirit of it still abides among the churches. "Over one hundred new missionaries," he says, "have arrived since our call for the 1000 was issued!" The executive committees appointed by the Conference to provide for the revision of the Bible have nearly completed their labors by the election of competent translators. There are to be three versions, one in High Wen-li, one in Easy Wen-li, and one in Mandarin, and it is hoped that the entire work will be done by the next General Conference, say ten years hence.

Rev. Dr. Happer was compelled to resign his much loved work in the college at Canton, China, owing to the state of his health, which his physicians said

forbade all work involving either severe mental or physical strain, especially that which causes anxiety; and the college had reached a stage which required great care and responsibility as well as hard work. In a letter written to us, January 12th, he says he hopes to get away early in April. He hopes to resume his studies in this country, and is bringing all his books for this purpose. His observations and experiences on the field during forty-seven years will enable him to present most valuable addresses on foreign missions before the churches and young men in the colleges and seminaries. He hopes to be at the next meeting of the International Missionary Union, at Clifton Springs, N. Y., June 10th to 17th.

It is with the deepest sorrow that we are obliged to say to the members of the International Missionary Union that their most faithful and efficient secretary, Rev. William H. Belden, of Bristol, Conn., has been stricken from the list of active workers, at least for a time. On February 28th, at his own home and in the midst of his family, he was stricken with paralysis in a severe form, and lay unconscious for some days. At this writing, which is necessarily weeks away from the reading of it, his life still hangs in the balance, but is not despaired of. This is not the time nor place to say what Mr. Belden was and, we hope, is to be again to the Union, to his large parish, and to other prominent enterprises. We cannot bring ourselves to do more now than to ask the prayers of the members of the Union in particular in his behalf, and to announce that his heroic and devoted wife, even in the midst of her troubles, elects to take up his duties as Secretary of the I. M. U., as she is familiar with the condition of the work; and at this hour the work could scarcely be handed over to any other. The Union will feel under great obligation to her for this service, and will render all the aid possible in reaching all missionaries with notice of the eighth annual meeting, at Clif-

ton Springs, N. Y., June 10th to 17th. May God bless and restore our dear Brother Belden!

"A suggestive symptom," says the *Asiatic Quarterly Review*, about China, "is the decree just issued that, on their next New Year's day the ambassadors of the Western nations," such as ministers of Great Britain, France, Russia, the United States, and Holland, are to receive an audience of the Emperor, followed by a banquet, and this ceremony is to be continued every year. The question of audience has been under discussion for centuries. So far back as 1816 Lord Amherst flatly refused to *kowtow*—that is, to knock his head against the ground in presence of the Emperor. Thus, the British sailor paved the way for the American minister to dispense with the whole of this ceremony in order to 'protect those duties which every Western nation owes to its own dignity,' and to introduce, through the present Emperor, the brotherhood of monarchies even among the Celestials."

The resignation of Rev. Dr. Lowrie, as Secretary of the Presbyterian Missionary Board, follows hard on that of Dr. Murdock, of the Baptist Union. "Advancing years and providential circumstances" compel these changes. The Presbyterian Board requests Dr. Lowrie to accept the position of Emeritus Secretary, with a salary as heretofore, and express their appreciation of his ability, fidelity, and diligence in his general superintendence through so many years.

Miss M. Burt, of Springfield, O., has just issued a pan-denominational map of China, with the mission stations of all boards clearly and accurately located. The map is 34 by 45 inches. It is offered at the very low figure of one dollar. Around the margin of the map is an amount of interesting and instructive matter such as is of general usefulness.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Bound up with this number is a chart, prepared by a very intelligent student of Buddhism and Romanism, by which he seeks to present to the eye the striking similarity between the two systems. It has often been remarked by missionaries in Buddhistic communities, that Romanism finds it difficult to make much headway because the Buddhists claim that already they have in their faith and worship so many anticipations of the new "Western religion" urged on their acceptance. The comparisons suggested in this chart confirm the fact, already hinted by Church historians, that many of the prominent features of Romanism are borrowed from paganism, as many of the statues of saints at Rome are really the gods and heroes of pagan Rome christened with new names.

Missionary Lectureships.

These are deservedly growing in favor, for they secure careful and competent preparation of matter on the part of specialists in the department of missions, and they bring the great facts and appeals of the world-wide field into contact with young men at the most impressive period of life, when the convictions and resolves are taking permanent shape and the sphere of life work is being determined. We sincerely hope that this practicable and desirable method of reaching students in life's transition period will come to be universal in our colleges and theological schools, and particularly do we urge the establishment and delivery of such lecture courses where hitherto, we regret to add, they have been very strangely neglected—in our young ladies' colleges and seminaries. It must be remembered that some of the noblest pioneers in mission work, and some of the most remarkable examples of apostolic consecration, have been found among women, like the wives of Adoniram Judson, Mrs. Dr. Grant, Fidelia Fiske, Harriet Newell, Rosine Krapf, Eliza Agnew, Mrs. Sarah B. Capron, Mrs.

Sarah Rhea, Melinda Rankin, and hosts of women besides.

There are at present some four methods of conducting these lectureships, and where one plan is not feasible another may be.

1. The *Occasional Lectureship*, or such as may be provided for from time to time, for a single season or term of years. It is sometimes practicable for an institution to secure from individuals a donation for this purpose, or to appropriate from current funds a sufficient sum to provide for an occasional course.

2. The *Professional Lectureship*, where, in the erection and endowment of a professor's chair, lectures on missions are embraced as a part of the function of the teacher. A chair of "Christian Evidences and Missions" has thus been provided for of late at that very progressive McCormick Seminary, at Chicago, as similar chairs have been established in other institutions.

3. The *Annual Lectureship*. Such is usually provided for by a fund whose interest is applied to this purpose. A generous donation or legacy is given or bequeathed to an institution, and by the provisions of the gift is restricted to this use. The famous Bampton Foundation in Great Britain, and the Ely Foundation in this country, may furnish examples. The former is now in its second century, and has furnished to the world some of the ablest courses of lectures ever delivered.

At Rutgers Theological Seminary, New Brunswick, N. J., the editor-in-chief has just concluded (February 23d) a course of seven lectures on "Christian Missions as a Divine Enterprise."

Mr. N. F. Graves, of Syracuse, has put a certain sum year by year at the disposal of the Seminary for such purpose. The first year six lectures were delivered by as many different men; last year, Rev. Dr. John Hall gave the entire course. Here, without any permanent fund, the lectureship is annual,

and we understand that Rev. Dr. A. J. Gordon, of Boston, is already appointed Graves Lecturer for 1892. We congratulate the seminary on this appointment, and sincerely hope that this generous Syracusan may be led to provide for the permanence of this Rutgers course.

4. The *Quadrennial* Lectureship. Of this the famous "Duff Foundation," in Scotland, is perhaps the only example. There are some features about it that are unique and very desirable. We give somewhat extended reference to it, as it commends itself for imitation in certain advantages in which it stands alone, not to say unrivalled.

This "Duff Lectureship" was founded in 1879 by William Pirie Duff, Esq., in pursuance of the will of his father, Rev. Alexander Duff, D.D., "for the establishment and endowment of a quadrennial course of lectures on some department of foreign missions or cognate subjects. A Board of Trustees was created, consisting of eight leading men, viz., Baron Polwarth, Rev. William Lindsay Alexander, Principal of the Theological Hall of the Congregational Union of Scotland; William Pirie Duff, Esq., Rev. Robert Gordon, of the Free Church; Rev. J. Marshall Lang, D.D., of the Established Church of Scotland; Hugh M. Matheson, Esq., Duncan MacNeill, Esq., Rev. Andrew Thomson, D.D., United Presbyterian, and their successors, as provided for. Here it will be seen that some of the foremost men of the leading evangelical bodies are put in charge of this fund, with Mrs. Rebecca J. Duff Watson as consulting member.

It is further provided,

1. That the lecturer shall be a minister, professor, or godly layman of any evangelical church, and shall hold the said lectureship for four years.

2. That the lecturer shall choose his own theme, subject to the approval of this Board of Trustees, one year before time of delivery.

3. That the lectures, at least six in number, shall be delivered in Edinburgh and Glasgow, and at such other times

and places as the trustees may determine, between January and April of the second year of the lecturer's term.

4. That the lecturer shall publish not less than one hundred copies of his lectures within one year following their delivery, to be distributed according to a list furnished by the trustees; and beyond these the published lectures become his own property.

5. Out of the income of this trust fund the trustees first defray all necessary costs not falling to the lecturer to defray; then, on delivery of the course, the net proceeds of two years go to the lecturer; and upon the publication of the lectures he is entitled to the income of the remaining two years.

All other matters connected with the lectureship are left at discretion of this Board of Trustees, who become final judges in every matter pertaining thereto under these provisions. Rev. Thomas Smith, D.D., Dr. Duff's colleague in Calcutta, became the first lecturer, Rev. William Fleming Stevenson, D.D., the second, Sir Monier Monier Williams, the third, and the editor-in-chief of this REVIEW, the fourth.

The special features of this lectureship, which seem to us to be unique in their desirableness, are these:

1. It is practically impossible that this trust fund should ever be perverted, abused, or wasted.

2. Though undenominational and catholic in character, the evangelical standing and teaching of the lecturers is assured.

3. Ample time is secured for the preparation and delivery of the course. The lecturer has at least two years from the date of his appointment to get his course ready, and one year more to complete its issue in printed form.

4. Ample provision is made for the expense incidental to such preparation and publication. But one series of lectures is called for, but the lecturer holds his incumbency for a four years' term, during which the net income from the investment inures to his benefit. He is thus enabled to purchase any books, or

bear any other needful expense of time and strength incidental to preparation.

5. The repeated delivery in the great centres of population insures a large and representative hearing, and brings the course before both the educated university students and the popular assemblies.

6. The infrequency of the course allows an opportunity to the trustees to act with deliberation. It would not always be easy to secure for each current year a lecturer who had made the subject of missions a specific study, nor would it be always practicable even for such persons to prepare a special course at short notice.

If any other lectureship of missions has been established whose provisions are equally sagacious, and foresighted, and generous, the writer knows not of such; and the details of this Scottish plan are presented somewhat fully, in hope that the essential features may be largely and extensively copied in other parts of the Christian world.

That little paper which Chaplain McCabe is now distributing among the host of the Methodists is a wide-awake and trumpet-tongued messenger of the Gospel of Peace. It is well called *World-wide Missions*, and we should gladly welcome it to a world-wide circulation. He hopes for a million and a quarter readers this year—and a million and a quarter dollars for missions. Here is an illustrated monthly, with nine pages of reading matter exclusive of advertisements, and all for twenty-five cents a year in advance! It is published at 150 Fifth Avenue, New York, and 144 Monroe Street, Chicago. Chaplain McCabe has proven himself an efficient leader among the Lord's hosts as well as in the armies of his country. We bid him God-speed!

Dr. J. H. W. Stuckenberg writes from Berlin, March 3d, 1891: "The statement made in a recent number of the *REVIEW* that, out of a population of 5,000,000 in Norway only about 1000

are Roman Catholics, should read that, out of a population of about 2,000,000 there are that number of Roman Catholics." Until about thirty years ago, only Lutheranism was tolerated in Norway.

In justice to Dr. McAll and his workers, the *REVIEW* gives place to the following statement by the Rev. Dr. McAll, approved by the Committee of Direction of the McAll Mission, at their meeting held on January 20th, 1891, respecting certain reflections recently made upon the position and constitution of the mission:

The Committee of Direction of the "Mission Populaire Évangélique de France" would gladly pass over in silence an article in the *American Baptist Missionary Magazine* for January, 1891, and briefer ones in *L'Echo de la Vérité* (organ of the French Baptists), and *Evangelical Christendom* (organ of the British Evangelical Alliance), in which our relations with the French churches are more or less pointedly referred to. Since, however, those statements convey the impression that the mission "is allying itself more and more with churches permeated with rationalism and formalism," it becomes necessary to make public an outline of facts bearing on the case. For it is obvious that, if such a compromise existed, the work must forfeit its claim to the confidence and support of all faithful evangelical Christians. We venture to affirm that the original basis of the mission, which is precisely that of the Evangelical Alliance, has been in no degree departed from. Our invariable rule of action is to accept only association with those who, so far as known to us, are strictly evangelical, but without making any distinction respecting the denomination to which they belong.

It is quite true that we have come gradually into closer relations with the various French evangelical pastors and congregations. But this is surely occasion for rejoicing. It is not that the mission has changed, in any degree, its principles or attitude, but simply that these esteemed brethren have felt more and more drawn to join with us in the effort to spread the Gospel in their country, and this increasing intimacy of association has been with those belonging to the *Eglise Libre* (Union of Free Churches), and with the Baptists and Wesleyans, quite as markedly as with

those of the Reformed and Lutheran Churches.

Into the question of relations to the State or form of Church organization we are precluded from entering, by our Evangelical Alliance basis. That basis forbids us to make ecclesiastical questions a ground of separation. To do so would, in fact, involve a breach of faith with all those who have contributed, whether by pecuniary gifts or personal service, to form and sustain the mission, the undenominational platform having been from the beginning avowed and maintained.

The point at issue is this, "Ought the mission henceforward to refuse co-operation with the purely evangelical elements (and happily they are a large majority) in those churches, because pastors and congregations exist within the pale of those communities marked by rationalistic or formalist tendencies?"

M. Saillens, the writer of the article in the *American Baptist Missionary Magazine*, has himself, for a series of years, returned and acted with us on the answer, "We ought to associate with those esteemed brethren, and seek to strengthen their hands against the opposed tendency." Now he has changed his estimate, but *we have not changed*, and cannot change, ours. In fact, our entire co-working has been, and is an earnest protest against the rationalistic and formalist elements, because we have, on principle, refused co-operation with the representatives of those elements in every instance in which we have been aware of their existence. This course of action has, on several occasions, required no little determination, and cost us no little pain in withdrawing from those otherwise entitled to much esteem, when the fact of their non-adhesion to strictly evangelical ideas has become known to us. Strong pressure has even been put upon us, repeatedly, to relax this rule of action; but it has been rigidly adhered to in all cases.

The fact of our having granted the use of the station of Boulevard Bonne Nouvelle, Paris, for worship instituted by a committee connected with the central (Oratoire) parish of the Reformed Church at an hour when our evangelistic meetings were not held, has been cited more than once, as if involving a compromise of the above principle, because in that great parish, Unitarian or rationalistic elements exist. On the contrary, this was a fine opportunity for publicly evidencing our resolve to do our utmost to strengthen the evangelical party, because the movement was

originated and sustained by a voluntary committee of faithful pastors and members in that congregation, with the avowed aim of combating the tendencies referred to by the pure teachings of the Gospel.

To comprehend accurately our position, it is necessary to take into account the fact that these two contrasted tendencies in the Reformed Lutheran churches form a strongly-defined line of demarcation, so that the more closely we associate ourselves with these faithful French brethren whom we honor and love (who constitute the evangelical section, and happily the large majority of these two communities), the more emphatic in effect is our protest against formalism and worldliness, and all that is unevangelical or indefinite in doctrine.

While thus affirming our resolve to co-operate with the faithful portions of these two denominations, we are, and have evidenced ourselves equally ready to join hands with the other faithful communities—Eglise Libre, Baptist and Wesleyan. We have gladly set ourselves to work with and aid them wherever possible, and are still prepared to do so.

The Committee of the Mission is, naturally, composed of members holding each one his own views on church organization and government. We take our places on that committee, not as representing this or that denomination, but simply as associated workers in the common cause of evangelization. To accept co-working with our brethren, whether holding our own views of church polity and organization or not, is obviously the sole principle on which a non-denominational (or as it has been justly defined, *all-denominational*) mission can go forward. To depart from it would be to quit the ground of the Evangelical Alliance. We have studied most carefully to adhere to that ground, and shall do so still.

It has been stated that we have sought to favor the two larger churches more than the others. Is it so? Take—e.g., the Baptist denomination, which, as yet, has only a few congregations in France. We have never yet refused, when in our power, to aid any evangelistic work connected with that community. And in Paris we have incurred a large outlay in order to enable M. Saillens to have an open Baptist place of worship in the large Mission Hall of Rue St. Denis. We joined with him and the American Baptist Association in hiring that hall for the double purpose of our evangelistic meetings and

the formation of that church, and gladly saw the most promising of our converts from various stations gathered there. That this, one of the first-planted of our mission churches, should, by the secession of its pastor from our ranks and from united working with the churches, take a separatist character, is, to us, the cause of great regret. It is a step fitted to retard the movement for bringing our converts into fellowship, by presenting the aspect of liability to cause them to drift into sectarianism and separation.

It is true that, shortly before his sudden retirement from the mission, M. Saillens made overtures to our committee respecting the opening of additional halls in Paris, which would be, like that of Rue St. Denis, centres of Baptist working. We did not then consider that the right moment had come, and, indeed, our financial position absolutely forbade the added outlay. At the same time, we testified to M. Saillens our readiness to aid him when the time seemed ripe for such extension and our means enabled us to carry it out.

It is obvious, however, that an evangelistic work which welcomes co-operation without denominational distinctions, and is prepared to open its stations in every district to the representatives of whatever faithful Christian body may be prepared to undertake the effort, in order that the converts may be grouped in Christian fellowship, is likely, without the least favoritism, to have a larger or smaller number of its mission-halls linked with the several denominations, somewhat in proportion to the larger or smaller number of churches existing in connection with each. Thus, taking the congregations of the Reformed Church (Eglise Réformée) throughout France as 700 or 750; after deducting a percentage for the minority which are not professedly evangelical, a figure of 500 or more remains. The Lutheran congregations in France number about 100; a similar deduction must be made from their total. (These deductions, however, happily do not apply to Paris, all the pastors in charge in Paris in both of them being adherents of the Evangelical Alliance, with the exception of the divided elements in the parish of the Oratoire, already referred to.) The Eglise Libre (Union of Free Churches) counts, say, 50 or 55; the Wesleyans, between 30 and 40, besides out-stations; the Baptists about 12 or 14. Comparing these figures with the extent to which our mission stations have become allied with these communities respectively, we venture to affirm that the result

would indicate no favoritism whatever shown to the larger communities. Our Wesleyan friends have their own evangelistic mission on the model of ours; hence the small number of our stations in which they have undertaken to work along with us. Our Baptist brethren have received as cordial a welcome from us as those of any other body, and we have held and still hold ourselves ready for enlarged co-working with them, as with all the congregations faithful to the foundation-truth of the Gospel, so long as that co-operation involves no elements inconsistent with the fraternal basis of the Evangelical Alliance as regards Evangelical Christians in other Christian communities.

R. W. McALL, *Hon. President.*

A friend writes us :

"On page 237 of the March number, I find statistics of the American Mission in Egypt. They make a good showing. It would be as well to speak of the American Mission in China, or India, or Persia, or Syria; but the *denomination* doing the work gets credit for it by being named. Why not name the United Presbyterian Church of America, when speaking of her work done, as well as naming other churches? This has been done not once only, but several times during the past two years.

"We are not ashamed of our work either in Egypt or in India, and it seems that fair treatment would be to speak of our church in connection with her mission work, as well as to mention others in connection with theirs.

M. M. GILCHRIST.

IRETON, JAVA.

China Inland Mission, Shanghai.

February 13th, 1891.

To the Editor of *The Missionary Review* .

DEAR SIR: My attention has been drawn to an article, which has appeared in more than one religious periodical in America, headed, "Chinese Dress in the Shanghai Conference."

In that article the esteemed writer gives publicity to reports which appear to refer to the China Inland Mission, namely: (1) "That one-half of those who enter China under its auspices, re-

turn within two years, either to their homeland on earth or to the home above;" and (2) "That the average term of service for the whole body is only three and a half years." I am sure both the writer and your readers will be glad to hear that these rumors are entirely unwarranted.

1. Looking into our statistics, I find that 539 persons have been connected with the China Inland Mission—either in Burmah or in China—during the last twenty-six years. If the above statement were correct, 270 should have left China during the first two years of service. The actual number, however, who did so is less than one-sixth of this; in point of fact only 44, of whom 2 retain their connection with the mission, and may return to China.

Of this number 21 were removed by death, 5 were invalided home, including the 2 still in connection with the mission. Of the remaining 18, 4 resigned, 5 were requested to withdraw, and 9 left the mission on account of marriage or family claims.

These facts refer to our missionaries during their first two years of service, for which period they are considered probationers. There are now 122 probationers in the mission, who have come out during 1889 and 1890.

2. We have had from the commencement 373 full members; 22 of them have died after an average service of more than eight and one half years; 12 have been invalided home after an average service of six years and a half; 4 have been transferred to the home department of the work, while 21 have retired, 9 have been requested to resign, and 18 have had to leave us on account of marriage or family claims. Taking these 86 as a whole, the average period of service was six years and one month, not three and a half years.

There still remain 287 full members of the mission to be accounted for. In a few weeks these will have completed an average service of seven years. If the Master tarry, we may reasonably expect from past experience that there

lies before them a much longer period of work. For, as I need scarcely indicate, this low average of seven years' service is the inevitable result of the rapid increase of our numbers during recent years. Taking the older members of the Mission only, the first 50 have already completed an average of over seventeen years, and 16 of them have averaged twenty-four and three-quarter years.

On the whole, we are led to conclude that our mission is, by God's blessing, one of the healthiest in China.

Yours truly,

J. HUDSON TAYLOR.

Mr. Frederick J. Stanley writes from Blauvelt, N. Y.: "Make your own missionary maps and charts." The REVIEW, Volume II., page 129, contained a plan by Mr. Larken for constructing such. The objection is that his plan is too intricate and painstaking for a busy pastor or layman.

Dr. Barrows, of Chicago, says: "Missions make such rapid and marvellous changes, such advances, that no one can keep fully abreast with the knowledge of progress though he devoted his whole time to it." For that reason alone our maps and charts must be made for *present* use only. This month's map will not do next month on any given country or place of work, much less this year's map for next year. Hence make them as cheaply and quickly as possible, never sacrificing accuracy. My plan for years has been as follows:

"Take some common thick manila (buff colored) paper. Fasten sheets together by mucilage or otherwise, till desired width and length are obtained. Then, with a match, or larger stick sharpened, draw the map and letter it distinctly, using common ink or writing fluid. Place on the map only the names of rivers and places necessary to give the audience the ideas and facts of the work of God in that country. Make a chart of statistics on another paper to hang by the side of the map. A blackboard is a good substitute for the chart; but I find

need for the board in addition to the chart, for there are so many facts to bring before the eye.

"From month to month in my pastorates I have used these inexpensive and easily made helps—frequently prepared by some of the congregation—and found them inestimably valuable. Engage the young men and women in this work."

While publishing Mr. Stanley's letter, the editor is not wholly in accord with the idea that it does not pay to make a map for permanent use. Geographical features do not change. All other changes may be marked by additional labor, as new stations, etc., require only additions to a map already made. We make all our maps for permanent use, and add new features as new developments demand.

Mr. E. M. Wherry writes from Chicago, Ill., correcting certain inaccurate remarks of Rev. Dr. G. F. Pentecost, and as we seek exactness of statement we give Mr. Wherry's friendly strictures for what they are worth.

He says: "Dr. Pentecost remarked, in his address at Dr. Meredith's church, Brooklyn,

1. "There are 5,000,000 Hindus, young men, who speak English."

There may be 3,000,000 natives of India who understand *something* of the English language, but of these Dr. Pentecost will not find over 200,000 who can *appreciate an English sermon*. The doctor then goes on to say:

2. "We will go first to Calcutta, where we will open an evangelistic mission and begin on the English themselves."

On arrival Dr. Pentecost will have found about sixty missionaries, besides many chaplains, many of whom have been faithfully proclaiming the Gospel to these English people. He will find as many devout and godly men among them as he would find in any city possessing an equal number of people. There is, however, need of revival work, and we trust he may be as successful in

his labors as Bishop Taylor and Dr. Summerville were in the same field.

Further on Dr. Pentecost said: "From them we will proceed to evangelize the English-speaking Hindus. After them, we will evangelize the half-breeds." The "half-breeds" regard themselves as Europeans, and will be in attendance at church along with "the English." Many native Christians will be there also. These classes will be reached *first of all*, and should prove the chief helpers of the work of the evangelist. Further on he said: "We have chosen the high castes, because no work of evangelization has ever been done among them." The missionaries to Calcutta will be amused to see this statement. Ever since the days of Dr. Duff the high castes have been the special subjects of evangelization. For them schools and colleges have been established, lectures delivered, special services held, books written, and papers and magazines edited. The hope of Dr. Pentecost's labors resulting in conversions rests upon the extensive sowing and watering of the past half century on this high caste soil. We hope the evangelist will find himself pleasantly surprised to find how much has been done in the line of his own plans.

"We need to be careful not to exaggerate, to guard against a misapprehension of facts, and to present *more and more* the work *already accomplished* by the men in the field. It is bad policy, as well as bad morality, to minify the results of missionary work in order to magnify the plans and methods of some new evangelistic project. Dr. Pentecost has before him a grand work. His success, however, will mainly rest for its result, upon the faithful labors of scores of devoted missionaries and teachers toiling for the same end and in the same field."

Rev. William H. Hannum, of Kolhapur, S. M. C., India, writes under date of January 15th, 1891:

"The annual meeting of the Kolhapur Mission (Presbyterian) closed last week,

It was held on the breezy hilltop of Panhala, and opened on Sunday, December 29th. Fourteen missionaries were present, and their reports showed encouraging progress. More evangelistic touring had been done than in any preceding year. Most of that work had been done by the Indian Christians, and the native churches were beginning to pay the travelling expenses of their preachers. This is promising, because it shows that these Christians are beginning to realize their duty to give the Gospel to their countrymen. Besides this, the work of the high school, of the two boarding-schools, and of the dozen day and Sabbath-schools, the zenana visiting, and the regular preaching in the churches and bazars have been prosperously maintained. The meeting took a recess of four days for the Christian Convention, or 'Merla,' which is held annually for the discussion of religious subjects, and for the meeting of the Presbytery of Kolhapur. This coincidence of the meetings gave us newly arrived missionaries the best possible opportunity to learn the methods and plans of the workers, and to make the acquaintance of the Indian brethren. The excellence of the native preachers, in spite of their poor educational advantages, impressed me with the correctness and importance of the policy already established in the mission, that through the coming years the mission must decrease, and the Indian Church must increase, in relative importance. A great part of the work of ordained missionaries must be the training of the ministry and the guiding of the infant Church.

"I have nowhere else seen such prominent, showy, and clamorous idolatry as at Panhala, but this is only the expression of the general feelings of the Hindus. This only emphasizes the dire need of this field. The mission voted to ask this year for seven ordained missionaries, one missionary to teach the high school, one to teach an industrial school, three lady teachers, and one lady physician. Oh, that our faith and

the consecration of the home Church might rise high enough to bring us all these! Mr. Irwin and I are the only ordained missionaries that have come within the last ten years. We must remember, too, that the Kolhapur Mission is only one of hundreds. How great is the harvest, and how few are the laborers! *Volunteers, come!*

"At Panhala I saw a man baptized who had been kept waiting a long time against his wishes. A candidate's knowledge and sincerity must first be tested for awhile. An aged Brahman widow has lately asked to be received, and is now negotiating the sale of her land to free herself from heathen entanglements. That will be a good test of her earnestness. A week ago I witnessed a marriage of two Christians. It showed that Christians do better than the heathen in waiting till mature age to marry.

"The Marathi language is, of course, new and strange to me yet, but I feel safe in saying that though it will require hard and persevering labor, any student of average ability can certainly acquire a good working knowledge of it. Mrs. Hannum, Miss Sherman and I have been designated to Ratnagiri Station, which has been unoccupied for some years and which offers opportunities as well as difficulties. We are to settle there about February 1st."

As to Missions Among the Karens.

Rev. H. Morrow writes from Tavoy, Burmah (December 16th, 1890), calling attention to certain inaccurate statements in regard to the Karens of Burmah. He says: "A marvellous change has been wrought in little more than half a century—a short time in the history of a people—transforming a wild, barbarous race to one that is on the way to civilization, at least.

"Dr. Brockett, in the November number of the *Review*, on "education and evangelization in mission fields," appears to attribute the comparatively small success among the Burmans to a lack of direct preaching and too much

dependence on schools. The very opposite, however, is true. Burmese missionaries have done but little school work, except calling together at certain seasons a class of native helpers for instruction in the Bible. If ever direct preaching, from day to day and year to year, by missionaries and native assistants, has had a fair trial, it has been among the Burmans. At the same time, well prepared tracts have been sold or given away by thousands—enough, it has been said, to whiten the ground. And yet, although God has not left His servants without encouragement, no Pentecostal season has cheered these workers. No doubt the number of missionaries has always been inadequate, but many consecrated lives have been given to this service. In this matter there is an inaccuracy in the letter referred to. At present there are twelve male missionaries in the Burman department, and to the best of the writer's knowledge and belief this is the largest number there ever has been. During his term of fourteen years in the country he has known the number to be as low as three. There are also ten wives of missionaries and eighteen widows and young ladies.

"The honor of bringing the first Karen convert to Christ was not given to Judson, but to Boardman, by whom he was baptized, May 16th, 1828, here in Tavoy, and within a few rods of the writer's residence. This Karen, Ko-thah-Byu, and others who very soon afterward embraced the new faith, went everywhere preaching the Word, and large numbers were baptized. We who now labor with this people have much reason to doubt the genuineness of that so-called revival. The Karens hailed the English officials as their deliverers from Burman oppression, and American missionaries as those who could represent their grievances. The work at that time, as it is indeed to-day, was largely in the hands of native preachers, whose weakness and inexperience led them to enroll converts too rapidly. Nor do we wonder at this, nor, indeed, at almost

anything these people may do. Our friends at home would feel the same if permitted to visit them in their native jungle, living in huts in the dense forest, often far separated from each other, neither hearing nor seeing anything to awaken thought or reflection. From year to year they live on in that condition, growing old without seeing a sunset. The wonder is that enough manhood remains to make an impression on.

"But as to the methods pursued by Karen missionaries, we rely very largely on what may be called educational work. How do we obtain a footing in a heathen village? We get permission to begin a school to teach their children to read, or a request may come from some one or more of the people to send them a teacher. If a suitable young man is available, one is sent, who teaches the children during the week, and on the Sabbath talks to all whom he can call together for a little time about God, and sin, and salvation. After having learned to read, some ambitious boys and girls find their way to the town schools, referred to by the writer as "academies," I presume, but by no means of so high a grade as schools so designated at home. These are schools where most missionaries and their wives, assisted in some cases by one or more young ladies, do their hardest and most important work. Here boys and girls having learned to read and write their own language, and in some cases a little more, come to continue their studies. Among these the Scriptures and Christian civilization form an important part. In these schools such heathen children as above referred to come in contact with the missionaries and the religious influence of the school, and are led to Christ. They return during vacation to tell their parents and friends the wonderful things they have been taught, and these children prepare the way at least for the preacher's message.

"In reference to the amount of benevolence and of Christian living found among these people, we are thankful

that so much has been done, but we constantly have occasion to admonish them and entreat that they abound more and more. The teachers in the village schools are now, almost without exception, paid by Government, their allowances graded according to the certificates they have been able to gain. The pastors get their meagre support from the churches, as a rule, so meagre in many cases that too much of their time is given to hunting, or fishing, or some petty trading, to feed and clothe their families. We are laboring to teach them a more excellent way. From year to year better educated men are entering the ministry, but the number of men who would be called *educated* at home is small indeed. So far it has not been the writer's privilege to know or hear of a Karen preacher that can be compared to our ministers at home, even those not blessed with the best gifts. Many know the way to Christ, and can lead others therein, and for this we are exceedingly grateful.

"There have never been so many workers in the Karen department as to-day, and they are as follows: seventeen men, two of whom teach in the theological seminary; sixteen wives, of whom five are now in America, and twelve widows of missionaries and young ladies."

Dr. John Pagan, of Bothwell, Scotland, who has just kept the quarter century anniversary of his settlement there, is illustrating by lantern slides the foreign mission work of the Church of Scotland. He has sent a list of 176 such slides. Why would not such methods be available here, in inciting to new and more intelligent mission work?

The editor is frequently asked to send to correspondents lists of good books on missions, and to publish such lists in this Review. This we cannot undertake to do. In the report of the great world's conference on missions in London, in 1888, the editor has added a bibliography of the subject. It covers

some *fifty pages*, and was at that time remarkably complete. To that we must refer all inquirers. At the same time we have from time to time mentioned here leading books on missions as they appear. And we specially commend certain cheap books recently issued, such as the "Lives" of James Calvert, John Williams, Robert Morrison, David Livingstone, Robert Moffat, William Carey, Thomas J. Comber, Griffith John, James Chalmers, Samuel Crowther, Bishops Patterson and Hannington, John G. Paton, John Hunt, etc.

A Word to Those Who Invite Speakers.

The editor-in-chief, in his own behalf, and that of many of his brethren, begs to say to all who invite addresses upon missions and other topics:

1. Busy men cannot afford time and strength to go any considerable distance to deliver a *single address*, except on rare occasions.

2. It is unfair ever to ask such men to go and speak at their own charges, or even for the *payment of their expenses*. Some one must be found to do their work when they leave it. There are many costs besides those of travel and hotels. And besides, the sacrifice is unequal, where the whole outlay falls on the speaker and none on the audience.

3. Give a speaker *plenty of time* to make an impression. Begin a meeting promptly, shorten preliminaries, and while the audience is fresh introduce the speaker. The writer recently went 500 miles to deliver an address to which an hour should have been given. By sheer mismanagement, he had barely a half hour in which to speak and start for his return trip. He gave three days for one half-hour speech, and received the costs of travel in return. It is very plain that life is too short to throw away time and strength in such fashion.

If correspondents will heed these hints, it will make unnecessary much letter-writing, and save much valuable life-force.

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

BURMAH.

Within the past seventy-five years the political map of south-eastern Asia has materially changed. In 1820 the Emperor of Burmah claimed dominion over all the tribes of Burmah proper, as well as over Chittagong, Arakan, and the Tenasserim provinces, including a large part of the Malayan Peninsula. On November 30th, 1885, Theebaw, the last Emperor of Burmah, was a prisoner in the hands of the English army. He was sent to England, and a few weeks later the Empire of Burmah was annexed to British India, and the Burmese rule ceased. At present, and for missionary purposes, Burmah may be considered as composed of Upper and Lower Burmah, comprising the late kingdom or empire of Burmah, and Lower Burmah, all that portion of the country below the twentieth degree of latitude, as well as the Tenasserim provinces and the present mission stations in Arakan, and Shan-land, in the east.

Burmah is about equal in area to New England, the Middle States, Ohio, Indiana, and Illinois combined. Its population is variously estimated at from 8,000,000 to 15,000,000. Except in what was until lately known as British Burmah, no census has ever been taken. The population of British Burmah has been so largely increased of late years by immigration, that some estimates now place the population as high as 10,000,000 for Burmah proper. There are said to be forty-two different races in Burmah, divisible into four general classes—the Burmans, the Taligus or Pegnans, the Shans, and the Karens. The Peguans were once the lords of the country; the Shans are a nomadic race found in eastern Burmah, northern Siam, and south-western China. These first three races are Buddhists. Of the Karens there are more than thirty tribes. The Sgau and Pwo tribes have been largely converted to Christianity, and have formed many Christian villages.

The Society for the Propagation of the Gospel entered Burmah in 1859, and Independent Burmah in 1868. The See of Rangoon has had the honor of maintaining all the missions of the Church of England in Burmah from the first. What is known as the Mission to Lepers has aided the "Church" Missionary Society, in its specific line in Burmah. The Leipzig Evangelical Lutheran Missionary Society include Burmah in their India mission. A Lutheran mission was begun to the Karens of Burmah in 1884 by two friends, Hans Poulsen and H. J. Jensen, who opened a station at Yaddu, near Taung-ngu; but wishing to get to a people not yet evangelized, they sought access to the Red Karens, and began their work at Pobja, the residence of the chief. We know of but one unmarried lady who represents them at present on the field. The American Baptists have been the chief representative of the Christian world in this land, and their success has been the occasion of great rejoicing far beyond their own ranks. Bishop Cotton declared that there were three great missionary successes in India: 1. The work of the "Church" in Tinnevely; 2. The work of the Lutherans in the "peasant Church" of Chutia Nagpur; 3. The work of the American Baptists in Burmah. They now register 113 missionaries in this country, with 28,009 members in 528 churches, in the service of which are 540 native preachers; the pupils in schools number 11,146. During the past year the Karen Mission has been extending, especially in the direction of Karenni. The interests of the Gospel among the Burmans has made a marked advance. The first station in the Shan states has been established, and is now occupied by Rev. M. B. Kirkpatrick, M.D. The Chin Mission in the western part of Burmah has made encouraging progress. The work among the natives of India, of whom there are now more than half

a million in Burmah, is attracting increasing attention, and the rapid development of the country, now that it has come wholly under British rule, is offering manifold opportunities and enlarged facilities for extending the missionary work to every part of the province.

The Methodist Episcopal Mission was begun in Rangoon in 1872, and is now conducted among the English, the Tamil immigrants from India, and, in a small way, among the Burmans. It numbers 200 communicants in all.

WITHIN THIRTY YEARS—TWO PICTURES.—*First Picture:* King Theebaw was inaugurated as King of Upper Burmah, at Mandalay, about thirty years ago. He was an incarnation of cruelty. Several hundreds of the nobility and of his own family were massacred to celebrate the event. To undertake missionary work in Upper Burmah meant death or captivity to the individual attempting it. When the city of Mandalay was built, the eight gates surrounding the city were supposed to have been made secure against all invaders by the sacrifice of fifty-six young girls!

Second Picture: In October, 1890, the Baptist Missionary Conference was held in this same city of Mandalay. The Judson Memorial Church was dedicated during the Conference. Eight thousand rupees of the money needed were given by Christians in Burmah; the Karen choir furnished excellent music, and on the evening of the closing day there was held a communion service at which there were present Tamils, Telugus, Burmans and Karens, Shans and Tounghus, English and Eurasians, Chinese and Americans, representing 500 churches and 30,000 members in Burmah, all "one in Christ Jesus," about the table of the Lord.

SIAM.

Siam is in Farther India, between Burmah on the west and Anam or Cochin China on the east. It is four times as large as the State of New York, with about the same population—six

millions or more. Siam means a *brown* race. It is often called "The Land of the White Elephant." The flag of the country is a red ground with a white elephant upon it. The white elephant when found is escorted to the city by the king and his court, given a title of nobility, and if sick is attended by the court physician.

Until 1885 Siam had two kings, but in that year the office of one of them was abolished. The present king is thirty-seven years old, and is the first sovereign of Siam who ever went abroad. He is intelligent and progressive, as will be seen from statements to follow regarding the advance movements of Siam. In 1873 the custom of prostration on elbows and knees in the presence of his majesty was abolished. In 1883 he showed his public spiritedness in giving \$4800 to aid the sufferers from earthquake in Java, while the queen gave half as much more to the same object. Trade with foreign parts increases, and their fancy for European hats and caps resulted in the importation in one year into Bangkok, the capital, of \$18,000 worth of hats and caps. In 1883 Siam first erected telegraph lines to connect it with the world-wide lines of the cable companies. The royal palace is lighted by electricity, horse-cars are on the streets of the capital, and steam ferryboats are seen on the rivers. King's College is a noble edifice, with 250 students learning the English language and literature and Western science. It is equipped with philosophical and chemical apparatus ordered from the United States. Prizes, the highest in value £100, were distributed by the young Crown Prince at the last examination. The college has recently been transferred to the spacious and beautiful edifice erected by the king in memory of his late queen, who was drowned. This is in striking contrast with the conduct of his predecessor who, on the death of his wife, built a Buddhist temple and monastery. Another illustration of the new order of things is the Home for Orphans, with

thirty-five orphans, erected in memory of a young prince deceased. Under former reigns the *wats*, or monasteries, were the only places where boys were taught their mother-tongue; now native schools have been opened, and also schools for the study of English and the higher branches, one at least besides the King's College already alluded to. The progressive Government of Siam are now planning to put up a medical college near the largest hospital. The King's intention has been announced of sending six chosen Siamese boys to this country to receive a thorough American education. They are to come in the charge of a returning missionary. That also is a significant fact. The Government has known the value of missionaries to the land and recognized it in various ways. Rev. Dr. S. G. McFarland has for many years been the Principal of King's College. Dr. Hays has been appointed by the King Director-General of all the Government hospitals, and that without any restriction upon his teaching the religion he professes to those under his care.

Politically Siam is likely to retain a position of prominent interest in the world. She bids fair to maintain her position as an independent kingdom. This is greatly to her credit in these days when the great powers are overshadowing and absorbing the weaker ones, without so much as saying "by your leave." Siam is still a kingdom. A friend writes in this connection saying: "In these days, in consequence of annexations, protectorates, absorptions, and turning into republics, it really looks as if the Seventh Angel would have few 'kingdoms' anywhere left to announce as having become 'our Lord's.'"

But England and France both need Siam to act as a *buffer* between their possessions in the East, to prevent collision, though each nation doubtless looks with a covetous eye on that fertile land.

England will not let Siam slip into

her rival's hands as Cambodia did. Nor will France let England acquire more of Farther India than she now possesses; and Siam is too shrewd, too wide-awake to give either of her powerful neighbors any pretext to get a permanent foothold within her boundaries, or to have any excuse for interfering in her policy. So, though pressingly beset by English capitalists to let them invest in a grand system of railways they had planned and surveyed, for traversing the whole length of the Menam valley to connect with a line of their own from Rangoon to the west frontier of China, Siam has resolutely refused to allow them to build her railroads and has decided at last to build them herself.

Thus far she has kept free from a national debt, and is not likely to put herself, as Egypt and Turkey have, at the mercy of English creditors. In the *New York Engineering News* for December, 1890, is an official advertisement by the Minister of Public Works in Siam inviting tenders from American contractors for the construction of a Royal Siamese State Railway from Bangkok, the capital, to Korat, an important town one hundred and sixty-six miles to the northeast, over the mountains, on the watershed of the great Cambodia River. Korat is the capital of the district from which the raw silk of Siam is derived. Rice is very abundant there. Dr. House, writing to us about that district, says that when he was there in 1854, the first time it was ever visited by a white man, he found rice selling at half a cent a pound, there being no market for it, and no transportation save in packs on the backs of bullocks several days' travel through a dense and dangerous jungle.

Missions: Foreign missionary work was begun in Siam by the American Baptists, under Rev. William Dean, D.D., as early as 1833. The American Board followed in 1834. The Baptists now confine their work to the Chinese.

The Presbyterians commenced work in Siam in 1840. Rev. William P. Buell

and wife began the work, but were there three and a half years only. They were followed in 1847 by Rev. Stephen Mattoon and wife, and S. R. House, M.D. Both of these honored brethren are still among the churches, Dr. Mattoon being now in Siam, and Dr. House, with his excellent and devoted missionary wife, is now in America. In the first eighteen months of Dr. House's labor as a missionary physician he prescribed for 3117 patients. These first missionaries labored for twelve years before seeing their first convert. All the work is now in a prosperous condition, the mission schools are doing especially well, the Christian high school is a great success. The whole country is open to evangelical work, and numerous converts are yearly added to the churches.

The principal stations are one in Bangkok, and one in Petchaburee, and one in Ratburee. Siam has 13 missionaries, 10 married, and 5 single, ladies.

LAOS.

The Laos are a hardy and industrious race who inhabit five or six small kingdoms north of Siam. They number between one and two millions. Mission work was begun among them in 1867, at Chiangmai, 500 miles from Bangkok. This and Lakawn are the principal stations; there are twelve out-stations. The Laos Mission has 852 communicants, four schools, with 229 pupils, 10 missionaries, with 8 married, and 4 single, ladies.

The Bible has not yet been translated into the Laos language, but one of the missionaries was in this country last year having a complete font of type made, at a cost of about \$1000, and it is anticipated that the Gospel will soon be given the Laos in their own tongue.

BUDDHISM.

Buddhism is not the religion of any independent power on the earth at this hour except Siam, but it is prevalent in all the countries which have come under review in this study. In Bang-

kok alone there are ten thousand priests who are dependent on the people for daily food. Nowhere are the living force and the deadening influence of Buddhism more felt than in Siam.

We have little disposition and less space to attempt a presentation of Buddhism as a system of belief; but as it is the latest "fad" among a class of persons who dislike Christianity, because of its rigorous demands upon them, to prate about "beautiful Buddhism," we beg to remind our readers of its practical output. It may have tamed barbarians and helped to maintain order and discipline among some peoples, but it has not supported any people in their efforts to recuperate after disaster nor in their endeavors after progress. The mission of Buddhism is not to root out what it holds to be deadly errors, nor to proclaim truths, nor to build up a righteous kingdom. It seeks not to convert but to rescue from delusion and desire; the moral life is not the end but a means; morality is sheer mechanism; the end, the aim is not to be good for the sake of goodness, nor righteous for the sake of righteousness. It aims at no ideal excellence for the sake of the excellence. The realization of the moral idea is a blank which Buddhism cannot fill. Its conception of the kingdom of God is radically other than holiness, or ultimately holiness itself. Buddhism knows no sin, hence it can know no punishment of sin and, of course, it can know no pardon; nor can it know any prayer, nor sacrifice, nor thanksgiving. It has no parable of the prodigal son, or story of "the dying thief," because it has no God, no soul, no Saviour.

Sir Edward Arnold, author of "The Light of Asia," who has been esteemed a foremost champion of the beauties of the Buddhist legends, and as exalting Buddhism at the expense of Christianity, in a conversation with Rev. Dr. Ashmore, on the *Belgie*, between San Francisco and Yokohama, 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 crowned 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 'Upanishads.'"

It is needless to make reference at this time to the moral result of Buddhism over Asia in general, but the testimony of those who have had large experience of it, and great opportunities of observation in the lands which we are now studying, is fairly in place.

Bishop Titcomb, who had large experience in Burmah, says of it, "That while the same old reverence exists for Buddhist law and religion which existed in its best days, yet dead worldliness almost universally pervades daily life. Religious rites are observed, but they are mostly of a formal character. Large numbers of worthless and most ignorant men are admitted into the monasteries. Not one householder in a thousand makes any serious effort to obtain what is called the Path which leads to Nirvana; popular religion is a life of easy-going conformity to outward observances, accompanied by practical self-indulgence. Idolatrous practices are followed which in the law of primitive Buddhism were unknown. Images of Buddha are enshrined everywhere with a hideous prodigality, in stone, and wood, and metal." He says: "The application of any strong corrective principle has been lost."

A missionary in Siam says: "The further we penetrate in this system for good fruits, for justice, mercy, love, and purity of heart and life, the more are we convinced of the utter rottenness and deadness of the whole structure. There is no living intercessor. Suffering humanity may cry for help, but

nothing ever disturbs the repose of Buddha, or turns his heart with quick throbs of love and pity. He cannot stretch out his hand to save. Question a Buddhist as to his future state, and he says, 'It is all dark!' 'I have studied many religions,' said one to a missionary, 'and I have found no god that loves as your God loves.' Buddhism will fade in the presence of a purer and holier faith."

The "Baptist Missionary Hand-Book" says: "Rangoon, the capital of Lower Burma, is on the Rangoon River, the eastern delta-branch of the Irrawaddy, twenty miles from the sea. It is accessible to large ships, and has a large and rapidly increasing foreign trade, and an important traffic by river. The city is well built, and has a population of 134,176, an increase of 35 per cent since 1872.

"Maulmain, the chief town of the Tenasserim province, is situated at the junction of the Salween, Attaran, and Gyne rivers. It has a good port, and a large trade in teak, rice, and ivory. The scenery about the city is strikingly beautiful, and its location healthful. Population, 93,187, an increase of 14 per cent since 1872.

"Mandalay, the most important place of Upper Burma, and now the capital of the whole country, is a large city on the east side of the Irrawaddy River. It is connected with Toungoo and Rangoon by a railroad.

"Prome is on the east bank of the Irrawaddy River, eighty-five miles west of Toungoo, and one hundred and sixty-six miles northwest from Rangoon, with which it is connected by a railway. It is the seat of a large trade and manufactures. Population, 28,813, a loss of 7 per cent since 1872.

"Bhamo (Bah-mán) is on the Irrawaddy River, one hundred and eighty miles above Mandalay, and only forty miles from the Chinese province of Yunnan. It was formerly capital of a Shan principality, and has a considerable trade with China by means of caravans. By the river it is about eight hundred miles from Rangoon."

V.—GENERAL MISSIONARY INTELLIGENCE.

BY MRS. J. T. GRACEY, D.D.

The Woman's Union Missionary Society of America for Heathen Lands.—Organized 1860. Corresponding Secretary, Miss S. D. Doremus, office, 41 Bible House, New York.

This was the pioneer society (American) in zenana work in India.

The society has work in three large and important stations in India, viz., Calcutta, Cawnpore, and Allahabad.

In *Calcutta* there are 16 missionaries, 55 native teachers, and in the city and suburbs 64 schools with 1000 zenana pupils. A girls' orphanage with 140 children, also an institution for the higher education of native Christian girls. Medical work has been reopened, a medical training class organized, and a dispensary opened during the year. This is known as the Doremus Mission.

Allahabad.—Here there are 16 missionaries, 6 native assistants, 47 day schools with 1000 pupils, and 320 zenanas with 398 pupils, in all 1398 persons under instruction.

Cawnpore.—In this city there are 13 missionaries, 5 native assistants, 968 pupils, 37 day schools with 623 pupils, 184 zenanas with 345 pupils.

In *Shanghai*, China, 2 lady physicians are in charge of the Margaret Williamson Hospital, with 2 assistants and 5 hospital helpers. A home for medical workers has been donated during the year. A boarding-school with 40 girls, and 4 native schools with a large Sunday-school, represents the work.

In *Yokohama*, Japan, a girls' boarding-school has 140 pupils. Evangelistic and medical work are efficiently carried on. Six native teachers are employed, 6 native medical assistants, 21 Bible women, 3 of whom are self-supporting, and 200 Sunday-school scholars.

To mission work in denominational stations aid has been given by the society in the following places: Bassein, in Burmah; Dehra, Kohlapur, Bellore,

and Madanapalle, in India; Cairo, in Egypt; McCall Mission, Paris.

Amount of money raised in 1889, \$43,267.34. Report for 1890 not out.

The *Missionary Link* is the organ of this society. During the past year it has been changed from a bi-monthly to a monthly issue.

Woman's Foreign Missionary Society of the Presbyterian Church.—Organized 1870. Mrs. C. N. Thorpe, Foreign Corresponding Secretary, 1334 Chestnut Street, Philadelphia, Pa.

This society has work in Africa, China, among the Chinese in California, India, Japan, Korea, Mexico, North American Indians, Persia, Siam and Laos, Syria, and South America.

The home work is represented by 48 Presbyterian societies, more than 1100 each of auxiliaries and bands. Amount of money raised from April 20th, 1889, to April 20th, 1890, \$144,617.

The *Woman's Work for Woman*, the organ of the Presbyterian Church, has 16,300 subscribers. *Children's Work for Children* has a large circulation; figures not given in report. This society sends out quantities of missionary leaflets.

The foreign work is represented by 139 missionaries, 16 of whom are at home and 10 of whom were sent out the past year, 5 of them self-supporting; 10 missionary teachers and visitors, 84 native helpers and Bible women, 33 boarding-schools, 153 day schools.

Woman's Board of Foreign Missions of the Presbyterian Church.—(Formerly Ladies' Board of Missions.) Headquarters, 53 Fifth Avenue, New York.

This board is composed of 25 Presbyterian societies in the New England States, New York, and Kentucky.

Its home work is represented by 504 auxiliary societies, 121 young people's and 358 children's bands and Sunday-schools. The amount of money raised

from April, 1889 to April, 1890, \$58,305. It has a Bureau of Exchange for the supply of missionary letters and literature. Periodicals, *Woman's Work for Woman* and *Children's Work for Children*.

It contributes to the support of work in India, Siam, Africa, Japan, Persia, South America, Syria, China, Mexico, Guatemala, and North American Indians. It has under its care 61 missionaries, 11 of whom are at home. Summary of foreign work not given in reports.

Woman's Presbyterian Board of Missions of the Northwest.—Headquarters, Room 48, McCormick Block, Chicago, Ill.

This society is represented by 10 Synodical societies, 66 Presbyterian societies, and 1661 auxiliaries. Included in this are Sunday-school societies and young people's societies and bands.

Amount of money raised during the year, \$80,678. Periodicals, same as other Presbyterian boards.

Work is carried on among the North American Indians, Mexico, Guatemala, South America, Africa, Syria, Persia, India, Siam and Laos, China, Japan, and Korea.

Number of missionaries supported, 70, of whom 7 are medical; Bible women, 26; native teachers and pastors' wives, 30; boarding-schools, wholly supported, 7; pupils in other boarding-schools, 211; day schools, 92.

Woman's Foreign Missionary Society, Northern New York.—Corresponding Secretary, Mrs. Archibald McClure, 232 State Street, Albany, N. Y.

This society contributes to the work in Africa, China, Guatemala, India, Japan, Korea, Mexico, Persia, Siam, Syria, and to home work in Idaho and Dakota. Home society is represented by 96 auxiliary societies and 100 bands.

It supports 4 missionaries, 5 native pastors, 12 Bible readers, and 51 schools and scholarships. Amount of money raised during past year, \$9692.

Woman's Presbyterian Board of Missions of the Southwest.—Office, 1107 Olive Street, St. Louis, Mo. Foreign Secretary, Mrs. L. D. Hopkins.

This board supports 23 missionaries, 9 of whom are foreign and 14 home. Two have been sent the past year. It contributes to work in Persia, Japan, India, Siam, China, and South America. Amount of money raised during year, \$15,000.

Woman's Occidental Board of Foreign Missions of the Presbyterian Church of the Pacific Coast.—Office, 933 Sacramento Street, San Francisco, Cal.

This board supports 8 missions on the foreign field and has work in Japan, China, Siam and Laos, a medical missionary in India, also work in Persia and Syria abroad, and work for Chinese women in San Francisco, Sacramento, San José, Los Angeles, and San Diego. Total receipts for year, \$10,600.

Woman's North Pacific Presbyterian Board of Missions.—Organized 1889. Headquarters, Portland, Ore.

This society, so recently independently organized, has 2 Presbyterian societies, Oregon and East Oregon. It reports 20 children's bands with 360 members. Number of auxiliaries not given. Amount of money raised in 1889, \$5908.

Woman's Board of Foreign Missions of the Cumberland Presbyterian Church.—Organized 1880. Corresponding Secretary, Mrs. J. C. McClurkin, Evansville, Ind.

This society is represented by 46 Presbyterian societies; auxiliary societies 793, with a membership of 7900; young ladies' societies, 8, with a membership of 130; children's bands, 138, with 1741 members. Amount of money raised in 1889, \$10,614.

Organ of the society, *Missionary Record*, with 3000 subscribers. A children's paper is also published called the *Missionary Banner*.

Eight stations in Japan are occupied by the society, and in the Indian Territory 1 missionary is supported by them. Appropriations have been made for work in Mexico.

Woman's General Missionary Society of the United Presbyterian

Church. — Corresponding Secretary, Mrs. W. J. Reid, 38 Federal Street, Pittsburg, Pa.

This society is represented by 46 Presbyterian societies, 764 auxiliaries, and 18,819 members, and raised for foreign missions, in 1889, \$13,024. Over \$21,000 was raised by the Woman's Society, but the remainder was appropriated to various church and home enterprises.

Work is carried on in Egypt and India. Of the 23 missionaries supported 9 are in Egypt and 14 in India. A memorial hospital was opened at Sialkot, India, during the year.

The *Woman's Missionary Magazine*, of the United Presbyterian Church, is the organ. It has 3800 subscribers.

Woman's Board of Foreign Missions of the Reformed Church in America.—Organized 1875. Corresponding Secretary, Miss Mary O. Dur-yea, 30 Washington Place, Newark, N. J.

The home force of this society is represented by 267 auxiliary societies. Amount of money raised during year, \$28,517. The society has work in China, Japan, and India. In Amoy a girls' boarding school with 48 pupils, a day school, a Bible school, and a children's home are supported. In Japan 103 pupils are in the Ferris Seminary, at Yokohama.

At Nagasaki the Jonathan Sturges Seminary has 22 pupils. In India 3 important stations are occupied, viz., Vellore, Madanapalle, and Tindivanum, with surrounding towns.

In the Hindu Girls' School, at Vellore, are 111 pupils, 61 at Madanapalle, and 49 at Tindivanum. Beside this, work is done among the native women in the zenanas. Eight high-caste girls' schools have 585 pupils.

The *Missionary Gleaner*, organ of the society, has 1485 subscribers.

In 1881 the Woman's Board assumed the entire cast of all the work carried on by the board in the various missions for women and girls.

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

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

This society prints a report only once in two years, after their Biennial Convention. The statistics given below are the latest. Number of Synodical societies corresponding to the district Synods in the General Synod, 20; number of auxiliaries, including young people's societies and children's bands, 566; number of members, active, honorary, and life, 14,472. Amount of money contributed for the year ending March 31st, 1890, \$22,752. Besides work in some of the Western States, the society has foreign work in India and Africa. In India zenana, educational, and medical work is carried on. There are 12 schools, with 24 teachers and 719 pupils, located in Guntur and neighboring towns. A very successful industrial school has been established for Mohammedan girls and women, and a boarding-school with 35 pupils. The medical work is prosperous, and a tract of land has been secured upon which a hospital will be built. The women have a department in the *Missionary Journal*, which is published by the General Society.

Congregational Societies.—Auxiliary to the American Board of Foreign Missions and independent of each other are 3 organizations which are the channels of woman's foreign missionary work in the Congregational churches of the United States, viz.:

Woman's Board of Missions, Woman's Board of Missions of the Interior, Woman's Board of Missions for the Pacific.

Woman's Board of Missions.—Organized 1868. Corresponding Secretary, Miss Abbie B. Child, 1 Congregational House, Boston, Mass.

The board, with headquarters at Boston, has work among the Zulus of South Africa, also in East and West Central Africa, European and Asiatic Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, Spain, and Austria.

The home force of the society is rep-

resented by 1182 auxiliaries, of which 111 are young ladies' societies, with a membership of 34,300 ; mission circles, 549, with 15,500 members.

The board has under its care 111 missionaries, 32 boarding-schools, 228 day schools, 143 Bible readers, 1 hospital, 2 dispensaries, and 1 training-school for nurses.

During the year 22 missionaries have been sent out, 11 going out for the first time and 11 returning, and 8 have severed their connection with the board. Organ of the society, *Life and Light*, published in Boston, with a circulation of 15,500. The society also publishes a periodical for children, the *Mission Day-Spring*, with a circulation of 18,730.

Amount of money raised in 1889, \$115,000.

Woman's Board of Missions of the Interior.—Organized 1868. President, Mrs. Moses Smith, 59 Dearborn Street, Chicago, Ill.

Thirteen interior States represent the home field of this board. The work is represented by 1000 auxiliary societies and 365 junior bands.

The society has work in Africa, European and Asiatic Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, and Spain.

It supports 85 missionaries, 15 having been sent out last year. Amount of money raised for 1889-90, \$56,041.89.

It has under its care over 30 Bible readers and 13 boarding-schools ; other foreign statistics not given.

Life and Light is the organ of this board ; *Mission Studies* is also published by the board, and over a 1,000,000 pages of missionary leaflets have been issued.

Woman's Board of Missions for the Pacific.—Organized 1873. Home Secretary, Mrs. J. H. Warren, 1316 Mason Street, San Francisco, Cal.

The territory of this board covers all portions of the country west of the Rocky Mountains. This board has 3 branches, the Oregon, the Young Ladies' Branch, and the newly organized Southern Branch.

The foreign work of the society is represented by the support of 4 missionaries, 3 schools, and aid toward 1 ship. The schools aided are in Turkey, India, and Spain. Five thousand two hundred and ninety-five dollars were given by the Congregational churches of California for foreign missions in 1889. Of this \$4319 were given by the women of this board, leaving \$949 as given by the churches in general, or by the 11,223 members of the churches. Home statistics not given.

Life and Light has 373 subscribers, and has a column in *The Pacific* to represent its work.

Woman's Board of Missions for the Pacific Islands.—Organized 1871. President, Mrs. Hiram Bingham, Honolulu, Sandwich Islands.

This board is Congregational and independent. It has work in Honolulu among the Hawaiians, Chinese, and Japanese. Six Bible women are employed in Honolulu. Auxiliary societies are organized in the adjoining islands of Hilo, Maui, Kauai.

Receipts from June, 1889 to June, 1890, \$1548.

Woman's Foreign Missionary Society, Methodist Episcopal Church.—Organized 1869.

This society includes ten associated branches. Each branch has its territorial limits, with Corresponding Secretary and Treasurer. These corresponding secretaries constitute a Committee of Reference, of which Mrs. H. B. Skidmore, No. 230 West Fifty-ninth Street, New York, is Chairman.

The work of the society in the home field is represented by the following figures : Auxiliary societies, 4308 ; young ladies' societies, 501 ; children's bands, 748 ; total organizations, 5557. Members of auxiliaries, 112,834 ; of young ladies' societies, 10,119 ; children's bands, 15,997 ; total membership, 138,950.

The society has work among the Germans in the United States, also 25 auxiliaries in Germany, and 13 in Switzer-

land. Amount of money raised from October, 1889, to October, 1890, \$220,329—\$10,000 of this by bequest. Over \$14,000 was raised beyond this for a woman's college in Lucknow.

The society has work in Japan, Korea, China, India, Burmah, Singapore, Bulgaria, Italy, South America, and Mexico.

Of the 96 missionaries abroad, 34 are in India, 23 in Japan, 20 in China, 4 in Korea, 7 in Mexico, 4 in South America, 2 in Bulgaria, 1 in Italy, and 1 in Singapore. Included in these are 11 regularly graduated medical missionaries.

The foreign work is represented by 25 boarding-schools with 1671 pupils, 306 day schools with 9225 scholars, 300 Bible women, 8 hospitals and dispensaries. The *Heathen Woman's Friend* is published monthly by the society, with 19,236 subscribers, also a paper in German, with 2176, and a children's paper, with 5128, and a paper for women in India, in three dialects.

Woman's Missionary Society of the Methodist Episcopal Church, South.—Organized 1878. Corresponding Secretary, Mrs. D. H. McGavock, Nashville, Tenn.

The work of this Church throughout the Southern Methodist Church is represented by 1986 auxiliary societies and 41,235 members. Young people's and children's societies, 995; members, 31,132; total societies, 2991. Total membership, 72,367. Amount of money raised for 1889-90, \$75,486.

The society has work in China, Mexican border, Brazil, Indian Territory, and Mexico. It is represented in foreign fields by 31 missionaries, 20 assistants, 37 native teachers, 10 boarding-schools, 31 day schools, 1248 pupils, 1 hospital, 1 medical missionary, 1 foreign assistant, and 9 native hospital assistants. Value of property owned by this board in foreign fields is \$181,000. Organ of the society, *Woman's Missionary Advocate*, Nashville, Tenn., with a circulation of 13,000.

A training-school for Christian work-

ers is established at Kansas City, through the munificent gift of Rev. Nathan Searritt of property valued at \$25,000 and cash \$25,000.

Woman's Foreign Missionary Society of the Methodist Protestant Church.—Organized 1879. Corresponding Secretary, Mrs. M. A. Miller, Box 1065, Pittsburg, Pa.

Since the organization of this society 5 missionaries have been sent out to Japan, to Yokohama and Nagoya, where prosperous schools are conducted.

The summary of work is comprised in the following statistics, as nearly as can be approximated: Branches 14, with 7 others partially organized—an increase over the previous year of 1. Auxiliaries 355, an increase of 31; mission bands 80, an increase of 20; members 3700, an increase of 500; life-members 142, an increase of 9; honorary managers 6, an increase of 1; memorial members 3.

Amount of money for the year, \$4166.

Organ of the society, *Woman's Missionary Record*.

Woman's Missionary Association of the United Brethren in Christ.—Organized 1875. Corresponding Secretary, Mrs. L. R. Keister, Dayton, O.

This society has work in Africa, Germany, among the Chinese in Portland, Ore., and during the past year they have opened a mission in Canton, China, and sent 2 ladies to take charge of the work. They now support 10 American missionaries, 18 native helpers, a membership of 1484, with property valued at \$28,500.

Amount of money raised for 1889-90, \$4,567.

Woman's Evangel is the organ of the society, and has 2,300 subscribers.

Woman's Missionary Society of the Evangelical Association of North America.—Headquarters, Napierville, Ind. Has department in *Missionary Messenger* published in Cleveland, O. This society has work in Germany and Japan, and raises between two and three thousand dollars annually. No report of work has reached us.

(To be continued.)



THE HUGUENOT FEMALE SEMINARY, WELLINGTON, CAPE COLONY, SOUTH AFRICA.

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[EDITORIAL, A. T. P.]

THE LIGHT AT THE CAPE OF GOOD HOPE.

“If you want most to serve your race,” said Mary Lyon, “go where no one else will go, and do what no one else will do.”

We propose to draw in profile the outline of one of the most wonderful and fascinating stories of modern missions—the narrative of the founding of the Huguenot Seminary at Wellington, Cape Colony.

Wellington, about forty miles from Cape Town, is a gem set in a ring of mountains—the Drakenstein and Paarl ranges. It is now more than two centuries since some three hundred Huguenots, who had fled from France to Holland after the Revocation of the Edict of Nantes, accepted the invitation of the Dutch East India Company, and settled at the Cape. What the Puritans were to America, these devoted refugees became to the Dark Continent.

By law Dutch was the language of the colony; and so, in a few generations, the French ceased to be their language, and almost the nationality of these refugees was lost. Early in this century the colony passed into the hands of Great Britain, and the Dutch Reformed churches, already established, became largely supplied with Scotch Presbyterian pastors.

One of these was Rev. Andrew Murray, who was settled over the congregation at Graaff Reinet. He married a Germano-Huguenot lady, and five of their sons now preach in the colony, while four of their daughters are wives of ministers. The second son, also called Andrew, is the pastor of the church at Wellington, and the now famous author of the most precious devotional books which perhaps during the past half century have been issued from the English press.

This man of God, Andrew Murray, nearly twenty years ago, buried two young children at his African home; and, as Mrs. Murray expressed it, “their hands seemed emptied and ready for some work with which the Lord was waiting to fill them.” The bereaved husband and wife went in December, 1872, to the seaside to rest, and there they read together the

marvellous life of Mary Lyon. So thrilled were they by that story of heroism, that they sought to obtain everything that could further inform them of the subsequent history of the Holyoke Seminary and its pupils, and eagerly devoured the story of Fidelia Fiske, the Mary Lyon of Persia.

Just at this time the descendants of those Huguenot refugees living at Wellington were proposing to build some monument or memorial to their ancestors ; and Mr. Murray was strangely and strongly impressed that the best memorial they could rear was just *such a school for their daughters*. The schools scattered through South Africa were neither such as the mind nor morals of the girls needed ; few of them were fitted to train immortal souls for service here or glory hereafter. Every indication of human need and Divine Providence seemed to point to this as the time and place for a new Holyoke. And, after much thought, consultation, and prayer, letters were written to the Massachusetts Holyoke, asking for a graduate to found a similar school at the Cape of Good Hope.

These letters awakened unusual interest at the parent seminary, and were put into the hands of Miss Abbie P. Ferguson, a graduate of the class of 1856, who was at that time conducting a very successful work in New Haven, Conn. Her mind was so deeply impressed that God was calling her to Africa, that she could not rest until she had laid herself at the Lord's feet, to go wherever He might lead. She breathed a prayer that, if He was indeed calling her to Wellington, another might be found to share the work ; and just then Miss Anna E. Bliss, of the class of 1862, offered herself as a companion in labor. Just at this time, across the Atlantic, special prayer was arising that Jehovah Jireh would provide a teacher, and so once more prayer and its answer joined, in a blessed harmony, man's performance and God's purpose. Before the letters reached Wellington, telling of the decision of these teachers, Mr. Murray, with characteristic faith, had sent passage-money to America ; and when the news of the decision of Miss Ferguson and Miss Bliss reached the colonists, the open letters were bedewed with the tears of thanksgiving. They had asked one teacher, and God had given two.

Mr. Murray rehearsed the whole story of this marked leading of God, commended the proposed work to the Lord in prayer, and pledges were given on the spot to insure the support of the new school. Though not a rich people, in a few weeks \$6,000 had been given by the Wellingtonians alone, one widow giving one sixteenth of the whole amount—all her little patrimony.

Miss Ferguson and her companion sailed for Africa in September, 1873, and arrived at Cape Town in about eight weeks. They found that a large building with grounds had been bought for the school, the life of Mary Lyon had been translated into Dutch, and many young people were ready to enter as pupils into the new Huguenot Seminary, or as teachers, to seek higher fitness for their calling. The seminary was formally opened, January 19th, 1874, and the large assemblage which that day

prayerfully committed the work to the Lord will never be forgotten. During the first term there were forty students from fifteen to forty years of age ; and the Bible and prayer were from the first the characteristic features of the school life, the first hour of each day being given to instruction in the Holy Word, and a half hour in the day being reserved for the quiet of personal communion with God.

The devout and earnest purpose of these teachers was to educate Christian character. God honors those who honor Him. One morning the Scripture lesson was on the new birth, and before that day had gone *thirteen* had taken their place on the Lord's side. Even those whom candor compelled to confess that they were unsaved, could not rest content without salvation, and when another meeting was called for those who felt that they were Christ's, *every one in the school came*. And after all these years have put the confession to the test, nearly every one has remained faithful, and not a few have been filling positions of singular usefulness.

Our space will not permit more than an outline of a history now covering nearly a score of years. But, as might be expected, the saved became saviours. Children were gathered from the street, and a Sunday-school was formed ; through the children access was obtained to their parents ; cottage meetings—as many as fourteen, in or near the village—were conducted by the young ladies ; the navvies and their families were reached by the same consecrated workers, and Wellington Seminary became a fountain of living waters.

The seminary building became too strait for the growth of the institution, and a new building became a necessity ; its corner-stone was laid November 19th, 1874, the two buildings together costing \$40,000. Two more teachers were sent for, and Miss Wells and Miss Bailey came from America, November, 1874, and soon after, Miss Spijker, from Holland, to teach Dutch and French.

In July, 1875, the new building was ready for use ; the pupils increased from forty to ninety, and the school was divided into two departments—one preparatory. In December, 1875, Miss Landfear came from New Haven to share the growing burden of work, and still later Miss Brewer, of Stockbridge, Mass. ; in 1877, Miss Cummings and Miss Knapp were added to the corps of instructors, and the standard of the school kept rising higher and higher both intellectually and spiritually.

During 1878, stimulated by the reports of the Ten Years' Work of the Woman's Board of Missions in America, the Huguenot Missionary Society was organized, and became speedily the parent of many mission circles. Missionary offerings had been the habit at the weekly devotional meetings, and had been sent to Mrs. Schaufler, in Austria, to Dr. Bernardo and Miss Annie Macpherson in London, and to the Basuto, Natal, and East Indian missions. But now the work took organized form, and before the year closed a member of the school offered herself as a missionary, and subsequently went as their representative to the heathen in the Transvaal.

That same year—1878—the first graduating class left the Huguenot Seminary. To trace the after-careers of these four graduates may give some hint of the streams which flow from this fountain. One of the four (Miss Malherbe) was next year a teacher in her Alma Mater, and then took the principalship of Prospect Seminary at Prætoria in the Transvaal ; Miss De Leeuw and Miss Mader started a boarding-school at Bethlehem, in the Orange Free State, similar to the Wellington Seminary ; and during the first year had five more pupils than Wellington at the corresponding period of its history ; Miss Wilson went to teach in the Rockland Seminary at Cradock. In December, 1879, seven more young ladies received diplomas, and all became teachers. Meanwhile God continued to bestow His grace, and again in 1879 nearly all the inmates of the school became disciples of Christ. These nearly twenty years have been marked by a constant growth. In 1882 there was opened a model school, and a normal department was organized. Books, and chemical and philosophical apparatus, a Williston observatory and telescope, etc., were furnished by generous friends ; and far and wide the “ daughters ” of Miss Ferguson and her fellow teachers scattered to diffuse new blessings.

In April, 1880, Miss Ferguson left for rest and change, and visited her native land, returning the next year. And in 1882 another building was erected, to accommodate about forty more pupils—boarders ; and during the same year, as already intimated, another building was opened for a model school for the training of the younger children of the village ; and the pupils of the normal class have practice in the art of teaching, and can learn the most approved methods—kindergarten, etc.

The pressure of pupils and too little room made it necessary again to enlarge, and a cottage adjoining the school grounds was purchased. In 1885 Miss Cummings, of Strafford, Vermont, one of the teachers, came home for a year’s visit, and secured from Mr. Goodnow, of Worcester, a building costing some £3,000. The upper story, to be used as a chapel, will seat five hundred, and the lower floor is devoted to art-room and scientific class-rooms.

Last year the applications were so many it was again necessary to provide more room, and while hesitating whether to build or rent rooms near the seminary, the principal of a girls’ school at the Paarl, a village some eight miles distant, applied to the trustees to purchase his building, failing health making it necessary that he and his wife should give up the work. Some of the village people were very anxious the school should come under the influence of the Huguenot Seminary, and after much thought and prayer the purchase was made. This school takes the younger pupils, making it a preparatory department, and one of the American teachers superintends it. This gives more room at Wellington for advanced pupils. The schools are called Huguenot Seminary, Paarl, and Huguenot Seminary, Wellington. There are now in the two schools over four hundred pupils. They have the same board of trustees, and are under the same principal.

The expense of buildings and grounds has outrun their income, and they have felt keenly the pressure of debt. But the friends of Christian education in the colony have responded nobly to the call for aid, and at different times Parliament has granted them appropriations amounting to £2,000, so that during the last year they had much rejoicing in Wellington over the accomplishment of the long-desired freedom from debt. There is some indebtedness on the Paarl school yet ; but Dr. Dale, or Sir Langham Dale, the Superintendent of Education for the colony, gives them encouragement to hope that Government will give them help by and by.

In 1888 Mrs. H. B. Allen, of Meriden, Conn., a sister of Miss Ferguson, sent a circular letter to her sister's classmates asking for help to reduce their indebtedness, it being her sister's "jubilee year," and the two hundredth anniversary of the settlement of the Huguenots in South Africa. They were making a special effort to "go free" that year. Mrs. Allen secured about \$200 in money, but interest and prayer which were, perhaps, worth more. And then faith was rewarded, for early in 1889 the grant from Government came.

The writer does not know just the number of missionaries who have gone out from the school, but there have been hundreds of teachers.

Miss Ferguson made a famous journey in 1887-8. In October, 1887, she left the seminary for her year's vacation. The first three months of it she spent in visiting the missionary stations in the Midland and Eastern provinces of the colony, where some of the pupils are located as missionaries and teachers. She returned to Wellington in December, and met two of her pupils from Basutoland, who had just graduated, and returned with them to their home. They are the daughters of French missionaries who are in charge of the Protestant mission of Basutoland. They went by train from Wellington to Kimberley (where the diamond mines are), spent several days with school daughters there. A bullock wagon, drawn by fourteen oxen belonging to the missionaries, was sent from Moujah to meet them. Leaving Kimberley on the 28th of December, they reached Morijah on the 10th of January, outspanning in the heat of the day, and travelling often by moonlight. Two Christian natives, who had long been in the mission family, had charge of the party—Eleazer and Nkloroso.

I have before me the plan of the journey as Miss Ferguson sent it from Morijah. Here are extracts from her journal :

"February 5th at Hermon (Basutoland) ; February 12th at Mofukas for the baptism of a sister of the old chief Mosesh, over eighty years old, and others. February 19th, Leribe, Mr. Colliard's old station. February 27th, Bethlehem, Orange Free State, with Mrs. Theron, one of our Huguenot teachers. March 3d, Heilbron, Orange Free State, where four of my Huguenot daughters live. March 8th, Freeport, Orange Free State, the minister and wife from Wellington. March 12th, Potchefstroom, Transvaal, where I have several daughters. Here Mrs. Gonin, wife of the missionary at Saul's Poort, meets me with her bullock wagon, and we go on to

Rustenberg, where one of my daughters is in the school. Her father is the principal. March 19th to April 20th, Saul's Poort, Mabie's Kraal, and Mochuli ; in all these places we have girls who are missionaries. The last of April I go to Prætoria (Transvaal), where we have girls teaching ; then on to Wakkustroom and Utrecht with Mr. Murray's sister. The last of May to Rorke's Drift, where my friend, the Baroness Posse has a little mission work of her own. June and July I expect to spend in Natal with the American missionaries."

Miss Ferguson was detained by rains and full rivers, so that she did not leave Mochuli (which is half-way between the parallel 24° S. and the tropic of Capricorn, and half-way between meridian 26° and 27° E. just north of the Natwane River, almost in the torrid zone. It is not on the map) until May. Pietermaritzberg, the capital of the Transvaal, was the *only place where she spent a night at a hotel*. She arrived Saturday night, and her letter to friends had not been received ; but she was found on the Sabbath and carried away to the home of Christian friends.

Early in August she sailed from Durban to Port Elizabeth, went to King William's Town, and on up to Graaff Reinet ; then to Kimberley again in the interest of the mission work so near her heart, which has resulted in the Mission House, cared for by three of the Huguenot daughters ; and back to Wellington the last of September.

Every letter speaks of the marvellous kindness everywhere received, and the wonderful openings for work. We have not spoken of the "Chautauqua circles" that have been formed all through South Africa. Miss Landfear, one of the Huguenot teachers, is the secretary for South Africa, and is introducing a class of reading that is educating and elevating those who have left school. A circle has been formed among the native boys at Morijah.

If any of our readers will, on the map, follow this remarkable journey of Miss Ferguson through Southern Africa, they will see how many hundreds of miles she went ; and let it be remembered that only *one night* in all that journey was spent at a hotel ; in every other case she was the guest of "her daughters"—the young ladies who had graduated from Wellington and gone into all that dark land to become teachers, missionaries, wives of godly men and ministers of the Gospel, and who are thus turning many a "Valley of Desolation" and barren waste of paganism into the Lord's garden ! Are we not right in calling Wellington's Huguenot Seminary "the Light at the Cape?" To-day Miss Ferguson has under her care four hundred pupils.

We must add a word as to the progress of education in other parts of the land, which is largely due to the influence of Wellington.

In 1874, the year when the Huguenot Seminary began its work, Rev. J. Neethling, of Stellenbosch, asked for a teacher from America, on behalf of the school committee, and Miss Gilson came in response to the call in November of the same year. Before the year 1875 closed a boarding de-

partment was opened ; and the large and flourishing seminary now does for the Lord most excellent and efficient work both in training intellects and educating Christian hearts for the service of the Kingdom.

During 1875 a request for two teachers was sent from Worcester by Rev. William Murray, the minister there, to America. And, as at Wellington, the spirit of faith and prayer anticipated the arrival of the teachers in preparing for the school and sending forward the passage-money. The Misses Smith (two sisters), of Sunderland, Mass., responded. In April, 1876, the the seminary building at Worcester was completed. At the opening, Rev. Andrew Murray spoke on the great need of multiplying such Christian schools in Africa, and it was determined to ask for six more teachers from over the seas.

At the same time Miss Helen Murray began work at Graaff Reinet, taking charge of the Midland Seminary, with twenty-five boarders and as many day scholars, until Miss Thayer and Miss Ayres arrived six months later. A revival during the first term put the significant seal of God's approval on the work at its very inception, and nearly all the pupils rejoiced in Jesus. In 1876 Miss Lester left Woodstock, Conn., for the Bloemhof Seminary at Stellenbosch, and in April, four years after, was transferred to a similar work in Standerton, in the Transvaal.

During 1877 Messrs. Andrew and Charles Murray visited America, and in answer to their appeal for teachers, *thirteen* more went to Africa that year, one of whom went eventually to Swellendam. And when, in September, 1877, the Messrs. Murray returned, Rev. George R. Ferguson, brother to the founder of the Huguenot Seminary at Wellington, came with them, to take in charge a new school or institute for training of *young men* as evangelists and missionaries ; and has since been engaged in that work at Wellington.

When this noble band of workers arrived in 1877 to reinforce the educational mission work in Africa, a feast of rejoicing and thanksgiving filled an " eight days " like the feasts of ancient Israel. The windows were illumined, the flowers hung in festoons or bloomed in bouquets as on an Easter morning, and the Lord was magnified in the praises of His own. One day twenty-seven Americans dined together in the building where, four years before, two teachers began their pioneer work. The teachers at Graaf Reinet, too far away to participate in person, flashed greetings over the electric wires.

After a few days the new teachers began to disperse to Worcester, Graaf Reinet, Stellenbosch, Beaufort West, Swellendam, etc. Miss Clary chose Prætoria, because the *work there was most difficult* and discouraging ; and Miss Ruggles undertook with her the journey to this field fifteen hundred miles beyond Cape Town.

We can follow no further this fascinating story. In 1880 eleven schools had already been established in South Africa under the care of these American teachers ; eight in Cape Colony, two in the Transvaal, and one in the

Orange Free State. Thirty-eight ladies had, previous to 1881, gone out from America to take charge of this work of education ; and the devoted man of God, Rev Andrew Murray, has generally had the privilege of applying for teachers, while Mrs. H. B. Allen, of Meriden, Conn. (sister of Miss Ferguson), has co-operated in the selection of those who should go.

No words can express the blessing which has come through this period of almost twenty years to the whole of Africa through these grand Christian schools. They are building light houses, not at the Cape only, but all through the southern half of the Dark Continent. We doubt whether any work ever done for God has had, from the inception, more signal tokens of His approbation and blessing.

Those who have visited Graaf Reinet have remarked that it stands close by the "Valley of Desolation," so called from its absolute barrenness and the absence of life. In fact, Graaf Reinet is itself simply a section of that barren waste reclaimed by culture and irrigation. How completely the whole aspect of this part of the valley has been transfigured may be inferred from the fact that in the garden of Rev. Charles Murray eighty different species or varieties of roses may be found in bloom. May this not be a precious symbol and type of what the Huguenot Seminary and its companion schools are doing for the wild wastes of the Dark Continent, flashing out rays to illumine the midnight, and sending forth streams to irrigate the barrenness, until where darkness and dearth abounded there shall be a radiance as of a morning without clouds, and a fertility as of an earthly Eden !

"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom like the garden of the Lord."

[Apropos of the foregoing, we gladly publish a letter from Rev. George S. Malan, of Montagu, Cape Colony, giving additional information about the work in South Africa.—EDITOR.]

The Dutch Reformed Church of the Cape Colony counts upward of 100 congregations, with an aggregate membership of about 90,000 ; the number of souls being about 200,000. Our ministers are trained at the Theological College* of our church at Stellenbosch. Some four years ago one of the settled ministers of our church (Rev. Helm) was led by the Lord to give up his congregation in the colony and devote himself to mission work. Our church had already at the time five mission stations outside the borders of the colony. These were each under the superintendence of a resident white missionary, assisted by several lady workers as teachers, and by evangelists (native) for the work among the outlying kraals. To one of these stations, situated in the north of the Transvaal, our brother minister went as assistant to our veteran missionary there, who after nearly twenty

* It was founded in 1859, and has since then supplied the Dutch Reformed Church of South Africa with upward of 120 ministers.

years of unceasing toil in the mission field, had grown weak and aged in the Master's service.

Our people were never adverse to mission work ; and as a whole our church contributed well for the cause.

This was, however, a new departure. A minister giving up his congregation to go to the heathen was something unknown before. A new impulse seemed to be given in that way to the good cause. More liberal contributions followed, and greater interest. This was the result also of a visit to the colony, and of addresses given everywhere by our veteran missionary (Mr. Hofmeyer), who was enabled to leave his work for a short time through the assistance afforded him by Brother Helm.

At the same time, or thereabout, a society was started among the theological students of the theological college, known as the Students' Missionary Society, with the object of getting contributions for the cause, but most of all to create a love for mission work among the future ministers of the church.

Not long after the ministers of the church formed among themselves a Ministers' Missionary Society. This society has since sent out and is now supporting two missionaries in Nyassaland, in the vicinity of the stations of the Scotch church. One of these missionaries is a son of one of the ministers of our Church, a young man of ability and promise, who passed through his full theological course here, and after that had a few years' training in medicine, etc., at the Edinburgh University. Last year—especially through the influence of some American teachers from Mt. Holyoke, engaged as such at the Huguenot Seminary, Wellington, a large and flourishing educational institute for young ladies—a Woman's Missionary Society was formed, with several branches throughout the colony, for the purpose specially of sending out and supporting lady helpers to the missionaries at our various mission stations.

Toward the end of last year the session of our Synod took place. Brother Helm from the Transvaal mission field (Zoutpausberg) was present. He earnestly advocated the claims of the Banyai. This tribe of Kaffirs inhabit a very healthy and fertile country north of the Transvaal and east of Matabeleland. The king of the latter country, a savage despot, considers the Banyai as his slaves, and has hitherto, for obvious reasons, refused evangelists the right of settling and laboring there. Attempts made by our church in previous years to send evangelists there proved vain, and even fatal to the life of one of them. But what hath the Lord wrought ! The British South African Chartered Company obtains from the imperial Government a charter to settle in and develop those regions, especially Mashonaland, which lies more or less in between Matabeleland and Banyai-land. This company goes there with an armed police force, several hundreds strong, for the protection of its chartered rights, builds forts, etc., in short, colonizes the country, and in this way forms an effectual barrier for the Banyai against the oppressions and despotism of the Matabele. All at

once the Lord has opened Banyailand. Brother Helm had just returned from a visit to that country when he appeared in the Synod. And now the Synod has decided, on his urgent appeals, to send, as soon as possible, three or four more ordained missionaries, men fully trained at the theological college, to occupy the open field—some in Banyailand, and others to stay at Zoutpausberg, and so enable the church to establish there a Training Institute for native evangelists, who by the side of the white missionaries can do the great work waiting for us to be done there. Surely the Lord reigneth among the heathen! His blessed Kingdom must and will come also in those dark regions of South Africa. Even so, Lord Jesus, come quickly!

MONTAGU, CAPE COLONY, SOUTH AFRICA, January 26, 1891.

Dr. Arthur Mitchell, of New York, says of the rise and progress of woman's work for woman: "Great was the surprise of the entire Presbyterian Church when the first year the women sent to the Board \$27,000, their greater surprise when the next year it was \$67,000, the third year, \$87,000, the fourth year, \$96,000, increasing the amount each year of the fifteen, except in one instance, until it has reached \$250,000." Dr. Mitchell told of a good old doctor of divinity who, being on a committee on missions in the General Assembly, told in the report of what the women had done, gracefully and kindly giving them all due credit, but adding in humorous fashion, "You know the women are *good collectors*." "Can it be possible," thought Dr. Mitchell, who sat there listening, "that the good doctor does not know more of the sources from whence these women have their strength." They have three never-failing fountains from which to draw. The first, Organization. The work has been done systematically, until nearly all our churches have Woman's Foreign Missionary Societies, and even the children have their mission bands. Second, Information. They are far in advance of the men's Board in the number and character of their publications. They have, among other things, given to the world one of the best books on missions ever written, the "Historical Sketches of Missions." Influenced by *Woman's Work*, the Board improved the *Foreign Missionary*, until it seemed to have taken on a new life. Third, is the Sympathy existing between the women at home, who are interested in missions, and the missionaries in the field.

Dr. Smith, of Baltimore, says that he has closely observed, from its beginning, this work of woman for woman, and at the close of fifteen years of trial and triumph, rejoiced to say that woman had found her true sphere in work for the Master, which leads her to the foot of the cross. The cross has always had a strange attraction for woman. Yes, even that plain wooden cross on Calvary drew all the Marys about it. This society has proved its right to a new name, Esther, the morning star, which shines brightly just before the dawning, and ushers in the glorious Sun of Righteousness.

THE DIVINE AND SUPERNATURAL IN FOREIGN MISSIONS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

If anywhere we might expect to see Divine and providential manifestations rising toward the supernatural, it is in the sphere of foreign missions, because they, in a pre-eminent degree, seek to honor God, express the mind and purposes of Christ, have their spheres of operation amid perils and dangers, encountered only that error and evil may be overthrown and God have the glory, which is His supreme right.

The missionary enterprise bears two features distinctly expressive of the Divine presence and blessing. First, these only can explain the origin, history, and progress of the enterprise. Then there occur in its affairs a series of incidents which more than point at personal and supernatural intervention.

1. God must have put it into the hearts of His servants to form these societies. They are not after the manner of men, since they involve outlay, trouble, responsibility, yet forbid any of the usual incentives of a return in money, honor, or personal aggrandizement.

2. These enterprises were all begun after much prayer. They not only were born and cradled in an atmosphere of prayer, but have lived in such an atmosphere.

3. There are manifold evidences of Divine interposition and guidance in the manner in which obstacles have been removed, openings made for their efforts, and suitable agencies for the most varied spheres provided.

4. In many instances the agents to begin the work and to nurture it into strength, both at home and abroad, have evidently been called of God and prepared for the spheres they have filled. So was it with Count Zinzendorf, the father and founder of the Christian Knowledge Society; the Society for the Propagation of the Gospel; the Baptist and London Societies; the American Board; the first Danish mission, and Mr. Hudson Taylor's. So was it with the pioneers: Hans Engedi, in Greenland; Zeigenbalg, Plutschan, Schultze, and Schwartz, in South India; Carey, Marchman, Ward, and Duff, in Bengal; Morrison, in China; Judson, in Burmah; Moffat, in South Africa, and many others.

5. The manner in which, now for some three generations, this work has been sustained, and with steadily growing liberality, has nothing in the history of human effort to compare with it for disinterestedness, persistence, and widespread self-denial. It has come to pass that after years of detraction, some millions of people, unusually thoughtful and considerate of their expenditure—mostly belonging to the lower middle class of society—contribute spontaneously for the love of Christ, almost all in small sums, an aggregate amount of two and one half millions a year. (2 Chron. 5: 11-14.)

6. A Divine guidance and control is surely seen in the direction of these societies. Considering that they have had to originate policies; to

enter on spheres but little known ; to discover the best methods of operation ; to meet all manner of difficulties ; to conduct their operations in countries most diverse, among all classes and conditions of non-Christian people, and to disburse annually an aggregate sum which has grown from tens of thousands to hundreds of thousands, one may marvel at the few great mistakes that have been made, the general good sense and practicability of their policies, and the honor and integrity with which their affairs have been conducted. No class of commercial, financial, or national undertakings can show a record as free from stain.

7. Equally noteworthy is the integrity of missionaries. Thousands of them have lived for years away from the restraints of civilized society, where the inducements to live loosely, to become mercenary, and to misuse power are strong. But how few have made shipwreck of faith and of a good conscience ! Contrast the lives and conduct of missionaries in every quarter of the globe with those of adventurers, travellers, traders, where the two classes come into contact with barbarous or semi-barbarous races !

8. The success of missions. Their results prove them to be of Divine origin and to have the Divine blessing. Here it can only be pointed out, (1) that no doubt it always has been a most arduous task to make any one a true Christian, or to overthrow the superstitions of any race in favor of Christianity. (2) That considering all the conditions of the stupendous problem, the marvel is that missions have been as successful as they are proved to be by the Divine change that has passed over the natures and the lives of hundreds of thousands of heathen people ; by the change from heathenism to Christianity on the part of at least four million persons, and by many changes tending toward Christianity in the opinions, sentiments, customs, and condition of many races.

The only adequate explanation of all these facts and phenomena is, that connected with Christianity there is a personal God who interposes in human affairs, a Divine King who rules all things, and is guiding the affairs of the Christian Church (Matt. 28 : 18-20 ; Eph. 1 : 15-23 ; Col. 1 : 9-20), and a Holy Spirit who potentially affects the thoughts, feelings, opinions, lives, and even moral and spiritual natures of men (John 16 : 7-15 ; Gal. 5 : 13-26 ; 2 Cor. 2 : 14-17.)

Second, these great truths, assumed everywhere in Scripture, embodied in their history and the lives of saintly persons they record, find a place in the experience of the servants of God now, and especially of those who have strong and simple faith, and choose their fields of action in heathen lands. (Ps. 35 ; 91 ; Mark 16 : 15-20 ; 2 Tim. 3 : 10-13 ; 2 Cor. 11 : 16-33 ; 12 : 1-13.)

1. *They are singularly preserved from the perils of the sea.*

The Moravian missionary ship, for instance, has sailed to and from Labrador for 120 years without any serious accident, though the voyage is an unusually precarious one. The case is so exceptional that the experienced Lord Gambier declared that he considered the continued preserva-

tion of this ship the most remarkable occurrence in maritime history that had come to his knowledge.*

And this is but a small part of the Moravian testimony. During 158 years, 2300 of their missionaries have sailed to foreign lands, but only eleven times has shipwreck resulted in the loss of life. Of all the children of missionaries sent home to Europe in charge of friends, not one has perished at sea. And so it is with missions generally. A careful investigation of the nautical affairs of any society will show how few missionary vessels have been lost, and how few missionaries or missionary families have perished by shipwreck.

2. Missionaries in some parts of Africa, India, and the Indian Archipelago have to live and travel where deadly reptiles and beasts of prey are numerous, *but is there an instance of one of them thus dying?*

3. *Their protection from violent men is very marked.*

The escape of five Mulagasy refugees to England was a series of providential interventions. Three of them were chiefly sustained for six months in a forest by food brought by a friend a distance of fifty miles. One of them would have been apprehended by soldiers in a house where she was hiding had not the noise made by crows given warning of their approach. On another occasion she only escaped by lying in a bog with her head concealed in rushes. She was recognized by a slave, who told her master, but he would not believe her. A house in which she was hidden was searched, but she was not found. On their flight to the coast they had to travel by night, often lost their way, had to avoid villages, soldiers, and spies, to be ferried across a river swarming with alligators, where the boatmen were on the watch for fugitives. How they escaped was a marvel to their enemies, to themselves, and to their friends.†

On one occasion Livingstone had to pass through a dense forest along a narrow path. In one place the path was obstructed, and men stationed to kill him. A large spear hurled past almost grazed his back. "As," he writes, "they are expert with the spear, I don't know how it missed, except that he was too sure of his aim, and the good hand of God was upon me." All his party were allowed to pass a certain place when another spear was thrown at him by an unseen assailant, and it missed him by about a foot in front.

Further on he saw a gigantic tree on fire, but felt no alarm until he saw it come straight toward him and fall a yard behind him. Had the branches not previously been rotted off, he could scarcely have escaped. "Thus, three times in one day," he says, "was I delivered from impending death.

The first missionaries to the Fegeans were exposed to great perils, for not only were they threatened with death, but stood again and again before infuriated men, who avowed their purpose to kill them, as repeatedly, and

* "Brief Account of the Moravian Missionary Ships Employed for Labrador."

† "Madagascar: its Missions and its Martyrs."

without compunction they killed and ate their own people. On one occasion they were told that they too would soon be killed. The king's son in a fury came for this purpose, and only with great difficulty was restrained. The people seemed bent on mischief and murder. One night they assembled near the house of the missionaries, giving unmistakable signs of their intent. The missionaries and their wives resolved to die praying. But as they prayed a ringing shout outside announced that the murderous purpose of the multitude was abandoned.*

The autobiography of J. G. Paton abounds with providential occurrences. These are some of them : Some of his converts resolved to visit an inland village much opposed to Christianity. They were told, "If you come you will be killed." They went, nevertheless, unarmed. Many spears were thrown at them. Some they evaded, others they caught or turned aside in an incredible manner. The heathen, amazed at these men coming unarmed, and instead of throwing back the spears, still pressing on in a calm and cheerful manner, desisted, perfectly overawed. The chief and all his tribe came into the school of Christ, and, Mr. Paton adds : "There is, perhaps, not an island in these Southern seas, among all those won for Christ, where similar acts of heroism on the part of converts cannot be recited by every missionary to the honor of our poor natives and to the glory of Christ."

For months, almost years, he lived through repeated outbreaks of savage hostility. Of one of these occasions he writes : "The inhabitants for miles around united in seeking our destruction, but God put it into strange hearts to save us." "My enemies seldom slackened their hateful designs, against my life, however calmed or baffled for the moment. When natives in large numbers were at my house, a man furiously rushed on me with his axe ; but a chief snatched a spade, with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus. I knew not for one brief hour when or how attack might be made ; and yet with my trembling hand clasped in the hand once nailed on Calvary, calmness and peace and resignation reigned in my soul" (Col. 1 : 19).

"A wild chief followed me about for four hours with his loaded musket, and though often directed against me, God restrained his hand.

"One evening I awoke three times to hear a chief and his men trying to force the door of my house. God restrained them again ; and next morning the report went all round the harbor that those who tried to shoot me were smitten weak with fear, and that 'shooting would not do.' A plan was therefore set on foot to fire the premises and club us if we attempted to escape."

"One day, while toiling away at my house, a war chief, his brother, and a large party of armed men surrounded the plot where I was working.

* "Fege and the Fegeans." By Thomas Williams.

They watched me for some time in silence, and then every man levelled a musket straight at my head."

After a strange, terrible journey in the night through an unknown region, dangerous to strangers, and abounding with enemies, the natives who heard of his escape, exclaimed: "Surely any of us would have been killed. Your Jehovah God alone thus protects you and brings you home."

On his final flight with a few friends, they saw, as far as the eye could reach, the shore covered with armed men, and, overwhelmed with fear, his native friends hopelessly exclaimed: "Missé, it's of no use, we shall all be killed and eaten to-day!" Nowar, a friendly chief, said to Paton: "Missé, sit down and pray to our Jehovah God, for if He does not send deliverance now we are all dead men." Presently he said: "Missé, Jehovah is hearing. They are all standing still." So it was, though there was nothing whatever to oppose their advance; and presently the host turned and marched back in great silence.

Instances like the following have been by no means rare: Kapaio, a native of one of the New Hebrides, confessed, after he became a Christian, that for many months he was on the watch to take Mr. Geddie's life. He was a strong and powerful man, familiar with violence and bloodshed, and one blow from his club would have caused death. One night, as he was on the watch, Mr. Geddie went out of his house alone and passed close by the bush which concealed Kapaio. Now was the opportunity for which he had long waited. He grasped his club, but he was powerless to strike; a strange sensation came over him, and he could not hurt the man who was entirely in his power, whom he hated and came to kill.

4. The manner in which *the temporal wants* of missionaries are supplied is remarkable. No class of civilized men going among the uncivilized are really so dependent, or have as few material resources as missionaries, and yet in a manner which is extraordinary, their daily wants are met. Is there an instance on record of a missionary or his family dying of want excepting through folly or imprudence? And in many cases of exigency supplies have come evidently from God.

Dr. Fisher writes from the Garenganze Mission, South-East Africa, December 8th, 1889: "Yesterday two circumstances occurred which we cannot doubt, were ordered by our blessed Lord. In the morning our meal bag which supplied us for three weeks was empty. We had told the natives for five days that we wanted meal, but none came. In the afternoon meal was brought by five different women, which was all freshly pounded, the whole just filling our bag. Then six carriers came yesterday wanting their pay. I had no cloth with me, and wanted three different varieties in order to pay them. As it happened, three of the six loads which they brought were bales, and to my surprise each a different kind of cloth, so I was able to pay the men off. I took both these circumstances as the manifest and loving care of the Lord for us."

Some of the Moravian missions in the North of Europe and America

supply a continuous series of such instances, since they are placed where almost all their supplies must be drawn from other countries, and the supplies, though often interrupted, hardly ever fail.

So it is with large numbers of missionaries who cast themselves directly on the providence of God. He honors their trust.

5. *God answers prayer.* Here is an instance : Two years ago the local secretary of a branch of the Gleaner's Union obtained some African curiosities from the C. M. House to exhibit at a Mother's Meeting. She was instructed to forward them next day to a clergyman in a distant town. She sent them off ; and the same night, being sleepless, it occurred to her to pray that the clergyman, of whom she only knew the name, might use them effectively, and that his influence might be instrumental in sending forth some young missionary from his parish. This she did, by the space of two hours ; and from that day, *every month for two years*, she looked in *The Gleaner* to see if any one had been accepted from that town. In a recent number she found, to her intense joy, that *the clergyman himself was going out !* The world would call this a striking coincidence ; what do we call it ?

So, when some of the friends of the China Inland Mission, moved by the wants of that great empire, united in definite prayer that the Lord would enable them to send 100 more missionaries, the prayer was heard, and the 100 were sent.

The " Lone Star " Mission among the Telugus was saved from extinction and nurtured into extraordinary success by prayer. When it was very low, a missionary, his wife, and three native helpers on the first day of the year ascended a hill overlooking Ongóle. They saw the large town and some fifty villages wholly given to idolatry, and, moved by the sight, each one in turn prayed that God would send a missionary to Ongóle. The prayer was heard, though it was not answered for twelve years ; but in little more than twelve other years the little church of eight souls had become 12,000 tried converts with a yet greater number of general adherents.

When the church numbered 143 members, they made it a special request, during the week of prayer early in 1869, that God would convert and add to the church during the year 500 souls. The number baptized into the Ongóle church was 573, as well as 53 into the neighboring church at Nellore. And that was but the beginning of blessing.

At a special missionary service, Dr. Ryland, Andrew Fuller, and others, solemnly agreed to pray for the immediate conversion of Jabez, the son of Dr. Carey, then in India. Some time after a letter was received from Dr. Carey, giving details of the time and manner of his son's conversion, from which it appeared that he was converted at the precise time they had united in prayer.

The Rev. James Calvert,* acting on the idea that prayer and effort for the conversion of selected individuals would be honored by God, thus

* The Life of James Calvert.

prayed for the conversion of Thakumbau King of Fege. His prayers were heard, and this greatly tended to bring about the marvellous spiritual revolution witnessed in these islands.

6. The evidence is ample of *Divine interposition and guidance*. For instance, the chief of Fallungia, West Africa, prayed for twenty years for a missionary, and one was found in an unexpected manner.*

So Barnabas Shaw was thus directed to his important sphere. He was not allowed to settle near Cape Town, so he resolved to seek a sphere in the interior. For a month he travelled on, not knowing whither he went ; but as he halted, the chief of Little Namagualand, with four attendants, halted beside him. They were on their way to Cape Town in search of a missionary, now greatly desired by their tribe. They and he thought they saw in this unexpected meeting the finger of God ; and Shaw's great success in subsequent years proved that they were not mistaken.

Hundreds of missionaries, looking back on their past careers, have been conscious that they were guided to their scenes of labor by God, and have noted numerous events in their history which neither chance, nor coincidence, nor human aid adequately explain.

So, too, of events. Our belief in a personal God and an overruling Providence justifies us in believing that He sent Carey to India to give so many versions of the Scriptures to the people. That He sent that copy of the Pushtoo Bible to the Afghan, who kept it "from fire and from water" for thirty years, so that when it was resolved to reprint this Serampore version, this copy was the only one that could be found in India ; who guided that copy of the Japanese New Testament, floating in one of the harbors of that empire, into lands where it was greatly blessed by God ; who sent through shipwreck and heavy loss the ruined merchant to Mr. Ross, of Manchuria, when he was at a loss to find any one competent to assist him to translate the New Testament into Corean. Surely the God of Israel still guides His people, going before them in a pillar of cloud by day and of fire by night.

And He avenges and punishes as well as guides. Listen ! In January, 1878, the Day-Spring, the mission ship of the New Hebrides, was wrecked on a coral reef. She was bought at an auction sale by a French slaving company, who managed to get her off the reef, and intended to use her in the Kanaka traffic—a euphemism for South Sea slavery. This filled the missionaries and native converts with horror and alarm, for they knew that, deceived by the name, many simple natives would be allowed on board only to find, instead of a mission vessel, that they were entrapped for the most brutal, unjust, and cruel of purposes, and that revenge would perhaps be taken for the wrong done on the missionaries, as in the case of Bishop Patterson. What could be done ? Nothing but cry to God, which all the friends of the mission did night and day, not without tears. Listen ! The French slavers, anchoring their prize in the

* "Remarkable Providences," p. 205. By the Rev. J. R. Phillips.

bay, and greatly rejoicing, went on shore to celebrate the event. They drank and feasted and revelled. But that night a mighty storm arose. The old Day-Spring dragged her anchor, and at daybreak she was seen again on the reef, this time with her back broken in two, and forever unfit for service either fair or foul !

Speaking of the Europeans who trade in unrighteousness, Mr. Paton says :

“ Thousands upon thousands of pounds were made in the sandalwood trade, but it was a trade steeped in blood and indescribable vice. Nor could God’s blessing rest on them or their ill-gotten gains. I have scarcely known one of the traders who did not come to ruin and poverty.

“ The money that came in to the ship-owners was a conspicuous curse. Fools made a mock at sin, thinking that no one cared for these poor savages ; but their sin did find them out.”

So of the enemies and friends of the worship, as it was called on Tanna, Mr. Paton says : “ This Miaki and his followers were a scourge and terror to the whole island of Tanna. They intensely hated Nowar because he would not join in their cruelties. Yet he and Manumauaud, Sirawia, and Taimungo continued to live long after war and death had swept all the others away. The first three lived to be very old men, and to the last they made a profession of being Christians.” (Ps. 7 : 8-17 ; Ps. 58 ; Eccles. 8 : 11-13 ; Rom. 11 : 2-16 ; Rev. 18 : 4-8.)

THE MISSIONARY CALL.

TUNE : “ *Still There’s More to Follow.*”

Hark, the bugle call of God !
Down the ages sounding,
“ Go ye, and proclaim abroad
News of grace abounding !”

CHORUS.—Tell the news ! Tell the news !
Let the farthest nation
Hear the sound, the world around,
Tidings of salvation !

Let the sacred heralds go,
Through the vales and mountains ;
Steady streams of treasure flow
From the golden fountains ! [CHORUS.

Go to woman, now enslaved
In her household prison,
Tell her, you whom Jesus saved,
He was dead—is risen ! [CHORUS.

Hosts of God, march round the wall !
While the trumpet’s pealing ;
Satan’s mighty towers will fall,
God’s own power revealing ! CHORUS.
A. T. P.

THE PENTECOST ON THE CONGO.

BY J. R. MILLER, D.D., PHILADELPHIA.

THE Acts of the Apostles closes like an unfinished book. The truth is, it is an unfinished book, and new chapters are continually being added to it. The wonderful stories of modern missions belong really to the same volume.

Few narratives of missionary experience in all this century surpass in thrilling interest the account of the work of the past twelve years at Banza Manteke, in Africa. In 1879 the Rev. Henry Richards went from England to Africa as a missionary of the Livingstone Inland Mission. He established a station at Banza Manteke, one hundred and fifty miles from the mouth of the Congo, and ten miles south of that great river. In its earlier years the mission was transferred to the American Baptist Missionary Union, and now there is a large Baptist church there, in the midst of a great heathen population, upon which it is pouring the light of the Gospel.

Mr. Richards came to this country last year to tell the wonderful story of the Lord's work on the Congo. This story is so full of interest that it is here condensed from the missionary's own accounts into a simple narrative.

Stanley travelled from Zanzibar around the lakes and down the Congo for a thousand days, and though many thousands of people passed before him each day, he did not find one that knew the Lord Jesus Christ. In 1879 two missionaries were sent out to penetrate this trackless region. They succeeded in getting some distance into the country to a place called Palabala. Mr. Richards, with some others, was sent to try to get, if possible, to Stanley Pool. But the difficulties were very great—insurmountable for men of any but intrepid courage and indomitable persistence. At length the missionaries reached Banza Manteke, and being unable to go any farther, they decided to stay there and establish a station. There were many villages near by, and the people were inclined to be friendly.

They had only one tent, and they built a hut of the long grass that grew all about them. There, in September, 1879, Mr. Richards found himself alone among people who were entirely unknown to him. He knew nothing either of their customs or of their language. He at once began to study the people, but, not knowing a word of their language, found it very difficult. Some things, however, he soon learned. For one, they all seemed to be thieves. They would take everything on which they could lay their hands. He would look into their faces and accuse them of stealing his things, but they would deny it without the slightest hesitation.

Mr. Richards gives a most interesting description of his experience in learning their language. They had no dictionaries, no grammars, no books, no literature of any kind. No white man had ever learned the language. He took a note-book and determined to write down phoneti-

cally everything he could hear, with the meaning that he supposed belonged to the word. In this way he soon had a number of words, phrases, and sentences, and at once began to use them. Although the people would laugh at his pronunciations and at the way he put his words together, he did not mind it, but persisted in his effort.

Some words he found it very hard to get. He noticed that the affection between the mothers and their children was very strong, and he wished to get the word for mother. At last he thought he had succeeded, but afterward he learned that the word which he supposed meant mother really stood for a full-grown man. He was three months in finding out the word for yesterday.

At length he began to try to get hold of the grammar of the language. He began with the nouns, and sought for the way of forming plurals. He expected to discover some modification at the end of the words, but could not detect any such change. After much experimenting he learned that there were sixteen classes of nouns, with as many modes of forming the plural. In like manner he discovered that there were seventeen different classes of verbs, with very many tenses besides the ordinary present, past, and future, each having its specific form. The shades of meaning in these variations are often very delicate and beautiful.

The language is not, as one would suppose, a mere jargon, but is really very beautiful, euphonious and flowing, with numerous inflections. When one has acquired it it is very easy to preach in it and to translate the Scriptures into it. Says Mr. Richards: "I think if some of our best linguists were to try to form a perfect language, they could not do better than to follow the Congo. It seems to be altogether superior to the people; and there must have been a time when they were in a high state of civilization, from which in some way they have degenerated."

After learning in this patient way enough of the language to use it a little, he began to try to find out the customs, superstitions, and religion of the people. He found that they believed in a great Creator, who made all things. He asked them why they did not worship this Nzambi, and they said they did not think He was a good God and they did not thank Him. He did not concern Himself about them; He was too far away. They had little images cut out of wood—some like themselves, with birds' heads, beaks, and claws; others like animals. These are their gods. They trust in them for protection from harm, sickness, death, or misfortune, but never expect to receive any blessings from them. They are believers in witchcraft, to which they attribute all evils and misfortunes. They have charms to counteract witchcraft. They have witch-doctors, for whom they send if any one is sick. The doctor comes, and with a great many incantations tries to drive the demon out. Sometimes the doctor points out some person as the witch, and this person then has to take the test by poison. If he ejects it, they say he is innocent; but if it kills him they say he was guilty.

The missionary at length began to show them that sickness and death, and all misfortunes, were due not to witchcraft, but to sin. He gave them the Bible account of the creation and the fall. Then he began to try to show them that God is not only a great Creator, all-powerful, but that He is also kind and loving. They would ask many questions, some of which Mr. Richards found it hard to answer to their satisfaction. He continued, however, for four years, teaching them about the creation, the fall, the flood, and the history of the Israelites, thinking it necessary to give them some idea of the Old Testament before beginning with the New. But the people were just as much heathen at the end of this time as when he first went among them. There was no evidence of any change. They did not feel themselves to be sinners.

About this time Mr. Richards was at home for a season of rest, and while there he spoke to one who had had much experience in mission work, saying he did not see how he could preach a Saviour until the people felt themselves to be sinners. He was advised to go back and preach the law—for it is the law that convinces of sin. So, on reaching Banza Manteke again, the first thing he did was to translate the Ten Commandments, and then he began to read and expound them to the people. They said the commandments were very good, and claimed that they had kept them. The most plain and personal applications of the law made no impression on them. So two years more passed with no result; the people were no better than when he first went to them. He began to grow hopeless of any good from preaching among them. He had gained their respect, and they were kind to him, but that was all.

At last, in his discouragement, Mr. Richards began to study the Scriptures anew for himself, feeling that there was some mistake in his preaching. In the early days souls were converted; why not now? Had the Gospel lost any of its power? If heathen then turned from their idols to serve the living God, why should not these people in Banza Manteke do the same? He studied the Gospel and the Acts of the Apostles, and began to see his mistake. The commission is not, "Go ye into all the world and preach the Law," but "Go ye into all the world and preach the Gospel."

It was the turning-point in the work of this lonely missionary. He determined to preach the Gospel. Five times in four chapters Peter accuses the people of the crucifixion of Jesus. Another thing that struck him was that the disciples were bidden to wait until they were clothed with power from on high. He felt that he had not this power. He went again to his work, determined to preach the Gospel, and cry to God for the promised power.

Then he had to decide precisely what the Gospel was. If he preached Jesus and Him crucified, the people would want to know who Jesus was. He decided to take Luke's gospel, as this seemed the most complete and the most suitable for Gentiles. He began translating ten or twelve verses

a day, and then read and expounded them, asking God to bless His own Word. At once the people were more interested in the Gospel than they had been when he preached the law. As he went on he was greatly encouraged.

When he came to the sixth chapter of Luke, thirtieth verse, a difficulty arose. The people were notorious beggars. They would ask for anything they saw that pleased their eye—his blanket, his knife, his plate—and when he would say he could not give the things to them, they would reply, "You can get more." Here now were the words of the Gospel: "Give to every man that asketh of thee." The missionary was greatly perplexed as to what to do with that verse. He let his helper in translation go away, and went to his room to pray over the matter. The time for the daily service was drawing near. What should he do? Why not pass over that verse? But his conscience told him that would not be honest dealing with the Scripture. Time for service came; but, instead of advancing he went back to the beginning of the Gospel, reviewing the earlier part. Thus he would gain time for fuller consideration of the text. Still he could not find that it meant anything but just what it said. He consulted a commentary, and it said Jesus was giving general principles, and that we must use common sense in interpreting His words. But this did not satisfy the missionary. If we are allowed to interpret one Scripture in this way, why not others? Leaving the meaning to be decided by "common sense" seemed a very unsafe course.

After a fortnight of prayer and consideration he concluded that our Lord meant just what He said; and he went and read it to the people. He told them that this was a very high standard, and it would probably take him a lifetime to live up to it; but he meant to live what he preached to them. After the address the natives began to ask him for things, and he gave them what they wanted. He wondered whereunto this thing would grow; but he told the Lord he could not see any other meaning in His words. However, the people were evidently deeply impressed by his course. One day he overheard one say: "I got this from the white man." Then another said: "I am going to ask him for such a thing." But a third said: "No; buy it if you want it." The leaven of grace was working in their hearts. After that they rarely ever asked him for anything.

Mr. Richards then went on translating and expounding Luke's gospel, and the interest continually increased. The climax was reached when he came to the account of the crucifixion of Christ. There was a large congregation the day he read this passage. He reminded the people of the kindness and goodness of Jesus and of His works of mercy, and then pointed to Him nailed upon the cross between two thieves, and said: "Jesus never would have died if we had not been sinners; it was because of your sins and mine that He died." The impression was very deep. It seemed that indeed the Holy Ghost had fallen upon the people.

He continued preaching. One day, as they were returning from a service, Lutale, the man who had helped him in translating, began to sing one of the Congo hymns. His face shone with joy, and he said : " I do believe those words ; I do believe Jesus has taken away my sins ; I do believe He has saved me." After seven years of toil and weary waiting and suffering here was the first convert at Banza Manteke. At once Lutale began testifying what the Lord had done for him. But the people became his enemies and tried to poison him. He had to leave his town and live with Mr. Richards for safety. For a time there were no more converts. However, the people were stirred. By and by the king's son became a Christian. Shortly after this another man came with his idols, and placing them on a table, said, savagely, that he wanted to become a Christian. He soon began to preach. So the work went on until ten were converted. These all had to leave their own homes, however, as they were threatened with death. The missionary now shut up his house, and taking these men with him, went from town to town preaching the Gospel. The people were greatly moved, and one after another came over to Christ's side. Two daily meetings were held, and inquirers were numerous. The work continued and was blessed, until all the people immediately around Banza Manteke had abandoned their heathenism. More than one thousand names were enrolled in a book of those who gave evidence of real conversion.

Four years have now passed, and Mr. Richards has carefully noted the results of the work. Most of the converts are holding on their way. About three hundred have been baptized. The Church is earnest and spiritual. There has been much persecution, but the Christians have not been intimidated by this. Many examples of earnestness are reported. Materials for a chapel (provided through the liberality of Dr. Gordon's church in Boston) were brought to a point fifty or sixty miles distant, and the people carried them all the way to Banza Manteke, over rough roads. Some of them went four or five times, each trip requiring a week. In all there were about seven hundred loads, of sixty pounds each, and the whole chapel was thus carried, and without charge.

The people, thieves before, became honest. Liars before, they now became truthful. They have also become industrious and cleanly. The women want to dress better. The men are more energetic and industrious. Witchcraft, poison-giving, and all such heathen practices were put away by those who confessed Christ. Many brought their idols, and at the first baptism they had a bonfire of images, destroying thus every vestige of idolatry.

This sketch of the work at Banza Manteke, given almost in the words of Mr. Richards, though greatly condensed, is sufficiently full to indicate the method pursued and the different stages of progress. The story is of intense interest, and is also full of instruction not only for missionaries in heathen lands, but for Christian workers in any field.

AN AFRICAN DEVIL'S BUSINESS AND ITS ARAB AGENTS ;

OR, THE SLAVE TRADE OF THE PRESENT DAY : WHO CARRIES IT ON,
WHERE ARE THE SLAVES USED, AND WHAT CAN BE DONE TO STOP THE
BUSINESS ?

BY FREDERIC PERRY NOBLE, NEWBERRY LIBRARY, CHICAGO, ILL.

I.—THE FIELD AND THE HUNTERS.

Draw a line from Cape Verde to Cape Guardafui. Coast southward along Somauliland until you strike the equator. Run inland to Lake Victoria. Prolong an eastern boundary from its south-eastern corner to Lake Nyassa, and down the Shiré River. Follow up the Zambesi to its source in Lake Dilolo ; then draw a line to Stanley Pool on the Congo, and follow the curve of the Gulf of Guinea, but at an average distance from the sea of about one hundred miles, until we come back to our starting-point in Senegambia. Thus, generally speaking, the Sahara, the Indian Ocean, the great lakes, the Zambesi, and the coast lands of the Atlantic constitute the boundaries within which the devil's-business of man-hunting is pursued. With the exception of the Guinea coast and the west half of the Congo State, there is scarcely a recess into which the Arab has not penetrated. His hunting-grounds comprise, (1) the independent Soudan, (2) the former Egyptian Soudan, (3) the heart of Central Africa, *i.e.*, between the Congo and the lakes, and the Zambesi countries.

1. First and foremost among slave-stealers stand people from the east coast. These consist of shore tribes called Swahili, of half-caste Arabs, of resident Hindus called Banians, and of Portuguese in Mozambique, or up the Zambesi. Their boundaries of action lie between the Aruwimi, Lakes Albert-Edward and Victoria, Lake Nyassa and Shiré River, the Zambesi as far as Victoria Falls, thence to Lake Bangweolo, where only yesterday the Arabs instigated the Awamba negroes to pursue a most destructive system of slaving among the inhabitants of its northern and western shores ; down the Lualaba-Congo to Nyangwè, whence they swing 100 miles west to Lumami River. Not more than 400 Arabs operate here ; but they employ armed negroes in such numbers—Tippu Tib alone being reported to have 2000 men in his pay—that perhaps 10,000 bandits wage war upon the blacks in this section. Until now the Free State post at Stanley Falls, even under Tippu Tib's governorship, kept the Arabs east of that point. But now that Tippu Tib is at Zanzibar, impotent with paralysis, his hot-blooded kinsfolk are swarming over the barrier, and are fulfilling the prediction that they must yet be battled with. In March, 1891, seeing that the Free State's forces stop their passage across the Aruwimi, the slave-raiders turned north, reached the Wellé, and threatened the Free State's port on that stream. The situation is alarming in the extreme, for the Congo State has no adequate revenue for military purposes, and America has robbed it of the means to secure itself. Its principal stations have



SLAVE TRADE MAP OF
EQUATORIAL
AFRICA

REPRINTED FROM
"THE ARABS IN CENTRAL AFRICA
AND AT LAKE NYASSA"
BY J. STEVENSON, F.R.S.E.

Scale 1:23,000,000.
0 100 200 300 400 Miles.

- Tracks of Slave Caravans and Slave-Hunters.
- ▨ Principal Districts harassed by Slave-Hunters to supply the Coast or Districts near it.

been Zanzibar, Bagamoyo, Kilwa, and Quilimane (all on the coast), U-nyanyembe, U-jiji, and Kazembe's toward the lakes, with Nyangwe and Stanley Falls on the Congo. The main lines of travel were three : (1) From Manyema *viâ* Tangánika Lake, U-jiji, and U-nyanyembe to Bagamoyo, Kilwa, and Zanzibar ; (2) from Lakes Bangweolo and Moero, with a branch across Lake Nyassa to Mozambique ; (3) from Lake Victoria to coast towns.

2. Next in power for evil come the slavers of the Egyptian Soudan, with Khartûm as their centre. This territory comprises the Nile basin of 2,000,000 square miles, reaching from the Blue Nile to Lake Victoria 1500 miles south, and to the Wellé River in the northeast quarter of the Congo State. There the Mahdist and the Zanzibaris lock hands. When Baker was appointed governor in 1869, he found 15,000 Egyptians, or Turks, engaged in slaving ; and the number cannot now be less. Emin's former province of Equatoria and West Abyssinia are their latest victims—Khartûm, Fashoda, Sennaar, Gondokoro, and (formerly) Massowah the depots. The export route is the Nile, or overland through Darfur and Kordofan. In 1873 these fellows annually smuggled 50,000 slaves into Egypt, Tripoli, Arabia, Turkey, Persia, and even Turkestan. There are reasons for fearing the number to be as large to-day. The power and organization of the Khartûm slavers may be inferred from the fact that during the Brussels Anti-slavery Conference, 200 delegates assembled at Khartûm to devise measures for suppressing Europe and America's rum traffic with Africa. They resolved to girdle Africa with dhows, confiscate every vessel containing liquor, and sell the crews into slavery. May the worst men lose !

3. The third principal source of supply is the native Soudan. This is about 2500 miles long by 500 wide, and forms one vast hunting ground, with Arabs from Morocco, Tripoli, or Kabylia as Nimrods. From Wadai these marauders penetrate to a point among the cannibal Nyams and dwarfs as far south as the Congo. Captives are transported to the market of Kuka, on Lake Tchad, where about 10,000 are annually bought by Barbary dealers, and marched across the Sahara to the Fezzan, an oasis south of Tripoli. There they are sold to the south and east coasts of the Mediterranean. The sufferings *en route* have been so dreadful that very many succumb ; and travellers unacquainted with the road need only follow the bones lying right and left. From the West Soudan, *viâ* Sokôto and Timbûktu, slaves are also sent to Morocco, where almost every town has its market. Throughout Africa nearly all Mohammedan towns are receiving and distributing centres for the "black beasts." Morocco owns 50,000 slaves, and annually imports about 4000.

4. There are also minor sources ; these, however, being less only by contrast. (1) In Congo State a domestic slave trade is fiercely pursued by large, powerful tribes between Stanley Pool and Stanley Falls. In this western half, as in general through the central belt extending from Senegambia to Uganda, the possession of many slaves is indispensable to the

dignity and power of head men, both in this life and after death. Their decease is the signal for human sacrifices on a huge scale. Near the mouth of the Mobangi-Wellé the inhabitants sell their war captives to the cannibals of its upper reaches expressly for food, and the latter even wage wars for the one object of capturing "long pig." (2) In Lunda, between Angola and the southwest of Congo State, Portuguese subjects enslave its people than dose around the sources of Zambesi River. Cameron was, in 1875, informed that slaves (at least a few) were still exported from the Portuguese west coast. On the east coast the Portuguese (African and European) ship "black ivory" from Mozambique and Sofalaland. In 1880 the British Consul at Mozambique City rated the annual export at 3000 souls; but an increased demand for ivory afterward gave the business fresh impulse, the two trades being hand and glove. In 1888 a Portuguese officer, reporting from his post in the interior, said of its commerce: "The sole trade of this district at present consists in slaves." Thus Portuguese authorities demonstrate that under their flag the slave trade has so increased and strengthened that to-day there is a yearly export of 10,000 slaves to Madagascar and the Comoros. (3) At the Gulf of Aden slaving is very active in Somautiland, where the slaves are bought or stolen from the Gallas inland, from Guragwé, and the Shillooks or Denkas. Abyssinia has many markets; and former Mahdists have swept thousands of its native Christians into slavery in Arabia. (4) Across the continent the natives of French Loanga, the German Cameroons, and Ashantee and Dahomey hunt their fellow-men relentlessly. (5) Uganda seems to link the Soudan and Zanzibar trades, since M'wanga formerly stole and sold 80,000 people each year, while one competent authority rated that export at 180,000 slaves. Central Africa contains 41 slave routes, varying from 100 to 1000 miles in length; 16 slave-producing areas of less or larger extent, and 6 regions (several larger than Ireland) which have been all but depopulated, if not utterly unpeopled.

II.—THE METHODS.

The methods of slaving involve the commission of every crime. Before 1870 slaving was generally commerce; to-day it is murder and robbery. Invasion of peaceful communities, not seldom prosperous or semi-civilized, firing villages at midnight, massacring terror-stricken men as they start from sleep to fall amid burning huts into sleep that knows no waking; kidnapping women and children, or holding them as hostages for a ransom of ivory from yet surviving fathers and husbands; and gratifying every instinct of lust and cruelty—all constitute its ways and means.

We wish, however, to scan the inner workings of the system, and must, therefore, concentrate attention upon Zanzibar as being fairly enough typical.

Among its commercial classes, none before 1890 exercised so much influence on the trade of East Africa as did the Banian, who number thou-

sands. The Arabs are nearly all in their debt ; and if a trader planned to journey to Uganda or Nyangwé or Nyassa for slaves or ivory, gum-copal or orchilla, he would borrow \$5000 at fifty, sixty, or even seventy per cent interest, and purchase goods. At his journey's end they would have more than trebled in purchasing power. Leaving Bagamoyo or Kilwa with a caravan numbering 100, 300, or 500 people, our half-caste, who is merchant or murderer, as circumstances permit, takes several months to reach U-nyanyembe. In the maritime district kidnapping is seldom attempted, for the natives stand ready to avenge the slightest affront with bloody hands, and to use firearms whenever opportunity presents itself. From U-nyanyembe (Tabora) routes diverge to U-jiji and Uganda. Passing to U-jiji, he might either purchase slaves at its market or push into Manyema, 150 miles beyond Tangánika Lake (so Stanley pronounces and writes). At U-jiji 5 dotti of cloth worth \$7.50 would purchase a slave worth \$30 at Zanzibar, while \$6 would purchase ordinary males, whose value at U-nyanyembe would equal \$25. Leaving \$3500 as capital, this secured 464 slaves who, if surviving the march to Bagamoyo, realized \$13,920 there—a net profit of \$10,420. Nor is there reason to suppose that their value in 1890 was less at marine marts, whence they could still be exported ; and often the traders did better still, almost always returning with an enormous margin of gain.

Manyema, in 1865 an unknown country to these Arabs, has for twenty years been an El Dorado of ivory. When the first slaver returned in 1867 with a wealth of tusks and with tales of fabulous quantities of the precious article, the beaten tracks of Uganda and of Tangánika's coasts to east and south became comparatively deserted. Nevertheless, in the long band of country extending from Lake Victoria to Zambesi's wave the slaver has since ravaged and ruined so ruthlessly, that many populous, fertile districts have been reduced to deserts, and in every village around the great lakes no woman or child wandering ten minutes away has any likelihood of ever seeing home again. In Manyema firearms made even small parties of Arabs invincible. This helplessness and the ridiculously low price of ivory led to the new era in slaving, to the methods of the present day, and the rise of the Tagamoyos Tippu Tibs, and Ugarrowas.

Ivory cost, in copper wire or in beads, from one half to one and one quarter cents a pound in 1870—its value in Zanzibar being from \$50 to \$60 the 35 pounds. To-day that amount is worth \$105, and is bought with bullets and blood. The new-comers, urged on by greed and ferocity, began the practice of wholesale massacre. They would accumulate tusk upon tusk for years, till great piles were buried beneath their huts. Suddenly they would one day pick a quarrel, seize herds and goods, and shoot the men, sparing only enough to carry ivory. They fired the village, and the march worse than death had begun. Multitudes perish merely as beasts of burden ; but for every slave-porter escaping or succumbing, a man is stolen or bought from the nearest tribe. This supplies its losses by seizure from

neighbors, and thus the caravan, even on the road, creates a constant circulation of human currency in every local centre traversed. The Arab wreaks a ruin even greater than the annihilation of tribes outright. He keeps the region in a perpetual ferment, pits chief against chief to prevent combination, and either makes tools of tribes likely to become dominant, or shatters them by instigating rebellion among their dependants.

It is in the Congo forest that the frightful atrocities of the Arab slavers reach the depths of hellishness. Within an area equal to France and the Iberian peninsula, Tagamoyo, Tippu Tib, and Kilonga-Longa have successively harried, kidnapped, and murdered, till exaggeration by the narrator is sheer impossibility. The sailor was right who said, on seeing slavers, "If the devil don't catch those fellows, we might as well have no devil at all."

November 27th, 1883, when founding establishments in the Congo State, Stanley met with the Arabs of Nyangwé. He discovered that this horde of banditti—for in reality and without disguise they were nothing else—had started in July, 1882, from a village half way from Nyangwé to Stanley Falls. The band numbered 300 fighting men armed with flintlocks, double-barrelled percussion guns, and a few breech-loaders; their domestic slaves and the women doubled the numbers. For 11 months they had raided the left bank of the Congo for 100 miles, and as far north as Aruwimi-mouth; then they had spent 5 months on Congo's east shore in the same cruel work. This territory comprises 34,570 square miles—exactly 2000 more than Ireland—and had possessed nearly 1,000,000 people. One hundred and eighteen villages, comprising 43 districts, had been devastated to gain the scant profit of 2300 women and children, and about 2000 tusks. Stanley calculated that if those 118 towns had only 1000 inhabitants each, the Arabs had a profit of merely two per cent, and that after these captives had undergone the voyage to Nyangwé, camp life, and the pests which miseries breed, there would remain only a scant one per cent on the bloody venture.

Horrible as are these facts from slavery's charnel-house of horrors, they do not begin to be the worst. Five expeditions, each as great as the present one, had already come and gone with their booty, and had completely weeded the region. If each expedition was as successful as Stanley's acquaintances, the slavers got 5000 people safely to Nyangwé; but 5000 out of 1,000,000 is one half of one per cent, or 5 slaves out of 1000 persons—the poorest possible profit. The 2300 slaves had cost 2500 souls shot, and 1300 dying by the way; and at this rate the 5000 slaves surviving at Nyangwé (of the 10,000 originally obtained) had cost 33,000 lives. Each of the very smallest infants Stanley graphically estimates to have cost the life of a father, and perhaps his 3 stout brothers and 3 grown-up daughters: "An entire family of 6 souls has been done to death to obtain that small, feeble, helpless, useless child!"

"What," he asks, "was the cause of all this vast sacrifice of human

life, this unspeakable misery? Nothing but the indulgence of an old Arab's wolfish, bloody, starved, and ravenous instincts. He wished to obtain slaves to barter profitably with other Arabs. Having weapons—guns and powder—enough, he placed them in the hands of 300 slaves, and despatched them to commit murder wholesale, as an English nobleman would put guns in the hands of his guests and permit them to slaughter the game on his estate. If we calculate three quarts of blood to each person who fell during the campaign of murder, this one Arab caused to be shed 2850 gallons of blood—sufficient to fill a tank of 460 cubic feet—quite large enough to drown him and all his kin.”

Stanley's pen-picture of this camp is as vivid as if taken by instantaneous photography. “It was surrounded with a fence made of the hut-walls of the native town, which lay in ruins outside, square plots of raised tamped earth, with a few uprights alone indicating where it had stood. The banana groves had been levelled, and their stalks employed to form the fence. Within the enclosure was a series of low sheds, many lines deep, extending 100 yards inland from the immediate edge of the bank. In length the camp was about 300 yards. At the landing-place were 54 canoes, varying in capacity from 10 to 100 people. The camp is much too densely peopled for comfort. There are rows upon rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lines or groups of naked forms upright, moving listlessly, or standing; naked bodies are stretched under the sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children, many mere infants, forms of boyhood and girlhood, and occasionally a drove of absolutely naked old women bending under a basket of fuel or cassava tubers or bananas, who are driven through the moving groups by two or three musketeers. Mostly all are fettered; youths with iron rings round their necks, through which is riven a chain like our boat anchor-chains, securing the captives by twenties. The children over ten are secured by three copper rings, each ringed leg brought together by the central ring. The mothers are secured by shorter chains; around are grouped their respective progeny of infants hiding the cruel iron links that fall in loops or festoons over their mothers' breasts. There is not one adult man captive. Beside the shaded ground so thickly strewn with prostrate and upright bodies lie scattered or heaped in profusion everywhere the relics of the many raids. There is scarcely a square foot of ground not littered with something. All these littering the ground, or in stacks and heaps, with piles of banana and cassava peelings, flour of cassava, and sliced tubers drying, make untidy pictures and details, through which prominently gleam the eyes of the captives in supreme and utter wretchedness. Every second during which I regard them, the clank of fetters and chains strikes my ear. My eyes catch sight of that continual lifting of the hand to ease the neck in the collar, or as it displays, exposed, a manacle through a muscle being irritated by its weight or want of fitness. Bound or riveted

by twenties, they wallow in filth. Only the old women are taken to forage ; they dig the cassava and search for the banana, while the guard, with ready musket, watches keenly for the coming of the vengeful native. Not much food can be obtained. What is procured is flung in a heap before each gang, to cause at once an unseemly scramble. Many of the poor things have been fettered for months already, and their bones stand out in bold relief on the attenuated skin which hangs down in wrinkles and puckers. Who can withstand the feeling of pity so powerfully pleaded for by those large eyes and sunken cheeks ?”

As we listen to this eye-witness, it appears unthinkable that wickedness can go lower. Yet it is Stanley himself, who from Darkest Africa brought tidings and tales of deeds of darkness befitting depths beneath the lowest depths of hell. He says : “ In 1887 a half-caste Arab slaver and his Manyema banditti launched out on one of the most sanguinary and destructive careers, to which even Tippu Tib's and Tagamoyo's offer poor comparison. Toward the Lenda and Ihuru rivers they had levelled every settlement into black ashes, had even vented their rage for destruction on the plantain groves, had split every canoe into pieces, had searched every island, and had penetrated into the darkest recesses whither a slight track could be traced, with only one dominating passion, which was to kill as many men and capture as many children and women as craft and cruelty would enable them. However far north or east these people had gone they had done precisely as we had seen, and had reduced the forest to a howling wilderness. Through all the immense area they had left scarcely a hut standing. Assuming that their ravages had extended east, north, and south 105 miles from Ipoto, we have something like 44,000 square miles. Once we know where the slaving centres are, we may, with a pair of compasses, draw great circles round each, and park off areas of 40,000 square miles into which a half dozen resolute men, aided by their hundreds of (negro) bandits have divided three-quarters of the Congo forest for the sole purpose of murder, and of becoming heirs to a few hundred tusks of ivory. . . . There were Manyema headmen responsible to the chiefs for followers and operations entrusted to their charge. At alternate periods each sets out for his own special sub-district. The fighters consist of Congoans trained by the Manyema as raiders, as in 1876 Arabs and East Coast natives had trained Manyema. This extraordinary increase in the number of raiders on the Upper Congo is the fruit of the policy of killing the adults, but preserving the children. The girls are distributed among the Arab, Swahili, and Manyema harems, the boys are trained to carry arms, and are drilled. Grown tall and strong, they are rewarded with wives from the female servants of the harem, and are admitted as partners in the bloody ventures. So many shares of the profits are due the great proprietor ; a less number becomes the due of the headman, and the remainder is the property of the bandits. . . . At other times all ivory over 35 pounds goes to the chief ; that between 35 and 20 pounds belongs to the

headman, while young ivory, or scraps or pieces, fall to the lucky finders. This inspires every man to do his best. The caravan is well manned and armed by the great proprietor, who stays in his harem on the Lualaba. The headmen, inspired by greed, grow ferocious. The bandits fling themselves upon a settlement mercilessly to obtain the largest share of loot—children, flocks, poultry, and ivory. . . . All this would be clearly beyond their power if they possessed no powder. Not a mile beyond home would the Arab and his followers dare venture. It is more than probable that if gunpowder were prohibited entry into Africa, there would be a general and quick migration of all Arabs from inner Africa to the sea, as the native chiefs would be immeasurably stronger than any combination of Arabs armed with spears. Of ivory there is not a single piece nowadays which has been gained lawfully. Every tusk, piece, and scrap in the possession of an Arab has been steeped and dyed in blood. Every pound has cost a life. For every five pounds a hut has been burned; for every two tusks a whole village 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 billiards, the rich heart of Africa should be laid waste at this late hour of the nineteenth century, signalized as it has been by so many achievements; incredible that populations, tribes, and nations should be utterly destroyed. Whom, after all, does this bloody seizure of ivory enrich? Only a few dozens of half-castes, who, if due justice were dealt them, would sweat out the remainder of their piratical lives in the severest penal servitude."

III.—THE RESULTS.

How many slaves are captured; how many lives lost annually? In Nyassaland and Zambesi, according to Cameron's *latest* (1889) statements, 525,600 each year become slaves. In the equatorial tableland, from the data furnished by Papal missionaries, the figures mount even higher. This brings the total of Africans who annually lose freedom at the hand of the Arab hell hounds between the Soudan and the Zambesi up to 1,050,000. Including the Soudan, from the Atlantic to the Red Sea, Ashanti, Dahó-mey, Loanga, the Cameroons, Lunda, the native slaving on the Congo, Somauliland, and Uganda, it appears certain that the grand total equals at least 2,000,000. It is as if a Georgia, or Iowa, or Michigan were annually enslaved. The worst of it is, that Christendom has a real though indirect responsibility for those astounding figures, because the relaxation of the English blockade, the troubles in the Soudan and on the East coast, the connivance of Portugal, and French bulldozing in Madagascar enabled the slave trade since 1885 to increase fourfold.

Yet this host, moving every twelve months into the house of bondage, does not represent one half of man's inhumanity in the land of death shades. The mortality of the caravans varies from one-half to three-quarters, and even nine-tenths. We wonder that one slave in ten ever

reaches his destination, when we hear the accounts of Cameron, Baker, Livingstone, Lavigerie, and Stanley. Lavigerie says : " When all that are captured are hurried off, a series of unspeakable miseries commences. The men who appear strongest, and whose escape is to be feared, have hands and feet so tied that moving becomes torture, and on their necks are placed yokes attaching several together. All day they march ; at night a few handfuls of raw sorgho are distributed ; this is all their food. Next morning they must start again ; but fatigue, suffering, and privations have weakened very many. The women and the aged are the first to halt ; then, to strike terror into the miserable mass, their conductors, armed with a wooden bar—to economize powder—approach those most exhausted, and deal a terrific blow on the nape of the neck. The victims utter a cry, and fall in convulsions of death. The terrified troop immediately resumes its march. Terror has imbued even the weakest with fresh strength. Each time one breaks down the scene is repeated. At night, on arriving at their halting-place, after the first days of such life, a not less frightful scene awaits them. The traffickers in human flesh know how much their victims can endure. A glance shows who will soon sink from weariness ; so, to economize food, they pass behind these wretched beings and fell them with a single blow. The corpses, when not suspended on neighboring trees, remain where they fall, and close to them must their companions eat and sleep as well as they can. In this manner the weary march is continued, sometimes for months. Daily the number diminishes. If, goaded by their cruel sufferings, some attempt to escape or rebel, the masters cut them down, and leave them as they lie, attached by yokes."

Baker shall be our next witness, describing a slave-dhow and its cargo. He ordered one searched, and the captain was astonished that search was considered necessary. Besides crew and soldiers, the skipper averred, there was not a soul on board, while the vessel had only corn in the hold, and ivory beneath. " But," says Baker, " she appeared suspiciously full of corn for a boat homeward bound. There was an awkward smell about the closely-boarded forecastle that resembled that of unwashed negroes. . . . Abd-el-Kader drew a ramrod from a soldier's rifle and sharply probed that corn. A smothered cry from beneath, and a wriggling among the corn were succeeded by a woolly head, as Abd-el-Kader, having thrust in his long arm, dragged a negress forth. At once the planks boarding forecastle and stern were broken, the corn was removed, and there was a mass of humanity exposed—boys, girls, and women close packed like herrings in a barrel, who, under threats, had remained silent. The mainsail appeared full and heavy in its lower part. Upon unpacking, it yielded a young woman thus sewn up. We discovered about 150 slaves stowed away in a most inconceivably small area. The stench was horrible when they began to move. Many were in irons. I ordered the agent and the captain to be put in irons."

Yet the captives and human exports are far and away the slightest section of the sufferers. Every slave, on the average, represents 100 victims.

The populations blighted by the simoom of slaving number 150,000,000—as many as the German and Russian Empires together.

IV.—THE REMEDIES.

1. As the Zanzibar slave trade has so long been sustained by the capital of British Hindoos, England has moral responsibility for that traffic. Now she is mistress of Zanzibar and Pemba, and her East Africa Company controls the coast north, and has brought Uganda under English lordship. With Zanzibar as the maritime key of the situation, and with Cairo a future centre of Saxon government over an area greater than India, England can lock this export traffic into the interior. Moreover, Germany is conquering lands between Zanzibar and the lakes, the Reichstag has forbidden marine exportation of slaves, and domestic slavery will be abolished from its African possessions as speedily as circumstances permit.

2. Again, it began to look, last February, as if the Great Powers would fulfil their solemn pledges for the welfare of Africa, which they have shamefully failed to live up to. In 1884 they declared the Congo State should not be used for the slave trade, and each bound itself to employ all means at its disposal to end the traffic and punish the slavers. Had they enforced their prohibitions, the slave trade could not have attained its present proportions. They declared that “these regions shall not be used as markets or as routes of transit for the slave trade, no matter of what race; each of these powers binds itself to use all the means at its disposal to put an end to this trade, and to punish all engaged in it.” In 1889 they met in Anti-Slavery Conference at Brussels, and agreed that the following measures are directly and generally practicable: (1) Tribes concerned in raiding shall be held responsible. (2) Any tribe through whose territory slave caravans pass shall be held to account, and such chiefs or organizers of caravans as have been once convicted of slave-trade offences shall render security on starting from the seaboard. (3) Chiefs on whose coast slave shipments occur shall be dealt with. (4) The police of the sea is to be maintained by joint European effort, maritime transportation being the point where force and united action can be made *most* effective. Vessels of 500 tons and under, unless slavers of larger tonnage be hereafter discovered, shall, on the high seas, be subject to supervision and detention. (5) Disarmament of the slaver is nigh. From 20° North to 22° South, and from 100 miles out in each ocean, the sale of firearms to Arabs or natives is prohibited. Arms must be deposited in Government warehouses, taken out only on permission, and not in sale include the most improved weapons. Stanley has said: “for wholesale massacres of African aborigines there is only one remedy—the solemn combination of England, Germany, France, Portugal, South Africa, East Africa, and the Congo State against the introduction of powder into any part of the continent, except for the use of their agents; and seizing every tusk of ivory.” Now Christian sentiment must compel

civilization to redeem itself by grappling immediately with the slaver of the Congo, for the Free State offers the most advantageous means of attacking these Manyemans and Soudanese in the rear, while Stanley Falls is the West Point of the Upper Congo. The United States itself took part in this Conference, and the refusal of our Federal Senate to ratify the decree of humanity is a damning disgrace to America. How the country that shattered the shackles of 4,000,000 bondmen could shirk its duty and fasten fetters on the black man in Africa, passes comprehension. Even Holland played the man and shames us.

3. Cardinal Lavigerie has awakened even papal peoples to their duty in suppressing slavery, and proposes to stop man-hunting at its source by the sword. The campaign to realize this object may take place, since several thousand young men have volunteered and are preparing. In the Sahara these youths and the Peres Blancs are already proving themselves true knights of labor, as diggers of wells and planters of trees. It is objected that these crusaders would merely destroy a few slavers and divert the trade to other routes. But Lavigerie's real idea is that every European Power should maintain sufficient military forces wherever in its possessions the black is hunted ; but, if finances forbade, he would revive the mediæval soldiers of the Church, its Knights of Alcantara, Lazarus, or Malta, adapt them to modern methods and needs, put them under the Pope, and at the call of any government remove them from place to place requiring their services. Small, inexpensive squadrons can achieve great results.

Whether or not we agree with Lavigerie on the means of employing force, it is absolutely certain that force is now an indispensable necessity in suppressing slave-stealing. The case admits no alternative to-day, for Africa is bleeding out her life-blood at every pore : the population is far too scanty, and vast areas are relapsing into uninhabited wilds, impenetrable to missionary or merchant. The Arabs are bitterly hostile to European influences, mean to practice slaving as their right, wage wanton war against missions, and demonstrate that in Central Africa European and Arab cannot live together. Turkey intends to send Mohammedan missionaries into her African possessions.

What, then, are the warlike measures inevitable against the Arab ? Simply this : protection of Afric's dusky, helpless children. This comprises the introduction of armed bodies into the interior as shepherds of the people, continental blockades against caravans, and as police patrol. At their head will be Europeans, in the ranks natives, as militia, or Sepoys, picked men and masters of gun-drill. As on the Congo, so on the East Coast, the Zambesi, the Niger, the Nile and the lakes, lines of military posts or commercial depots three days' journey apart, are opening. These will absolutely forbid slaving, abolish local markets, prevent the transporting of slaves, except domestics duly registered, and sweep away customs or duties levied on slave sales. Swift armed launches are to be put on all navigable waters, with a garrison or two on the high, healthy plateaus of each lake

and on the main traffic lines. Such a chain of fortified posts we may soon see from Suakim along the Nile and the lakes to Quillimane. This will cut the roots of the cancer, and constitute bulwarks behind which missions may advance—missions, *which alone can work lasting good.*

4. When the export over-sea, indispensable to the continuance of Moslem slavery, is destroyed, serfage cannot long continue. Closure of shipping ports must therefore be effected, though a tremendous 3000 miles task. The status of slavery must be denied further recognition by international law, the traffic be banned as piracy, and the maritime routes be made so utterly unsafe that no Arab will *dare* risk his life.

5. Mohammedan slavery keeps Africo-Arab slaving alive. So the Brussels Conference brought public opinion to bear on Persia and Turkey, the sole *independent* slave powers there, and deprecated the influence of their domestic bondage. They should persuade the heads of all Mohammedan States to discourage the purchase of negro slaves, and hold Moslem rulers accountable for future slaving infamies. Zanzibar's new sultan has prohibited slave selling, and instituted measures that will steadily wipe out the whole institution. The British Anti-Slavery Society has pledged itself to suppress Mohammedan slavery, and very many facts prove that the prospect for slavery dying out from the Moslem East is better than that possibility of mediæval Christendom.

6. Colonization, commerce, and railroads afford Christianity the underhold in this death grapple. The prejudices of the natives against colonization, never very strong, will yield to fair and judicious treatment. But tropical Africa cannot be colonized by "Caucasians," and it may well be in the Divine statesmanship that the American freedman and none other is to save the brother in black and teach him to save himself. Liberia and its noteworthy success, despite every disadvantage, prove negro colonization to be no Utopian scheme, and with regard to the Congo State, Stanley assures us that if "American negroes form the majority of its citizenship, it would, with proper encouragement, make remarkable development, and in time become a great nation. If these civilized blacks are developed morally, their contact with the savages would be happy." Signs are not wanting that among the negroes of our New South not a few consider African evangelization their race duty; and that the wonder-working Providence of American history anoints them as apostles to Ethiopia. The task would require comparatively few of the 7,000,000 black Americans, for if less than ten per cent return, 500,000 chosen people would, within one century, accomplish the regeneration of their mother country. Such colonies will swiftly develop legitimate commerce and native industries among the fairly active and workable populations.

Commerce strangles slaving by making its profits less than those of lawful trade, though it needs to be protected by physical force before it can produce its effects. On the Congo commerce checks the slave trade, since Boma and Matadi are drawing the ivory trade of Stanley Falls away

from Zanzibar. Grenfell avers that if once the railway, now rapidly building between tidewater and Stanley Pool, is completed, the Arab will find his occupation gone. On the East Coast the African Lakes Company was organized as a lay auxiliary of Nyassa Missions, and accomplished this by buying ivory at higher prices than slavers can pay. It also built Murchison Road round the Shiré Cataracts, and Stevenson Road between Lakes Nyassa and Tangánika. These mend the breaks in the water route from Quillimane to Ruanda, and are for humanitarian purposes the most important thoroughfares to Central Africa, as this line cuts the principal routes to the coast, and several garrisons on it could throttle the slavers in transit. As to Uganda and Masailand, Mackay and Emin have affirmed that a safe road to the coast must unquestionably be opened. The British East African Company is building a railroad from Mombasa to Lake Victoria. The English, at Stanley's request, devote their Stanley fund to placing a steamer on that lake, and Germany is doing the same thing. Emin has established a fortified post on its south shore, after whipping Arab slavers in many encounters. U-nyanyembe is his central station, but he will found four large commercial stations and several smaller ones on the Tangánika and elsewhere. An ivory tribute will, within three years, repay the expenses—\$400,000. That does not appear unreasonable when we remember that since 1885 Tippu Tib has exported \$500,000 worth of ivory, and that this includes the enormous stock just brought to market by his 7000 porters. A Swedish expedition intends to plant stations from Lake Victoria to Tangánika for co-operation in suppressing slaving. The Germans will, of course, push roads to the latter lake. The British Company has effected the emancipation of 5000 slaves since 1888, made compacts against slaving with tribes inhabiting 50,000 square miles, compels Arabs themselves to recognize that *no* native is to be held in servitude, releases slaves in caravans, and enables domestics to buy their freedom. On the Juba 30,000 runaway slaves recently asked to be taken under its protection. In Uganda, Mwanga pledges himself to assist in the abolition of slaving. Thus the outlook for the speedy suppression of East African *slaving*, and the march of Christianity even to the Great Forest, is full of promise.

The greatest efficiency of the iron horse in destroying the slave trade will occur on transcontinental lines bisecting the slave-belts. A railroad from Congo mouth to Zanzibar, Stanley says, can be easily constructed, and would pay from the start. Another, 1000 miles long, runs from Cape Town to Kimberley, and the South African Company, which is to govern all lands between the Orange River and the Tangánika will prolong it to the Zambesi. (A railroad from the South already reaches Vryburgh in Bechuanaland.) The Niger Company controls the Lower Niger, where it has suppressed human sacrifices and checked slaving; before 1900 it will control the independent Soudan as far as the Egyptian Soudan. There it will be met by English agents, either by Anglo-Egyptian officials, who will have recovered the Khartûm country, or by the East African Company.

from Equatoria itself. Since *that* is their ultimate goal, then we shall see the proposed railway from Monrovia to the Red Sea, a French line from Algeria to Lake Tchad, and the Nile made, by skilful engineering at its modest cataracts, a broad waterway from the Midland Sea to the inland seas. Such roads will accomplish far more than armies ; and if Europe will Europe can within a decade shatter the Arab slave trade to atoms. God grant that the negro who talked with Jephson about railways prove a prophet of good, and " that when the railroad is made, Jesus Christ may go up with it."

James H. Richardson, M.D., of Toronto, writes a letter to the editor, expressing emphatic dissent from the article in the January issue on " Livingstone and Stanley." We perhaps owe it to fairness to quote portions of this letter. Dr. Richardson questions the propriety of coupling these two men as we have done, and thinks the aims, characters, and methods of the two are dissimilar and antagonistic. Dr. Richardson thinks Mr. Stanley has given sanction to practices which humanity and Christianity must deplore, and cites the Emin relief expedition as an instance. We give his words :

" Think of the very first step—the investing of that fiend, Tippu Tib, with the authority and pay of an officer of the Congo Free State in the very heart of the country where he had been pursuing his most nefarious deeds of rapine, plunder, and slavery ; and in the appointment recognizing his authority for carrying them on above the Stanley Falls. Think of the contract with this miscreant to furnish 600 slave carriers. Mr. Stanley denied, in his lecture at Montreal, that slave labor was employed ; but his book (' In Darkest Africa,' vol. ii., p. 3) records, ' The utter unruliness of this mob of slaves which had maddened the officers of the rear column.' In vol. i., p. 261, he describes the lashings on these poor slaves, and says ' awful oaths of vengeance were uttered for all the indignities they suffered ;' on pages 212 and 213 we have the record of the hanging of a ' slave of Fayilla,' and the condemnation to death of two other slaves—one the slave of a man in Zanzibar, the other a slave of an artisan in U-nyanyembe, both of whom must have been brought with the expedition all the way from Zanzibar.

" Think of the 357 rifles and the Maxim gun which poured out a deadly stream of 300 bullets a minute ! Think of the invariable practice of driving the poor natives out of their villages and taking occupation. The very first landing at Yambuya was of this character. Read the account (vol. i., pp. 113, 114) after parleying unsuccessfully for an hour, ' for leave to reside in their village,' the signal was given, the whistles were blown, the boats were moored to the shore, and the horde of about 700, armed to the teeth, rushed up the bank, ' and when the summit was gained not a villager was in sight.' For ten or eleven months these poor villagers were kept out of their homes ; no wonder that two days afterward, when Stanley

started with his advance force, the poor natives drew themselves up at the entrance to their village to prevent it from being taken possession of, and no wonder they never tried the defence again, as they were mowed down by the bullets from the 357 rifles and the deadly Maxim gun. They seem to have vacated village after village in terror, as if the demon of destruction was let loose on them. See also vol. i., p. 152. On July 10th the expedition occupied one of seven large villages at Gwengweré, out of which 'all the population had fled'; on the 11th, he writes, 'as we were disappearing from view of Gwengweré, the population was seen scurrying back to their homes, which they had temporarily vacated for our convenience. It saved trouble of speech, exerted, possibly, in useless efforts for peace, *i.e.*, if they had not left peaceably they would have been driven out!

"Think of every village being raided for food, and provisions for ten days carried off without remuneration, and this not once, but every day. It may be said that these robberies, this occupation of their homes, this employment of slave labor, this authority conferred on Tippu Tib, were necessary to the success of the expedition; if so, then the expedition was an unholy one. To do evil that good may come is as wrong in this case as in any other."

Dr. Richardson adds that, in his opinion, the sad story of the rear column "would not have been written if Stanley had done *his* duty. In vol. i., pp. 337, 338, 362, and 364, it is recorded that after a council on Lake Albert, not having found Emin, they concluded to retrace their steps and to 'hurry' on to find Barttelot and the rear column before it was a 'wreck' as 'the only sensible course which was left to them,' and how he abandoned this 'only sensible course' and left Barttelot to his fate because the headmen and officers wanted to go back to find Emin, and so lost four months and a half before going to Barttelot's relief. As to the abuse heaped on Barttelot because he did not advance without getting the carriers promised by Tippu Tib, one short sentence (vol. ii., p. 13) settles the question: '*Without Tippu Tib, or one of his nephews, such a column*' (as the rear column) 'could not be taken through the broad extents of wilderness ahead.'"

The Australian Ballot System is a striking illustration of the benefits which Christian lands may receive from their efforts in carrying civilization and Christianity to heathen countries. Australia was formerly wholly heathen, but has become a Christian land by colonization and missionary effort. The conditions of life there rendered possible the trial of a system of balloting which it would have been very difficult to experiment with in any country of more established institutions. But after having proved successful in Australia it is now adopted in nearly all the United States to the great satisfaction of every intelligent voter. It *pays* for Christian countries to send missionaries and colonists to lift heathen lands out of their ignorance and degradation. Every nation so raised to an enlightened religious condition will have some peculiar contribution to the welfare of the whole world which could come from no other people.—*Baptist Missionary Magazine*.

THE MUTUAL RELATIONSHIP AND LAWS OF THE BANTU LANGUAGES, AS SEEN IN THE KIMBUNDU AND ISIZULU.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

The elementary grammar of the Mbundu language, by Mr. Heli Chatelain, is a very valuable and timely contribution to a better knowledge of that great family of Bantu languages, which is now known to extend all through South Africa, or, in general terms, East and West from ocean to ocean, and from the Orange River to some five degrees North of the equator. The grammar is primarily designed for the missionaries, the natives, and the colonists of Angola and neighboring districts; and, for this reason, is written in Portuguese, which prevails to a large extent in that field. Otherwise it would seem to have been better had it been written in a language more widely known. The author of the grammar was well qualified for the work he has done, and has done it well. A native of Switzerland, having acquired a knowledge of six or eight languages aside from the French and German which were his mother tongues, he went out some seven or eight years ago to Loanda, in the Portuguese colony on the West Coast of Africa, as linguist of Bishop Taylor's self-supporting mission. Studying the Portuguese on his voyage out, he was well fitted for his work among tribes that spoke dialects of which comparatively little was known as yet in other lands, though they are spoken of by Dr. Cust as constituting the *lingua franca* of all Western Africa. Indeed, Livingstone speaks of a resemblance between this language and that spoken at Tete, on the Zambezi in Eastern Africa; and the inhabitants of Angola have always found the Mbundu language of great service to them in their travels far to the East.

Mr. Chatelain, giving himself to the study and development of the Bantu languages, has prepared a primer and a translation of John's gospel for his mission, a short vocabulary of the Mbamba, and another of the Umbangala. He is now completing a work on the legends and fables of Angola, and several new vocabularies of neighboring dialects. A more extended work is that of a dictionary of the Mbundu language, now in preparation, to be enriched by a comparative study of the Swahili of East Africa, of the Kongo on the West Coast, and by the fruits of the labors of the American missionaries in the Benguela district, together with the fruits of German missionary labors in the Herero of Damara-land. Dr. Cust, the learned and able author of "Modern Languages of Africa," a work published in 1883, speaks of the Mbundu as one of the most important in all West Africa; and, having given a sketch of what the Portuguese have done during the last two and one half centuries to master and make this language known, concludes by saying: "It must be admitted that a new grammar of it is still required." But now, a year since, writing an "Introduction" to Mr. Chatelain's "Kimbundu Grammar," he expresses himself as much pleased that the matter had fallen into the hands of a scholar so well quali-

fied to undertake it, and commends the work to the favorable consideration of African scholars. It will help to give some idea of both the Zulu and Mbundu languages, their general character, forms, laws; also some idea of the relationship, or points of similarity that prevail throughout the entire family of South African or Bantu languages, of which Dr. Cust finds 168, aside from 55 dialects, if we institute a brief comparison between the Kimbundu of Angola, in the northwest of the field, and the Isizulu of Natal and Zululand, in the southeast—a geographical distance which puts the two languages nearly two thousand miles apart.

One of the minuter points of resemblance is, that both languages make open syllables; that is, each word and syllable ends in a vowel; and, as a general rule, the accent falls on the penult. Each abounds in certain consonantal combinations, such as *mb*, *mv*, *mf*, *mp*, *nd*, *ng* and *nz*; but clicks and gutturals are found only in the Zulu. The vowel signs used in writing have in each the Italian value, and the abundance of these makes the flow of pronunciation in each easy and musical. In their radical element many of the words are the same, or nearly the same, and quite the same in respect to the principle and use of the incipient elements or prefixes of words, though in the forms of their several prefixes they generally differ. Thus, nouns:

ENGLISH.	ZULU.	MBUNDU.
Person.	S. umuntu. P. abantu.	S. mutu. P. atu.
Mother.	S. umame. P. omame.	S. mama. P. jimama.
Snake.	S. inyoka. P. izinyoka.	S. nioka. P. jinioka.
Death.	S. ukufa. P. ukufa.	S. kufua. P. makufua.

So in verbs:

ENGLISH.	ZULU.	MBUNDU.
to sew.	uku tunga.	ku tunga.
to bite.	uku luma.	ku lumata.
to insult.	uku shinga.	ku shinga.
to beat.	uku beta.	ku beta.
to till.	uku lima.	ku rima.
to remain.	uku sala.	ku shala.

For “three” we find *tatu* in both languages; for “five” we find *hlanu* in the Zulu and *tanu* in Mbundu. In the former *uku lamba* means “to hunger,” in the latter *ku lamba* means “to cook.”

In each language the nouns are divided into classes according to their prefix or preformative, and according to the way in which the plural is generally made from the singular by some change in the prefix. Zulu nouns are divided, in this way, into eight classes, the last two of which are without distinction as to number; and, in the same way, Mbundu nouns are

divided into ten classes. In the former, the prefix *u*, *um*, or *umu*, of the first class, is changed to *o* or *aba* to form the plural; as *umfana*, "boy," *abafana*, "boys." So, again, *ili* or *i* is changed to *ama*; *im* or *in* to *izim*, *izin*, or *ama*; *isi* to *izi*, *izim*, or *izin*; and *um* or *unu* (impersonal) to *imi*; though nouns of the seventh and eighth classes have the same prefix, *ubu* or *uku*, in both numbers; thus, *ubuso* may mean either "face" or "faces." Nouns in *uku* are of a verbal character, being the same as the verb in the infinitive mode. In the Mbundu the prefix *mu*, of the first class, is changed to *a*, to form the plural; as, *mutu*, "person," *atu*, "persons;" *mu*, of the second class, is changed to *mi*, as *mulundu*, "mountain," *milundu*, "mountains." So, again, *ki* is changed to *i*; *ri* to *ma*; *u* to *mau*; *lu* to *malu*; *tu* to *matu*; *ku* to *maku*; *ka* to *tu*; and other forms to *ji*.

In both languages alike each class of nouns has a fragmentary or genitive pronoun of a preformative character, which corresponds to the noun's prefix; one for the singular, and one for the plural, which, with the genitive particle *a*, denotes possession, or the relation of a subject to an attribute; thus, in Zulu, *ilizwi lomfana* (*l-a-umfana*), "word of the boy," or "boy's word;" *abantu benkosi* (*b-a-inkosi*) "people of the king," or "king's people." So in the Mbundu, *mutue ua mutu*, "head of man," or "man's head;" *mitue ia atu*, "heads of men."

In both languages alike the adjective takes a prefix corresponding to the prefix of the noun with which it agrees; thus, in Zulu, *umfana umkulu*, "the boy (is) great;" *umfana omkulu* (*a-umkulu*), "the boy (which is) great," i.e., "great boy;" *abantu bakulu*, "people (are) great;" *abantu abakulu*, "great people." So in Mbundu; thus, *mutu uonene*, "great person;" *kima kionene*, "great thing;" *ima ionene*, "great things;" *ritari rionene*, "great stone;" *mata:i monene*, "great stones." So, too, in respect to numerals. In the Zulu we have *umuntu omunye*, "one person;" *abantu ababili*, "two persons;" *izinkomo ezintatu*, "three cows." In the Mbundu we have *mutu umoshi*, "one person;" *kima kimoshi*, "one thing;" *ima itatu*, "three things;" *matubia matanu*, "five fires."

The grammar of the verb is essentially the same in the Mbundu language as in the Zulu. In the latter the infinitive has the sign *uku*, "to;" as *uku tanda*, "to love;" *uku bona*, "to see;" in the former, *ku*; as *ku zola*, "to love;" *ku longa*, "to teach;" *ku banga*, "to make, do." In both languages alike the pronominal subject of the verb in the third person corresponds to the prefix of the noun for which the pronoun stands. Thus, in Zulu (*umfana*, "boy") *u bona*, "he sees;" (*abafana*, "boys"), *ba bona*, "they see;" (*inkomo*, "cow"), *i bona*, "it sees;" (*izinkomo*, "cows"), *zi bona*, "they see." In the Mbundu we have (*mutu*, "person"), *u banga*, "he (or she) makes;" (*atu*, "persons"), *a banga*, "they make;" (*kima*, "thing"), *ki banga*, "it makes;" (*ima*, "things"), *i banga*, "they make."

For the first, second, and third persons, present tense, we have :

IN ENGLISH.	IN ISIZULU.	IN KIMBUNDU.
S. I love.	S. Ngi tanda.	S. Ngi zola.
thou lovest.	u tanda.	u zola.
he (or she, etc.) loves.	u (i, or li, etc.), tanda.	u (or a, etc.), zola.
P. we love.	P. si tanda.	P. tu zola.
ye love.	ni tanda.	nu zola.
they love.	ba (or zi, etc.), tanda.	a (or i, etc.), zola.

In the few following forms we have a comparative view of some of the modes in the two languages :

IN ENGLISH.	IN ISIZULU.	IN KIMBUNDU.
Love, or love thou.	tanda, or ma u tande.	zola.
Love ye.	tandani.	zolenu.
I love, or I do love.	ngi tanda, or ngi ya tanda.	ngi zola.
I may love.	ngi nga tanda.	ngi zole.
I should love.	nga ngi tanda.	ngojo zola.

In the following we have a comparative view of a few tenses .

IN ENGLISH.	IN ISIZULU.	IN KIMBUNDU.
I love.	ngi tanda.	ngi zola.
I loved.	nga tanda.	nga zolo.
I have loved.	ngi tandile.	nga zolele.
I had loved.	ngi be ngi tandile.	nga zolele kia.
I shall love.	ngi ya ku tanda.	ngondo zola, or nganda ku zola.

In respect to species of verbs, we find much of likeness between the Zulu and the Mbundu, as also between these and the Hebrew, in what is there called "conjugations." In the former from *tanda*, "love," we get the causative, *tandisa*, "cause to love;" the relative, *tandela*, "love for;" the reciprocal, *tandana*, "love one another;" the reflective, *zitanda*, "love self;" the subjective, *tandeka*, "be lovely or lovable;" also other species. In the Mbundu we have from *zola*, "love," *zolesa*, "cause to love;" *zolela*, "love for;" *rizola*, "love self." We sometimes find two or more species combined; as, in Zulu, the causative and relative, *tandisela*, "cause to love for;" in Mbundu, *zolesela*, "cause to love for."

The mutual relationship and laws, or kinds of resemblance and difference that prevail in the great family of Bantu languages are seen, to some extent, in the goodly number of words that are found to be substantially the same in many of its members, though such words are often found in greatly differing forms. We take two words, or, rather, one word in its two numbers, *umuntu*, "person," *abantu*, "persons or people," as a good example of the unity in variety in some of the corresponding words in the cognate languages of which we speak. This word consists of two elements, one radical, the other preformative, which is also called "prefix." In Zulu the root is *ntu*; the prefix, singular, *umu*, plural, *aba*. And, of all the numerous forms which this word may take, whether in root or prefix,

doubtless the Zulu, as above, i.e., *umuntu*, *abantu*, are alike most original and complete. For these Zulu words we find the corresponding words, in the cognate languages, to be, on the South, in the Kafir, *umntu*, *abantu*; on the West, in the Sesutu, *motu*, *batu*; in the Sethlapi and Sechuana, *mothu*, *bathu*. Going northward and eastward, and coming into the Delagoa region, we find, in the Southern Tekeza, *munu*, *banu* or *vanu*; in Northern Tekeza, *amuno*, *vano*; coming to the Tete and Sena on the Zambezi, we find *munttu*, *vanttu*; in the Quilimane, *muntu*, *antu*; in the Maravi, *muntu*, *wanthu*. In the Makua, latitude 15° South, we find *muttu*, *attu*. In the Yao, on the eastern bank of Lake Nyassa, we have *mundu*, *vandu* or *wandu*; in Kiswahili, latitude from 5° to 6° South, *mtu*, *watu*; then, in the Kinika, *mutu*, *atu*; in the Kikamba, *mundu*, *andu*; and in the Kisambala and Kipokomo, on the Pokomo, Dana or Tana River, near the equator, we have *muntu*, *wantu*.

Passing now to the southwest of the Bantu field, and moving northward along the West Coast of the continent, we find, in the Otyiherero or Damara language, *omundu*, *ovandu*; in the Sindonga, the language of the Ovambo, *umtu*, *oantu*; in the Nano of Benguela, *omuno*, *omano*; in the Kimbundu or Angola, *mutu*, *atu*; in the Kongo, *omuntu*, *oantu*; in the Benga, as spoken on the Corisco Islands, North of the equator, *moto*, *bato*; and in the Dualla and Isubu or Cameroons language, *motu*, *batu*.

From what is already known of the many other Bantu languages, we have every reason to believe that the points of agreement and difference which we have now passed in review are a good specimen of what prevail among the scores that still remain to be reduced to order in the great inland region that stretches through the interior, from four or five degrees North of the equator to the Orange River on the South.

Of how great advantage this relationship must be to the hosts of missionaries, whose great work it shall yet be to reduce the still unwritten multitude of these Bantu languages each to its own grammatically exact order, and translate the Scriptures into them, it is hardly possible to give any adequate idea. If the writer, while preparing to go abroad, could have had the means of getting even such a knowledge of these languages as may be gathered from this article, it would have been of more aid and saving of time to him than he can now tell.

We reprint from the *African News* a brief article on "The Spelling of African Names," by Héli Chatelain, which is appropriate to follow Mr. Grout's paper:

"Every reader of African publications and student of African maps must have been struck with the orthographic chaos which prevails throughout African nomenclature. The same town, country, people, mountain, or river is designated in different maps and books, sometimes in the same periodical, with a variety of names which, to the uninitiated, present but few or no traces of similarity, much less of identity.

"This lamentable fact is due mainly to two causes: (1) to the hetero-

geneous spelling of European languages, from which the information is culled; (2) to the prefixes and suffixes of African languages, whose secret is understood by few African linguists, and even then imperfectly.

"1. The nature of the first difficulty will be understood at a glance, on comparing the following table, giving the principal European ways of rendering the same sounds:

<i>English.</i>	<i>French.</i>	<i>German.</i>	<i>Portuguese.</i>	<i>Spanish.</i>
oo	ou	u	u	u
a	é, ê	e	e	e
sh	ch	sch	x, ch	
ny	gn	nj	nh	ñ
ch	tch	tsch, tj		ch
j	dj	dsch, dj	dj	
ow (as in <i>how</i>)	aou	au	ao	au
i	aï	ei	ai, ae	ai, ay

Thus the Magadoxo of the Portuguese becomes Magadosho in English, and Magadoscho in German, unless the Arabic form Mukhdishu, with its own national transliterations, be preferred by a traveller or map-maker.

"The British Government and the Royal Geographical Society have recently taken an important step toward bringing some order into the hitherto arbitrary nomenclature, by agreeing on a system of geographical spelling and transliteration which shall be followed in all official documents, and is sure to be adopted by the public at large. The value of the letters according to the new system is given on page 466 (October, 1890), of the *African News*; but one important article was omitted.

"In the names of places belonging to the German, French, or Portuguese spheres of influence, and, in the case of a few old names, the German, French, or Portuguese spellings are to be left unchanged. So, the readers will still be supposed to know all those languages, if they want to pronounce correctly. It follows, therefore, that the new spelling will be principally applied to the transliteration of native names in countries controlled by England. It may be interesting for many to learn that the system recently made official is simply the one used by Krapf and his co-laborers in East Africa, for the transliteration of Ki-swahili and other East African languages.

"The United States have just been favored with a Board on Geographic Names, whose duty it is to give the standard, to which all official publications will have to, and the unofficial will choose to, conform. It is much to be desired that our Board will, as far as possible, concur with the decisions of their colleagues across the water.

"2. The second cause of puzzling spellings, the peculiar construction of African tongues, cannot be as summarily dealt with as the first. Only as our knowledge of the hundreds of dialects advances, can the correct names be settled on, and the only rightful judge on the question is the acknowledged master-linguist of each separate language. Many of the names now generally accepted will have to yield to new ones, because they are not the names used by the natives of the place, but those given to travellers or missionaries by their native guides or carriers belonging to other tribes, who adapt all the names they hear to their own national taste. Though quite insufficient for the scientist, a few points will be very useful to the general reader.

"Thus, in most Bantu languages, whose area covers the immense triangle between the Cameroons (now Kamerun), the Kilimanjaro and the Cape of Good Hope, the different prefixes, which puzzle so much the stranger, can easily be learned:

<i>Mu-</i>	<i>mo-</i>	<i>m-*</i>	mean <i>man</i> , e.g., <i>Mu-ganda</i> signifies a <i>Ganda-man</i> .
<i>Ba-</i>	<i>wa-</i>	<i>a-</i>	mean <i>men</i> , e.g., <i>Ba-ganda</i> signifies <i>Ganda-men</i> .
<i>Ki-</i>	<i>ishi-</i>	<i>si-</i>	mean <i>language</i> , e.g., <i>Ki-swahili</i> signifies <i>Swahili language</i> .
<i>Bu-</i>	<i>U-</i>		mean <i>country</i> , e.g., <i>Bu-ganda</i> , <i>U-gogo</i> signifies <i>Ganda Country</i> , <i>Gogo Country</i> .

"When, therefore, an African name occurs, the prefix will tell you whether the name indicates a single man, a people, a country, or a language, and our table will tell you approximately, in case of doubt, which prefix you have to use. Never use *Wa-* or *Ba-* for the country, nor *Bu-* or *U-* for the people. Though less gross, mistakes are even then unavoidable, as a comparison of the prefixes used (1) by the *Ba-ganda*, and (2) the *Ba-sutu* will show :

	Man.	Men.	Country.	Language.
(1)	<i>Mu-ganda</i>	<i>Ba-ganda</i>	<i>Bu-ganda</i>	<i>Lu-ganda</i>
(2)	<i>Mu-sutu</i>	<i>Ba-sutu†</i>	<i>Le-sutu</i>	<i>Se-sutu</i>

"In Angola two neighboring nations are distinguished solely by prefixes, which were modified to avoid the confusion. Thus, in the language of Angola proper, *ki-mbundu* means the language of the *a-mbundu* (people), while *ki-mbundu*, applied to a person, signifies a native of Bailundo or Bihé ; as to the language of the latter it is called *u-mbundu*, which is also used to express the negro color and nature.

"Dr. R. N. Cust, in his excellent 'Modern Languages of Africa,' cut the Gordian knot of prefixes and suffixes in Alexandrine fashion by ignoring them completely and using the bare radical to indicate language. Ignoring them, however, does not remove the difficulties for a long time ; the specialists keep on clinging to their distinctive prefixes. The splendid language map, which accompanies Dr. Cust's book, has passed into the hands of many students of Africa, and has led them to use the radicals, which there designate the languages, for either countries or people.

"A treatise on the subject by a specialist in each of the few great families of African languages would be timely and helpful to geographers and the reading public."

The religion of the people of Syria is usually called by the Government Moslem and non-Moslem. The first includes Orthodox and Persian Mohammedans (Moslems and Metawalies), Druzes, Nusaireeyehs and Ismaileyehs and all Bedawee Arabs. Non-Moslems are Jews, nominal Christians (Orthodox Greek, Papal Greek, Maronite [Papal], Jacobite, Syrian, Armenian and Latin Papists) and Evangelical Christians. The principal accessions to the church have been from the non-Moslem sects. Work among these is important. It aims to give them a pure Gospel and to remove all ground for the well-merited contempt in which nominal Christians are held by Moslems. This has been so far successful that, first, the religion of Evangelical Christians is looked upon as a new religion and is respected by the non-Christian sects ; second, the old sects are beginning decided reforms in their churches ; and, third, the leaven of the Gospel is working in a most interesting and marked manner among the Moslems, giving the confident hope that the day is not far distant when a large number of them may be brought to Christ. Earnest prayer is asked that freedom of conscience may be fully granted to all.—*Church at Home and Abroad*.

* In nicknames sometimes *Ka-* and *Tu-*.

† The French spell *Ba-souto*, the English, *Ba-sutu*, the Germans, *Ba-soto*. The correct would be *Ba-sôto*, the accented vowels sounded like *u* in *full*, but long.

THE PEOPLE OF AFRICA

BY W. A. STANTON, ESQ., HAMILTON, N. Y.

Now that so much interest centres in the Dark Continent, we seek for some comprehensive view of the great people who inhabit it. We hear much of individual tribes, but very little of general races. We know something of the Negro and the Congoese, but very little of the African *man*, in his diverse life and multitudinous types, from the Mediterranean to Cape Colony. Our view is partial and one-sided, rather than complete and comprehensive. It will be the purpose of this paper to gather up the results of recent investigation, and present, as far as possible, a broad general view of the people of Africa. We will accomplish this best by considering, first, the ethnology, and second, the general condition of the people; or, in other words, by seeking to discover *who* the people are, and *what* they are.

I. Who are the people of Africa?

We must remember at the outset that the population of Africa is composed of two elements, the native and the foreign. The foreign element consists of Europeans, Arabs, Moors, Turks, and Jews. With these we will not deal, as they are well known both as to race characteristics and general manner of living. We must not, however, classify the Arabs and Moors in exactly the same rank with the Europeans or even the Turks. For the Arabs have been in Africa ever since 300 B.C., and have thus become almost indigenous, in many cases amalgamating with the native races. But it is not this foreign element, however long it may have existed in the land, of which we wish to speak, but of the great undefined and unclassified native population.

Any true classification of the people is almost an impossibility. The ethnology of Africa is in the utmost confusion. Every new explorer brings to light great and hitherto unknown races, as well as establishing new facts in regard to old ones. As the case now stands, in the light of Stanley's most recent discoveries, the native population of Africa consists of six great races—Berber, Coptic, Nilotic, Negro, Bantu, and Goriepine. Mr. Stanley, in his most recent work, criticises the term "Bantu" as unscientific, on the ground that it simply means "men;" but, as all the best authorities employ it, and as it has become associated by constant use with the race to which it is usually applied, we think it best to retain it.

All these six races are allied to a greater or less degree. They all spring from the great Indo-African or Indo-Ethiopic family. They are thus a mixture of the pure African type with the Asiatic, and differ in race characteristics according as the one type or the other predominates. Though thus allied, they present strong race distinctions, and hence deserve a separate classification.

1. The Berber. The Berbers are a race of great antiquity. They are descendants of the primitive stock of the land. They vary in color from a

black to a dark bronze or copper. They have high cheek-bones, the nose sometimes flat, like that of the Negro, and sometimes aquiline ; lips formed like those of Europeans ; eyes expressive, and hair curled, but not woolly. They are without the slightest trace of what is generally recognized as the negro physiognomy. They are an athletic, strong-featured people, accustomed to hardship and fatigue. Though the various tribes differ much, they are all fine men, tall, straight, and handsome. The home of the Berbers is in North Africa. They extend from Morocco to Egypt, and from the Mediterranean to the Soudan. The Shuluh of the Atlas district, the Kobyles of Tunis, the Tuaneks of Western and Central Sahara, and the Tibbus of Eastern Sahara all belong to the Berber genus, and speak the Berber language.

2. The Coptic. The Copts are descendants of the ancient Egyptians. They are a mixed race, their ancestors having intermarried with Greeks, Nubians, and Abyssinians. Their complexion is similar to that of the Arab—a brownish yellow ; foreheads flat, hair soft and woolly, noses flattened like the Negro's, lips thin and straight, cheek-bones high, beards thin, eyes large, and bent upward like the Chinaman's. They represent all that is left of the proud blood of the Pharaohs. Their home is in Northern Egypt.

3. The Nilotic. There are three main divisions of this race—the Nubians, Abyssinians, and Golloes.

The Nubians are of a reddish brown complexion ; their color in some cases approximating a black, but not like the ebony hue of the Negro. They are described as a handsome people, with beautiful features, fine expressive eyes, and of slender and elegant forms. They inhabit Nubia.

The Abyssinians are a strong and vigorous race, of a copper hue, more or less dark, with straight noses, eyes clear yet languishing, hair black and crisp, but not woolly. They are a mixed race, and inhabit Abyssinia.

The Golloes are the strongest tribe of the Nilotic race. They are a large, vigorous, almost bulky people. Their color varies between black and brownish, some of the women being remarkably fair. As to type, they stand between the Negro of Guinea and the Arab or Berber. Their countenances are rounder than those of the Arab, their eyes small, deeply set, but lively. They occupy a large district in East Africa directly South of Abyssinia.

4. The Negro. The general physical characteristics of the Negro are too well known to need description. It is a mistake to suppose all Africans are Negroes. The Negroes form but one of the six great races. Their home is in the Soudan, stretching from Senegambia on the West, to the highlands of Abyssinia on the East. The Mandingoes are one of the most powerful of Negro races. They inhabit Senegambia, are very numerous, and partially civilized.

The Wolofs occupy the region between the Senegal and the Gambia. They are the blackest and handsomest of all Negroes, and are a mild and social people.

Central Soudan is occupied by the Foulahs. They are one of the most remarkable races in Africa, distinguished for their intelligence and friendliness, are fairly industrious and civilized, and speak a rich and harmonious language. Our knowledge of Negro races is confined, in the main, to those of the coast, who are of the lowest type. Of the vast inland tribes of the Soudan almost nothing is known. The heart of this great country has scarcely been penetrated, and is now the least known of any part of Africa.

5. The Bantu. The Bantu race is the most marked and characteristic race in Africa. The Bantu is of a far nobler type than the Negro. Though there are many tribes and nations, they all have the same general characteristics, and belong to one great family. They are thus described by a recent traveller: "The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, a fine face, high, thin nose, beard and mustache.

"The further you go into the interior the finer the type becomes, and two points about them contrast very favorably with most of the coast races—namely, their lighter color, generally a warm chocolate, and their freedom from that offensive smell which is supposed wrongly to characterize most of the Africans. Some of them are perfect Greek statues as regards the splendid development and poise of figure." They occupy a greater extent of country than any other one race in Africa, stretching from the 8° North of the equator to the Tropic of Capricorn; or by countries, from the Soudan nearly to Cape Colony. Thus nearly the whole Southern half of Africa is the home of the Bantu race.

6. The Goriepine. The Goriepine race is composed of Hottentots, Korannas, and Bushmen. A description of the Hottentot will suffice for all. Where they originated is a mystery. The only people to whom they are thought to bear a resemblance are the Chinese or Malays. Like these they have the broad forehead, the high cheek-bones, the oblique eye, the thin beard, and the dull yellow tint of complexion; but there is a difference in regard to their hair, which grows in small tufts, harsh, and rather wiry, and in the formation of the bones of the pelvis. They are a race of dwarfs, rarely exceeding four feet six inches in height. They are lively, cheerful, good-humored, and by no means wanting in intellect.

These six races form the native population of Africa. The entire population, both native and foreign, is variously estimated from 200,000,000 to 350,000,000. Mr. Guinness estimates it at 350,000,000. Stanley places it at 250,000,000. A conservative estimate would place it between 250,000,000 and 300,000,000.

II. We ask, in the second place, what is the social and moral condition of this great people? As to civilization and social status, Africa may be divided into two great sections. The division is marked by passing a line from the mouth of the Senegal River on the West to Cape Guardafui on the East. The Northern half includes all the States of the Mediterranean, Egypt, Nubia, Abyssinia, and the Sahara. The Southern half em-

braces the Soudan, and Central and Southern Africa ; or, as to races in the North, the Berber, Coptic, and Nilotic, in the South the Negro, Bantu, and Goriepine.

The Northern half has the characteristics of the Arabic civilization. The people are largely pastoral and nomadic. They have all the genius of the Arab, both for war and for trade. The Tuoricks and Tibbus of the Sahara are purely nomadic, living by means of predatory incursions and by tribute exacted from passing caravans. The Kabyles of Algiers and Tunis are the most industrious of Berber tribes. They till the land and work the mines in the mountains. The Copts of Egypt are an extremely bigoted people, of a sullen temper, very avaricious, great dissemblers, ignorant, and faithless. They form the middle class, working chiefly as tradesmen and mechanics. The Abyssinians are, on the whole, barbarous and addicted to the grossest sensual pleasures. Their priests, among whom marriage is common, are but little better than the mass of the people. They are fierce and warlike, and have little regard for human life. In general, we may say of the North African people, they are restless and nomadic for the most part, fierce and warlike, yet in some cases peaceable and industrious, proud, haughty, arrogant, energetic, and aggressive ; in trade keen and versatile, with a strong native instinct for acquisition ; in morals grossly sensual as the Abyssinians, or markedly abstemious as the Tuoricks of the desert or the Nubians of the Nile. In fine, they are characterized by both the virtues and the vices of the Arabic civilization and the Moslem faith. The stamp of the Arab and of Islamism is impressed on every race from the Mediterranean to the Soudan.

The Southern half of Africa is utterly destitute of any civilization worthy of the name. The people are for the most part in a primitive condition, not strictly savages, yet not civilized. As to social status, the people live mostly in independent groups under the command of a chief or king, whose domain may comprise only a few villages, or it may be a large extent of territory. In the Congo valley every village is independent, while in the South is the great Gorongange kingdom of Msidi, who is a most absolute despot, and rules by means of 2000 fusileers. In general the king or chief is tyrant and the people his slaves.

As to intelligence, there is a vast difference in different tribes. The best representatives, perhaps, of intelligence are the Bololo people, in the bend of the Congo. They clear away the tangled growth of the forest in their settlements, and sow the fertile soil with maize and mandroca. They are expert in the working and smelting of brass. They understand division of labor, and have divided themselves into farmers, gardeners, smiths, weavers, cabinet-makers, warriors, and speakers. They are intelligent, industrious, and friendly. The streets of their villages are straight and regular, running at right angles. Their houses are large and commodious. Far in the interior, however, we find a different state of things. Professor Drummond gives this description of the people in the Nyassa district :

"Hidden away in the endless forests, like birds' nests in a wood, in terror of one another, and of their common foe, the slaver, are small native villages; and here in his virgin simplicity dwells primeval man, without clothes, without civilization, without learning, without religion, the genuine child of nature—thoughtless, careless, and contented. This man is apparently quite happy; he has practically no wants. One stick pointed makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them, makes his clothes; the fruits which hang on them make his food."

There is one common characteristic of the Central African people. They are *born traders*, and therein lies the hope of a future civilization for Africa. The commercial instinct is all-powerful. They have actually created among themselves a true currency, though not a money one. "In the management of a bargain," says Stanley, "I should back the Congoese native against Jew or Christian, Parsee or Bonyan, in all the round world. Unsophisticated is the very last term I should ever apply to an African child or man in connection with the knowledge of how to trade. I have seen a child of eight do more tricks of trade in an hour than the cleverest European trader on the Congo could do in a month. Therefore, when I write of a Congo native, whether he is of the Bakongo, Bayanzi, or Bakete tribes, remember to associate with him an almost unconceivable amount of natural shrewdness and power of indomitable and untiring chaffer." As to morals, the picture is not so fair. The degradation is extreme and well-nigh universal. Polygamy is everywhere practised. In the empire of Kasongo, West of Lake Tangányika, the ruler is regarded as the husband of all his female subjects, except his mother. The idea of chastity seems to have been entirely lost. The value of a human life, especially of a slave, is unknown. Mutilation and death are the only punishments in vogue, even for the slightest offences. The slaughter of men, women, and children that accompanies the death of a chief is so revolting as to be almost incredible, had it not been attested by eye-witnesses. Human sacrifices are common. The walls which surround the palace of the King of Dahomy, on the West African Coast, are decorated with the heads of war-captives stuck on stakes. Cannibalism is not universal, but is prevalent among the tribes of the Upper Congo and about the Mobangi River, where the paths are marked by rows of human skulls, and the people wear necklaces of human teeth. We shudder at the very mention of atrocities which are of every-day occurrence among this people. From the dwarfs of the Great Forest of Upper Congo to the half-human inhabitants of the Kolohori Desert, and from the besotted Negro of Old Calabar to the degenerate Hottentot of Momagna land, the same blackness of moral degradation prevails with ever-deepening shades. All are not as atrocious or as degraded, but the few faint and scattered gleams of light only serve to deepen and intensify the dense darkness that covers like a pall this truly benighted land. Africa has been likened, from her geographical form, to a woman with a

huge burden on her back. Need I ask what that burden is? It is the crushing weight of a bondage more cruel and relentless than that of the Arab slaver, more deadly and destructive than that of the white man's rum—the bondage of a thousand years of ever-deepening sin.

CONFUCIUS AND CHRIST COMPARED.

In a recent issue of the *American Missionary* we find the vast difference between the power of the moral teachings of Confucius to affect the conduct, and that of the teachings of Christ, very clearly put by a converted Chinaman, as the following item will show :

Hing Sing is a helper in the Chinese mission at Petaluma, Cal. He reports in a letter to Dr. Pond, the superintendent, an interview with a pagan friend. Though his English is in dialect form, he makes it express very clearly his idea of the universality of the religion of Jesus, and its superiority to that of Confucius.

In the course of the interview his friend had acknowledged that it was a wrong way to do to smoke and to gamble, and that it wasted money. "But," he said, to quote Hing Sing's own words, "you should not believe Jesus, for we have our own Confucius doctrine, which also taught us to be good. You should not believe Jesus, and should not imitate *foreign* doctrine."

I answer him : " *Gold* have no limit, no matter from what country or nation, but pure and true, so that we call precious, for everybody can use it. Also the Jesus doctrine have no limit, from whatever nation, but is the true, for we to imitate and believe.

"We found *Jesus* was the *Son of God*, came down to save our soul, if we real trust in His name. I found our Confucius, he was virtue and good man. He can teach us to be good and honor, but he cannot save our soul. But we found Jesus was the Son of God, for He can give His Spirit to melt our wicked hearts into righteous and faithful and good man ; our Confucius only can tell us between good and bad, but not able to melt our evil heart. How many our Chinese people understand our Confucius doctrine? Why should they not imitate and obedience his teaching? Smoke opium, gamble, swear, and other evil things, they know very well that was unrighteous, for why should they not imitate our Confucius what he has done, the good work, and obey his teaching? Ah, for he can only indicate to you the way of good, but he cannot inspire your spirit, but Jesus only can! Nothing impossible. When I was not a Christian I was gamble and I was swear, but since I became a Christian, never smoke opium, never gamble or swearing, and many of my friends was the same. So it was illustrated, Jesus was the Son of God, can give of His Spirit to inspire our spirit, to turn away from bad to the good."

A WONDERFUL LIFE-BOAT.

BY CAPTAIN E. C. HORE, F.R.G.S.

If you turn to the map of Africa you will see, toward its centre, several large pieces of water known as the Central African lakes, and, in a central position among them, a long-shaped one called Tangányika ; its surface is 2700 feet above sea-level, and it is hemmed in nearly all round by high land crowned with forests. Around the shores of that lake twelve different tribes of Africans have their homes ; there may be seen market places where hundreds of natives bring their produce, such as mats, baskets, skins, bark cloth, woven cotton cloth, pottery, iron, both as hoes and axes, weapons and wire ; copper, both in pigs and manufactured into bracelets and other ornaments, sugar-cane, ground nuts, palm oil, salt, honey, and butter, besides goats, fowls, fish, and corn and vegetables of many kinds. These are spread out for sale in the early morning in the market-places, which become busy scenes of barter and exchange.

For such busy and industrious people the lake forms a ready means of getting about, and much of the produce to be seen in those markets is brought there in canoes. These are what are known to us as dugouts—hewn out of solid trunks of trees from the great forests on the lake shores ; they are clumsy-looking craft, following rather the model of the hippopotamus than that of the swan, but strong and safe for all that ; and the natives are very clever in managing them. These canoes are also largely used for fishing. I have seen more than 200 little canoes at one time out at night catching whitebait. In each canoe a long faggot of dried reeds, with one end alight and pushed over the bow of the canoe, served to attract the little fish in immense shoals. The fisherman, standing erect in his tiny-craft, and using a large hand-net, literally shovels them in. The fish are then taken on shore, baked quite dry in the hot sun, and made up into little bolster-shaped loads wrapped round with leaves, and thus forming *portable packages of preserved provisions*, which are sent far and wide over the country. Other large canoes, some of them over forty feet long, are engaged in all kinds of trading enterprises between the different countries round the lake, and, especially, in the slave trade between tribe and tribe. For, although these fine people are so enterprising and industrious, there is everything with them that we think of as heathen and savage, the horrible curse of the slave trade having always kept them down, and no light of Christianity brightened their life into liberty and civilization.

But, a few years ago, there appeared on those waters a boat of most strange appearance and character for that remote region. The Morning Star was her name, coming, let us hope, as the harbinger of the light and glory of a true daylight. She is a boat built of the best modern materials, and of handsome appearance, like a large sea-going life-boat, with three sails and eight oars, and flying at her masthead the peaceful device of the dove and olive branch—the flag of the London Missionary Society, to

whom she belongs, and whose missionaries she conveys from place to place with a message of love and light to those natives.

And this is how the Morning Star got to Tangányika : I went home from England to Central Africa in 1881 with a survey of Lake Tangányika, and a report of the kind of vessel necessary for missionary work on that inland sea. In due time the Good News, auxiliary steam yacht, was placed in hand for that purpose ; but, as it would be some time before she was ready for service, and a large reinforcement of missionaries were starting for Tangányika, another smaller vessel was required, both for immediate use, and, afterward, to complete the efficiency of the boat service on the lake as tender for the Good News, or independently.

For this purpose I designed the Morning Star, 32 feet long and 8 feet beam. She was built from my design, by Forrest & Sons, of London, in six complete sections, and eleven smaller pieces, to be jointed together with bolts and nuts, each section and piece separately galvanized, and to form, when put together, a strong, sea-going life-boat. Each end section formed a complete air-tight tank, and two intermediate little cabins formed each of two sections, also being water-tight compartments.

To convey these sections overland six small carts or barrows, consisting of light wooden frames exactly to fit the sections, and wrought iron wheels and fittings, were made, also conveniently taken to pieces. All these sections and pieces and their carts, were conveyed in the ordinary way as cargo in a steamer from London to Zanzibar, where the strange enterprise commenced of conveying them overland to the centre of Africa.

From the East Coast of Africa, opposite Zanzibar to Ujiji, on Lake Tangányika, following the windings and zig-zags of the only possible paths, is a distance of 836 miles, without railways, vehicles of any kind, or even beasts of burden. On the heads and shoulders of Africans, or on carts drawn and pushed by them, the Morning Star was conveyed to the lake. Carried over first in small Arab dhows from Zanzibar to the coast (a distance of 25 miles), the sections, and carts, and loads were landed at Saadani, a native settlement or town under the rule of the Sultan of Zanzibar. There the carts were fitted together and the sections secured upon them, and, after a great deal of work and preparation (for the boat and its fittings formed part of a large caravan, consisting altogether of over 900 Africans, ten of our missionaries, and all their stores, besides African moneys in the shape of many bales of calico and other cloth and barter goods) started on their long journey.

For three and one half months the faithful African porters cut their way through broad belts of jungle, dragged the carts ankle deep through miry swamps, threaded patiently the winding forest tracks, slowly clambered over mountain barriers—often hungry, thirsty, and excessively tired, but never giving in or yielding to others the “honor,” as they considered it, of managing the cart, or carrying the piece of boat which formed their part of the work. In camp, gossiping over the fire at night, they would argue

with one another as to how the boat would be put together, and to strangers along the road they would boast that they were "partners" in the enterprise of conveying it to Tangányika ; and this, often, while they were hungry and thirsty by reason of the hard work it had caused them.

At last Ujiji was reached, the carts causing a great sensation there, and great wonderment was expressed at the boat sections. I soon got settled in my old quarters, and the boat-building was commenced. Day after day she grew in size and beauty as the various parts were joined together, until, all being finished, she was one day launched into the lake, a thing of beauty and strength, and a joy to us for years of work, during which she proved to us safety and comfort and speed.

As the Morning Star was being built, some of my old boat's crew (natives of Ujiji), who were eager to go again with me voyaging on Lake Tangányika, came, day by day, to look at the new craft ; day by day, too, some cloud or doubt seemed to damp their ardor about the coming voyage, until at last, one day, they came along to have a special talk with me, and the difficulty was explained. They had begun to wonder, and then to doubt as they saw the metal sides of the boat, and had finally determined to tell me that, although they would "go anywhere" and "do anything" for me, they really could not go "to sea in a saucepan." I told them to wait ; and while I was preparing to depart from Ujiji and give up our house to its owner, the boat lay quietly afloat at anchor. Several times I took some of these Wajiji sailors off with me to the boat to have a look, and in this way seeing her buoyancy and perfect tightness, they at last became convinced of her seaworthiness.

Our beautiful boat was complete, and her loyal crew ready for work ; the new Morning Star shone forth upon the lake, and now, for more than five years (having become well known as the harbinger of peace and goodwill) has been afloat there, welcomed wherever she goes, conveying backward and forward, between our stations, our missionaries and their stores, proving herself to be a staunch and good vessel, and in her life and history fully entitled to the name of "a wonderful life-boat."

There she still remains (together with her larger companion, the steamer Good News, afterward built there) on Lake Tangányika, 2700 feet above the sea, and 800 miles from the sea-coast, a remarkable evidence of the very practical nature of missionary work in that country, and a means by which our young people may, by contributing to her support, help in giving to Dark Africa the Light of the Gospel.

Any of our readers who wish to study African missions will find, we are sure, great help in *The African News*, published by T. B. Welch & Son. While this admirable periodical especially reports Bishop William Taylor's work, we have found it full of information, and have taken the liberty to copy a short article in these pages.—EDITOR.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Calwer *Monatsblätter*, referring to David's ordinance, that "as his part is that goeth down to the battle, so shall his part be that remaineth by the stuff," remarks: "This is the word of a king, and is in force even to this day. The cause is the Lord's. His are the laborers. His is the result. And He apportioneth the reward as He will. His truth finds application in a thousand ways. The simple Christian, who imagines himself so far behind the missionary, and the missionary, who is tempted to imagine himself of special dignity in the kingdom of God, will one day find the Judge using another standard than that of either. Those who look upon home missions as an inferior work, and they whose sense of their country's needs makes them jealous of every one that is penetrated with the thought that 'the field is the world,' will both find at last that the question is not: 'Where have ye wrought?' but, 'How have ye wrought where ye were called to work?' 'If it is only good, then it is good.'" Or, as the youthful Malcolm says:

"This, and what needful else
That calls upon us by the Grace of grace
We will perform in measure, time, and place."

"Inner missions," says the *Monatsblätter*, referring to George Müller's definition of himself, "are a *Handlanger* of foreign missions." A *handlanger* is one who hands the materials which the craftsman uses. In Germany the mutual inoculation of the two interests is even more distinctly evident than here. It is no wonder, then, that George Müller has brought with him to England in the most eminent degree the instinct that refuses to separate them either in thought or act.

—The different departments of evangelistic work are coming so rapidly into intercommunication that we are as likely as not to find the fullest account of what is going on near us in some publication at the ends of the earth. This is illustrated by the following paragraph from the *Bombay Guardian* of November 22d, 1890. Even when it states facts already known, they seem to have a new meaning when they reverberate from hoary India: "We have frequently noted with thankfulness the progress of the McAll Mission in Paris. Now we learn that a large missionary boat, in connection with the mission, is to be anchored in the Seine. Daily services will be conducted in the cabin, which will contain nearly two hundred persons. The authorities have given every facility and protection. The Parisian prefect of police testifies to the good work which the mission is doing. He says: 'Every new McAll station means a reduction of police force. Sixty persons now give their whole time to the missions, and from 600 to 700 co-operate. There was an aggregate attendance last year of 1,200,000 persons in the 130 *salles* in all parts of France. In connection with this we may mention that in a paragraph in our last issue, on page 11, entitled 'A Noble Giver,' alluding to this subject, the name of the writer—Dr. Pierson—was omitted. There is a holy emulation between the McAll Mission, the Salvation Army, and the Belleville Mission of Mademoiselle de Broen as to which shall have the largest share in the leavening of the slums of Paris with Christian truth. They form an heroic trio. Things are greatly altered for the better in Paris since the terrible record of 1871, with its *petroleuses* and communistic horrors." At least an elect remnant is being saved. The insurgents of 1871, as Mr. Hamerton

remarks, should be called communards, not communists. The privileges which they claimed for the Commune, or Municipality of Paris, had no connection with any theories of communism.

—The *Heidenbode* informs us that the province—or as it is called there—the Presidency of Kedol, the newest field of evangelization in Java, now numbers 1000 professed believers, lately Mohammedans. This has been almost wholly the work of Javanese Christians, who show a remarkable zeal and successfulness in diffusing the Gospel which they have received. Everywhere, however, in the Dutch East Indies, Islam is advancing by natural increase, and by a steady reduction of the heathen populations under its sway. The Netherlands Government, which long directly encouraged the spread of Mohammedanism, is now beginning to be afraid of it, and is looking to its means of suppressing a very possible Moslem outburst of rebellion.

—The first re-marriage of a widow has taken place in the Pokarna caste of Brahmins.

—The *Chronicle* for November, 1890, speaking of the work of the London Missionary Society in Hankow, China, refers to the Hanyang Hill as being “so situated as to give any one who ascends it a bird’s-eye view of the whole neighborhood. When our former foreign secretary, Dr. Mullens, came here many years ago, Dr. John took him to this spot as to one of the principal sights of the neighborhood, and he declared that in all his travels in India and elsewhere he had not seen any sight that impressed him more. Not that the view here presented to the eye is one remarkable for the beauty or grandeur of its physical scenery. A few low hills, a few lakes in the distance, the great yellow Yang-tsze—here a mile wide—stretching away as far as the eye can reach in a north-easterly and a south-westerly direction, while from the northwest the tributary Han winds in and out till at last it empties itself here at Hankow (*i.e.*, *Han-mouth*) into the larger river; these are the chief natural objects to be seen here. But it shows us one of the largest centres of human life and activity in the whole of Asia. To men and women who in any part of the world are carrying on the work of Christ, excellence of outward surroundings must always be estimated with reference to the presence or absence of their fellow-men. The first paradise of which we read was indeed a *garden*, the garden of the Lord, full of exquisite scenery, and of everything in nature that could delight the eye, but almost entirely devoid of living, sentient, thinking human beings. The last paradise is to be a *city*—the city of God. The difference is most significant. The Son of God rejoiced in the habitable parts of the earth, and His delights were with the sons of men; and when once His call has been heard by any of His followers to devote their lives and strength to the one work of saving men, then every large hive of human beings, every city—even if only full of fallen, sinful, heathen humanity, and not, as the New Jerusalem, full of saints redeemed from the earth—must always have a strong attraction and fascination such as no solitary region, however grand or picturesque its scenery, can ever have.” The population of Hankow, on ship and shore, the Rev. Arnold Foster, who writes this, estimates at a million and a quarter, besides the throngs passing and repassing from other provinces.

—The *Missions-Blatt* of the Moravian Church, for January, gives a New Year’s benediction, which, coming from that centre, extends over all that are concerned for the work of the Lord throughout the world: “The Saviour’s rich blessing for the New Year. May Himself, the King of His

Kingdom, greet thee, beloved Church of missions, with the greeting of His peace! May His grace and His truth permeate thy ranks anew, and deeply illumine thy innermost heart. Into the Kingdom of Jesus Christ, the Son of God, hast thou also been translated through the love of the Father; and thou dost daily experience that He who, born of the line of David after the flesh, has been manifested in power as the Son of God after the Spirit, hallows more and more them that come believingly to Him as a people of possession, being now risen from the dead. Be He then in the New Year also, as well the heart of our preaching, as also He for whom we adventure and surrender all that we have—life and limb, goods and blood. For who but He is it that hath redeemed and won us over from all our sins and from the dominion of death, and from whom alone we have received grace and apostleship to establish among all the Gentiles the obedience of faith in His name.”

—The Brethren’s Church has decided to take up a new mission in North Queensland, among the aborigines, and another on Lake Nyassa, within the German “sphere of influence.”

—The Moravian Mission in Greenland consists of 6 stations, in 2 groups, and of 9 missionaries. Under their charge are 1608 persons. The rest of the Greenlanders are cared for by Lutheran brethren of the Church of Denmark.

—The death, by a fall from his horse, of the hereditary High Chief of the Mosquito State—a young man of twenty-five—suggests to the Moravian brethren that, in the event of the extinction of the reigning family (happily not imminent), this little Protestant State would be, by treaty with England, absorbed by the Catholic State of Nicaragua. This, however, is showing itself friendly to the brethren, and now allows them to instruct their converts on both sides of the line.

—The *Missionary Record* for December, 1880, gives statistics (thoroughly corrected) of the advance of the missionary work of the United Presbyterian Church in Scotland in thirty years. The term “missionary” includes ordained native pastors, Zenana missionaries, and European teachers, but excludes all native evangelists and teachers:

Missionaries.		Home Contributions for Foreign Work.	
1859.....	30	1840.....	£3,300
1869.....	63	1849.....	12,800
1879.....	81	1859.....	16,900
1889.....	117	1869.....	29,100
		1879.....	32,300
		1889.....	40,500
No. Native Congregations.		Members in Full Communion.	
1859.....	35	1859.....	4,552
1869.....	48	1869.....	5,740
1879.....	63	1879.....	9,187
1889.....	96	1889.....	14,899
Native Pastors.		Native Contributions.	
1859.....	1 (Rev. Tiyo Soga.)	1859.....	£2,090
1869.....	7	1869.....	3,020
1879.....	12	1879.....	6,500
1889.....	23	1889.....	10,470

“The missionary sympathy of the Church has been widening and deepening; the liberality of the Church has been expanding; the lands in which our operations are carried on are being more completely taken possession of in the name of the Master; while a native church in each of

those lands is rapidly gathering around itself the love and devotion of the native population, and promises to become, in course of time, so vigorous that it will be able to manage its own affairs, and allow our missionaries to enter into new regions where they may still further extend the blessed work."

What is said here about the Jamaican Church, connected with the United Presbyterian Church, ought to be laid to heart universally: "Our Church in Jamaica is looking forward to such independence, and endeavoring to prepare for it. But this independence ought not to be sought in the near future. It is a distinct advantage to the cause of Christ in Jamaica that our Church there continues to be in dependent union with a church life of wider horizon and riper experience. Its own church life gains through this union, possibly a firmer fibre, but certainly a richer tone and a greater influence upon public opinion. To force our Jamaican Church into a position of independence by any mechanical arrangement would be a mischievous policy. It would mean the undoing of results that have been gained, and might require a reconstruction of the agency at work after an inferior pattern."

The present writer, two of whose former charges have been happily incorporated into the Presbyterian Church of Jamaica, can wish nothing better for them than that the United Presbyterian brethren in Scotland may keep an eye on them for a number of years to come.

—The following paragraph from *Central Africa*, the organ of the Universities' Mission, gives, in a few lines, the whole African heathenism—perhaps the darkest form of heathenism, the most utterly dismal and comfortless in the world: "Only gradually does the deadly atmosphere of heathenism dawn upon one. Lust, as strong, perhaps in some ways stronger than with ourselves, has nothing to check it. There broods oppression on a petty scale, with tragic burnings and poisonings, fear of lions, or sudden night attacks, and murders of a mother or near relative who has been half the little world of life—things that leave the child an old man in heart, cut off from our comfortable security."

—The *Indian Witness* of December 6th, 1890, says: "The death of Sir Rivers Thompson, late Lieutenant-Governor of Bengal, calls for a notice from the Christian press of the country. Respected even more than he was loved by all who came within the reach of his personal influence, he has left behind him a reputation which any Indian civilian may envy. What he was in the dawn of his wider influence he was consistently in its meridian and at its close. An open worshipper of the living God, a friend of all agencies that sought to make Him known to dying men—a Christian in his conscience, an Englishman to the backbone."

—The *Mission Field*, the organ of the Society for the Propagation of the Gospel, says: "Both by countenancing heathenism and by ignoring the missions, Christians in India retard the work. They do it doubtless unintentionally. Then they in some cases complete the mischief by depreciating the missions when they come home. It is an unfortunate fact that there is injury to the cause of missions, and to the zeal of the Church at home by those who, by having been in India, claim to be able to speak with authority, while as far as any actual knowledge is concerned, they are as ignorant about missions in India as they were before they left England. They take upon themselves the responsibility of repeating indiscriminate slander on the work of God, although they may be living close to strong evidences of God's grace and power."

—The late Daniel Adolf Cracau, of Breslau, left, in 1887, a bequest of about £40,000 to the Moravian Church. The custodians of the trust are the German Emperor and the King of Saxony. Half the income is to be used for the conversion of the heathen, half for the ransom of slaves.

—The Moravian brethren, in their *Periodical Accounts*, cordially echo the wish expressed by the Rev. S. D. Fulton, in this REVIEW, that Protestant missions may soon be established in Nicaragua, which, they truly say, bids fair to be just such a mission centre as the Apostle Paul would have delighted in.

—The following reminds one of the suggestions of Gregory the Great to the Abbot Augustine, when sending him on his mission to convert our English forefathers. As Gregory was a man of deep practical insight, his suggestions are always worth heeding. Speaking of the Melas, or religious fairs of India, the *Mission Field* says: "It is beginning to be generally felt that it would be well to have Christian Melas. The Mela is, in fact, valued by the great mass of the Hindus and Mohammedans merely as a holiday. It is the only holiday there is for the mass of the people. Where the Hindu cannot attend one of his own he betakes himself to the Mohammedan, and *vice versa*. So will it be for the ordinary native Christian. If he have none of his own he will be strongly tempted to attend those of his Hindu or Mohammedan neighbors. Accordingly there is a strong feeling that Christmas, Easter, and Whitsuntide should be treated as times for Christian Melas, and that the largest and nearest Christian station should be the centre to which the surrounding Christians should resort." The writer remarks that such gatherings may easily be kept free from all leaven of heathenism.

—The charges of "unscriptural optimism" and "unscriptural pessimism" are freely bandied back and forth in the Church between Christians. The *Bombay Guardian* seems to hit the nail on the head in the following: "Every well-established Christian should be intensely pessimistic and intensely optimistic. He should be intensely pessimistic of what he or any other man can do of himself, and intensely optimistic of what God can do through any child of His who fully surrenders to Him."

—Henry Augustus Jaeschke, late Moravian missionary in the Himalayas, a lineal descendant of the first Moravian emigrants to Herrnhut, besides German was master of Polish, Danish, Swedish, and was acquainted with English, Hungarian, Bohemian, Latin, Greek, and after going to the East, already knowing Sanscrit, Persian, and Arabic (and doubtless Hebrew), he learned Hindustani, and Urdu, and lastly Thibetan. He was likewise an enthusiastic student of mathematics and natural science, especially of botany. But he obeyed the call of his Church, to go to the dreary Thibetan regions, as unquestioningly as if he had been an unlearned artisan. "While at Ladak he lived at Stok, near Leh, in the most frugal and primitive fashion. His food consisted of oatmeal and porridge, and the woman of the house faithfully kept for him the egg which her one hen laid every day. From his curiously-shaped bedroom he had to climb to his study by a stair composed of five unequal blocks of stone, and his furniture consisted of a tottering table and a still more defective stool." He had no notion of being too valuable in Europe to be hidden away in the inaccessible uplands of Asia. In other words, he was a true Moravian.

—The *Periodical Accounts* for September says: "THE MISSIONARY REVIEW OF THE WORLD holds on its way with growing interest and power."

Dr. Pierson continues his graphic and informing missionary letters from abroad, and we join with many in gratefully acknowledging his manifold labors on behalf of missions by pen and word of mouth." The editors also express a kind sense of the value of the extracts from foreign magazines.

—The *Macedoniër* brings the same accusation against the Dutch Government that English Christians bring against the British, with the further aggravation, that whereas England is ready to ruin a foreign race with opium for the sake of gain, Holland is destroying her own subjects. In a notice of a Dutch book on the opium question, it says: "It supplies convincing proof that the Netherlands are every day heaping new guilt upon themselves and murdering, body and soul, the Javanese who are under their jurisdiction. Yet it gathers nothing but facts, and for every statement is careful to give its authority."

—Missionary Lazarus, in the *Dansk Missions-Blad*, gives a pleasant instance of how the seeds of truth blow about in India: "Yesterday afternoon we preached before a Telugu village called Karapet, which we had already visited two or three times. Just as we arrived, the people, who are all lapidaries, came out to bid us welcome. They then begged us to sit down, and began to sing a Christian hymn, 'Come quickly, sinner, come to the Saviour.' The hymn was in Telugu, and many of them sang it well. I asked them where they had learned it, and found that they had picked it out of a tract I had left there, and had set it to one of their own melodies. I then addressed them, and taking advantage of their calling, depicted to them Jesus as the Great Lapidary, who deals with our nature as they deal with rough rubies, to cause it to gleam forth in the glory of a pure gladness. Thus we find that the leaves of healing are not spread abroad to no purpose."

—We find in the *Bombay Guardian* of November 8th, 1890, the most particular account we have seen yet of the happy development of missionary activity among the English Friends. It says: "Any Church which tries to exist without a missionary spirit will inevitably perish. Aggression is the soul of life. About twenty years ago the Society of Friends awoke to this fact, and in England turned its attention to the lapsed masses at its doors. Now nearly all its meeting-houses have a mission attached, seeking to help the poor in soul and body. Mothers' meetings, clothing clubs, adult and juvenile schools, and other similar agencies, are vigorously prosecuted. A marvellous increase of spiritual life in the Church itself has resulted. Its foreign mission work has likewise developed almost entirely during the past twenty years. Up to 1875 only 1 missionary was in the field in India, now there are 14. Madagascar has 22; China, 4; Syria, 10; Armenian Turkey, 9; Zululand, 3. American Friends are also carrying on mission work among the North American Indians, and in Mexico, Jamaica, Japan, China, Alaska, and Ramallah in Palestine. Thursday of this week was to be observed at the headquarters of the society in London, as a day of united prayer for missions, including a Bible study on the spirit of missions, and then a survey of the needs of both the foreign and home work." Thousands of the children of this venerable society, now found in other denominations, will rejoice at this sudden outburst of life after long apparent decay. May she renew her youth, and while coming to this greater distinctness of evangelical apprehension and activity, long abide as a witness to essential, over against all the overvaluations of ceremonial, righteousness.

II.—INTERNATIONAL DEPARTMENT.

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

The Black Fellows of Australia.

FIRST PAPER—MORAVIAN MISSIONS.

BY REV. A. HARTMANN, MORAVIANTOWN, ONT.

(Continued from page 217.)

I. FIRST ATTEMPT AT MISSION WORK.

Being repeatedly pressed to commence mission work among the blacks of Australia, the Brethren's Church (Moravian) sent out two missionaries, Täger and Spieseke, educated laymen, to commence the work. In 1850 they arrived at Melbourne. They were very kindly received by the Governor, Joseph La Trobe; and the Bishop of the Anglican Church, as well as many ministers of other denominations, met them with true Christian love, and encouraged them to do the Lord's work.

After a long search in the northern districts of Victoria for a suitable place, they came at last to Boga Lake, which had been recommended to them as the very best place, because it was a favorite resort of the blacks. This Boga Lake is about 200 miles northwest of Melbourne, close to the boundary of Victoria and New South Wales, and not far from the mouth of the Loddon river, emptying itself into the Murray.

The missionaries went back to Melbourne, buying all that was necessary to carry on the work, and were permitted and authorized by the Government to make use of a certain portion of land facing the lake, to build up a settlement. They little thought at the time that attempts would be made by some whites to claim the land they had settled on. Much less did they think that by their attempt to bring the natives under the blessed influence of the Gospel, they would stir up the hatred and ill-will of white neighbors.

Heavy rains, followed by large floods, made it impossible for them to arrive at Boga Lake before October 21st, 1851. They commenced their work in fear and hope, and they experienced what a

colonist said to them: "The few blacks will ultimately accept the Gospel of a crucified Saviour and be blessed thereby, but the whites will hinder your work, as they did the mission work of other societies." The first hindrance arose from the discovery of the gold fields at Mount Alexander; the gold diggers, coming from Adelaide, passing the mission station, damaging them in many ways. This might have been borne with, but the vulgar and disgusting intrigues of unprincipled whites greatly hindered the missionaries in their efforts to attract the natives to the place and to gain their confidence. Then, after the exhaustion of the gold, many of the European immigrants took up land in the colony, and also about Lake Boga. The missionaries were given to understand that if they did not voluntarily leave the land (on which they had settled by permission of the Government) steps would be taken to drive them away.

Meanwhile the missionaries went on in their work, being strengthened by another brother (Hansen) sent out in January, 1854. They also succeeded in gaining the confidence of a number of the natives. Spieseke wrote: "We have not yet enjoyed the happiness of observing the work of grace and of the Holy Spirit in the hearts of the blacks. Brethren, have patience with us, and believe with us, for we have reason to be thankful for what the Lord has done for us. When we consider how the enemies of the Gospel have exerted themselves to keep the blacks away from us, we must confess that it is a wonder we have so many gathered about us, and notice how they begin to trust us."

We put it down as a fact that the missionaries would have succeeded if the Prince of this world had not been permitted to frighten them away.

There is no space allotted us in your columns to go into detail, and so we

must sum up the disastrous retreat of the Moravian missionaries very briefly.

In 1855 a neighboring settler, supported by the District Court, claimed to have a right to the land granted to the missionaries by the Government. Mr. Täger, the leader, being in ill health, had no inclination to enter on a legal process, as he was advised to do. When, therefore, he found that he was not righted after he had lodged his complaint with the Government, he grew impatient, and declared that on July 1st, 1856, he would dissolve the mission, as the authorities had failed to support him, and he had no mind to go to law. A private individual has a right to act in this manner, but not a responsible agent of a Mission Church like the Moravian, for it was a breach of confidence.

We quote the words of the Mission Board of the Moravian Church as laid before the Christian public: "It is true that our mission work in Australia has for the time come to an end, an occurrence well calculated to humble us. How often, and not without reason, has the perseverance of our missionaries been lauded when they were laboring under various trials and difficulties, and under apparently hopeless prospects of success. How they kept to their post in a simple faith! Think of the work in Greenland; think of the West Indies, where many brethren and sisters went willingly into the jaws of death, and then think of the work here in Australia, commenced with much labor and outlay, and carried on for a number of years; think of the giving up of this mission, the necessity of which we are not able to prove. Think that the missionaries left their post before every hope was vanished to maintain their position; and then that they returned home without, and contrary to, the permission of the Board. This is a painful confession, but we do make it before our dear Christian friends, and bow at the same time before the Lord, that He may again be gracious unto us and exalt us in due time. We add that

the missionaries now bitterly regret that they acted upon the impulse of the moment, and thus cut short a work which was sure to bear fruit to God's glory, as the sequel will show.

II.

RENEWAL OF THE MISSION WORK.

For want of space we shall have to make just a mere sketch of the very blessed and very successful issue of this second attempt. The two brethren appointed (Hagenauer and Spieseke) have in every respect justified the confidence placed in them by the Church. (Brother Spieseke was not to blame for leaving Lake Boga; he was subordinate, and did not agree with the move.) On May 7th, 1858, they landed in Melbourne, and were well received by the Governor, Sir Henry Barklay, and numerous Christian friends. They were directed to the Wimmera district, as most suitable for work among the natives, and, after much travelling, a site for the establishment of a mission was found on the river Wimmera, not far from the sheep station Antwerp, belonging to Mr. Ellerman, by whom they were received with open arms and helped. Here they obtained a grant of land of three square miles. The place was called *Ebenezer*. On January 10th, 1859, after humbly imploring the Lord's blessing on the undertaking, the two missionaries started for the chosen spot, and commenced clearing. Two natives at first, and more afterward, assisted in the work, and by this means became acquainted with the brethren. Soon the natives gave the missionaries to understand that a *carroboree*—a kind of religious dance—would be given in their honor, which the missionaries could not prevent. Mr. Ellerman provided the workers with food and lodging at his home in Antwerp, twenty-two miles distant, till they had built a home for themselves. After eight days, Hagenauer commenced a school for the young men, and several made pleasing progress. The women and girls were

not forgotten. Clothing material had been provided by friends in Germany, and Brother Hagenauer, though quite inexperienced, cut out and directed the sewing of the dresses and pants. Later some ready-made clothing arrived from Melbourne, which was a real boon to the missionaries. At the Sunday service the audience presented a remarkable aspect. All had washed, and, so to say, dressed themselves too—that is, one had on a shirt, another a pair of pants, a third a coat, and so on. They had divided their clothes among themselves, so that they might all appear at church. Amid all the work and anxiety of establishing a home in the wilderness, the missionaries never lost sight of their proper errand. But at first the only answer to the heavenly message was: "Give me something to eat; give me clothes; or, as when old Charley, after a long, earnest talk and prayer, which Hagenauer had with him, pointed to heaven and asked if there were many sheep and oxen there. Another time came Diggy, and asked Spieseke for flour. "What for?" said Spieseke, "you have done no work." "No," said Diggy, "but I will go to prayers to-morrow." The blacks showed a willingness to do all that was required of them. Their behavior at the meetings surprised Spieseke, who knew their restless habits, and looked upon it as a hopeful sign for the future. At times the wandering spirit came upon the natives, and they vanished almost to a man. But two of their number (young Bony and Pepper) began to understand some of the benefits of the coming of the missionaries, and stayed with them, in spite of the entreaties of their wandering companions. After the mission house was finished and the missionaries took up their abode in Ebenezer, these two young men expressed a desire to give up their wandering life and build a house of their own, which they did, with the help of the missionaries—building it of bark, and finishing it off with a brick chimney, as the missionaries had done their own. Inside were table, stool, or

benches; they made bedsteads, and a box, etc. The youth Corney joined them. When the missionaries gave them some kitchen utensils they were as proud and happy as kings. The rest of the blacks looked on with astonishment and pleasure, and after a time sought to follow their example. For a whole year the missionaries had to fight against the difficulties which arose from the heathen rites and dances, and the superstition and degraded habits of the people, with no appearance of life from God among them. But at last, in January, 1860, the light sprung up and chased away the darkness in the heart of Pepper (before mentioned), and he became a new creature in Christ Jesus, though not without much conflict and many slips and falls. One day Brother Spieseke showed some Scripture prints; among others, one of the flood, and another of our Saviour on His knees in agony in the Garden of Gethsemane. A day or two later Pepper came to him in the evening, saying, "I want to speak with you about my state. I don't know what is the matter with me. I have wept over my sins; last night I cried aloud. Just now I went to the river for water, and I thought, and thought, and thought how our Saviour went that night into the garden, and prayed till He sweat drops of blood, and *that for me.*" These words he spoke with much feeling. From that time a great change was observed in Pepper, and became evident also to his brethren, for out of the fulness of his heart he spoke to them of the way of salvation, and of the Saviour whom he had found. His joy in God's Word, and his loving and tractable behavior showed that the Spirit of God was at work in his heart. One Sunday evening, as the missionaries were returning from a neighboring station, where they had preached, they found Pepper, surrounded by fifty of his people, preaching to them the glad tidings of the Gospel. Great was the joy of the missionaries, who begged him to proceed, and afterward thanked and praised the Lord for His grace thus

bestowed. After a time the request of Pepper to be especially instructed, with a view to baptism, was acceded to, as it became more and more clear that the work in him was of God. The 12th of August, 1860, was the day of his baptism, and also that of the consecration of the small church which had been erected, and for which a new bell had been sent from Germany. Rev. Chase took the long journey from Melbourne; from Horsham came friends, and the neighboring sheep farmers came together to celebrate the event. That day will not soon be forgotten by those who were present. Pepper received, at his own request, the name Nathaniel. Hagenauer says: "We *felt* that the blessing of the Lord was with us on that day." Of Nathaniel's further course we will here say that though a true servant of Christ, he was a very weak one; and though at times his light burned brightly, to the joy of his teachers, at others he tried their patience and grieved them by inconsistencies, which indeed was scarcely to be wondered at in one so recently a heathen. He was the first of a great number of converts who received the Gospel with joy, and turned with repentance and faith to the Saviour, proving by their lives, and often by their preaching, their love to Christ and the brethren. Of these many names could be given. Young Bony (baptized Daniel) was, at his earnest request, accepted as assistant to the brethren who went to commence a mission at Cooper's Creek, in the interior (of which a brief mention will be made later), but died on the way thither. Philip and Rebecca were placed in charge of the orphanage at Ebenezer, and were most useful and consistent Christians. Philip also assisted in preaching, and often accompanied the missionaries on their evangelizing tours among the still wandering tribes. Dick-a-Dick was baptized on what proved his death-bed. His childlike and strong faith rejoiced the hearts of the missionaries, and astonished all who heard his dying testi-

mony. Even old people and little children gave pleasing proofs of their belief in and love of the Saviour, and many of them are now, we fully believe, rejoicing before the throne of God, "having washed their robes and made them white in the blood of the Lamb." Already in 1868 the number of converts in Ebenezer had reached twenty. But before this time other laborers had arrived—two brides for the brethren Spieseke and Hagenauer, in May, 1861, who found plenty of work among the women and the sick, besides caring for their own households. In November of the same year, Brother Francis came from England, and when he left, after two years, Brother Hartmann and his wife entered on the work, in which they continued for eight years.

RAMAH-YUCK.

In the mean time a new work had been commenced in Gippsland by Brother Hagenauer at the request of the Presbyterian Church of Victoria, who promised to provide the means if the Moravian Church would send the men. It was proposed to name it "Ramah," to which the natives added "yuck," "our home," thus showing their joy and appreciation. In Ramah-yuck the faithful efforts of Brother Hagenauer and his wife met with success as in Ebenezer. In 1866 the first convert was baptized, and received the name of "James Matthew," and five months later Tommy and Jack. In 1868 the number had increased to seventeen, and by the end of 1869 had risen to twenty-six.

But these missions are not remarkable for *numbers*, nor for the shining lights among their converts, though, as was said before, some of these put to shame many white Christians by their consistency. Moreover, as sad diseases—particularly consumption—carried off many of their number, and others left the mission station to obtain employment, it is easy to see that the work done was in many cases lost to sight, and, indeed, we shall only know when we see them in glory, *how many* of these

poor lost ones were rescued and saved. The schools at both stations reached a high standard, that in Ramah-yuck having gained the highest marks for four successive years, the only school in Victoria which could show such results. So much for the general opinion that the blacks could not learn. An attempt was made to found a mission in the interior, at Cooper's Creek, which was given up on account of cost, and because Lutheran missionaries had entered the same field, probably not knowing that our brethren were already there. Spieseke, after faithfully serving in the mission at Ebenezer for twenty years, died happily in the midst of his people, and was honored by them in his burial. His place was supplied by Brother Kramer and wife, and Brother Bogish.

The natives are dying out fast, and the half breeds are not allowed to stay on the stations, so there is a fear that our work in Victoria will soon be over.

But other fields are opening in Queensland; the latest news being that three brethren have been appointed by our Mission Board. The country has been explored by Hagenauer with a view to a speedy commencement of a mission to the degraded cannibals of Queensland. If we understand rightly, the Presbyterians will supply the funds, and the Moravian Church the men. Two other missions—one at Lake Condah, supported by the Church of England, and one at York Peninsula, supported by Friends—are carried on by Moravian missionaries with much prosperity and success. Lack of time and space forbids our entering into details in regard to the blessed results of this mission among the aborigines of Australia; but enough has been said to show that the Gospel of our Lord Jesus Christ is "the power of God unto salvation to every one that believeth;" to show that there is no respect of persons before Him, but that the Holy Spirit is "given to all that obey Him;" to show that the blacks of Australia are also included in the plan of God's salvation of

mankind, and that some will certainly be among the multitude surrounding the throne of God and the Lamb.

All the glory be to His name. Amen.

—The *African Times* says that a stampede is reported among the traders on the Congo from the right to the left bank of the river, except one Dutch house, to escape the impediments and taxations of the Free State. The traders say that this heavy taxation not only applies to liquor, but to land tax, and even to canoes and surf-boats, and to white and black employes.

—Rev. Dr. E. W. Blyden, at a public dinner tendered him down at Lagos, said, recently, that the Mohammedan population of Lagos has increased with astounding rapidity during the last thirty years. In 1863, Captain Burton estimated the Moslem population at from 700 to 800. In 1889 Sir Alfred Moloney put them down at 15,000, and he describes them as "the most orderly, intellectual, and respectable class of citizens, composed of all the tribes of Yoruba. This is the official testimony borne of this people in all the settlements. They have spread over the whole of our fatherland north of the Equator from the Atlantic to the Red Sea, from Lagos to Morocco, and from Sierra Leone to Egypt."

Release of Mr. Penzotti.

We have at last the satisfaction of recording the fact, which has already become widely known through the daily and weekly newspapers, that the long and wearisome imprisonment of Mr. Penzotti in Callao has been terminated by decree of the Supreme Court of Peru. The terms of the decision are not yet reported; but a telegram, dated Lima, April 3d, and addressed to a gentleman in New York who has taken great interest in the case, announces in a single word that he has been *liberated*. Imprisoned for more than eight months, on an accusation presented and urged

by a Roman Catholic priest, the Rev. José M. Castro ; charged with the offence of violating the law in holding unauthorized religious services ; kept in a dungeon after he had once and again been adjudged guiltless by the tribunals before which his adversary had summoned him ; denied the privilege of bail ; shrinking with inexpressible loathing from the filth and impurity of the cell in which he spent two hundred and fifty nights with thirty or forty criminals ; refusing to listen to the whispered suggestion that proceedings might be discontinued if he would agree to leave Peru ; constrained to send his daughters out of the country, lest without a father's protection they might become victims of a foul conspiracy ; and ever hopeful that his sufferings would eventually lead to the promulgation of religious liberty in Peru—he is now vindicated and set free. Eight months of imprisonment and the expense of defending himself in three courts is what the administration of justice in Peru awards to an innocent man ! One cannot but ask what penalty would have been inflicted upon him if the outer door of the warehouse in which he talked to a small company of men about the Gospel of Christ had not been locked, and if admission had been granted to people without a ticket.—*Bible Society Record*.

—Sir Edwin Arnold says, in the *Daily Telegraph* : “ A new Japan is definitely born—constitutional, progressive, energetic, resourceful, sure to become great, and, perhaps, almost again as happy as she was of yore. Let the nations of the West receive and welcome as she deserves this immeasurably ancient empire which thus renews her youth in the fountain of constitutional liberties and institutions.”

—The *Daily Pacific Commercial Advertiser* of Honolulu, Hawaiian Islands, of March 14th, contains a long letter from Rev. F. E. Rand, written at Ponape, to friends at Honolulu, giving an account

of the terms offered the natives by the Spanish Governor. He says the specifications of the Governor's trumped-up charges against him were of three sorts : (1) that I had been harboring the rebellious Metalamín chiefs, feasting them and building them a house at Kiti. Also, (2) that I had been having meetings with them and the Kiti king to influence them against the Spanish rule. He also said, (3) that he had positive proof that I was one of the principal leaders in planning the breastworks at Oua. And (4) as the mission was responsible for the present outbreak of the Metalamín tribe, he did not think that we would be permitted to carry on our work much longer.

—Bishop A. W. Wilson, of the Methodist Episcopal Church, South, says “ that the agitation in Japan of the revision treaty has affected foreigners in general, and missionaries to some extent along with the rest.” Missionaries, he says, “ have to be very careful about their political positions.”

“ This treaty agitation has raised up an anti-foreign party, who want the Christian missions conducted only by native Christians. They want the natives to formulate Christian creeds for themselves. They do not want Christian creeds formulated for them by the Western nations. They are fully able to understand Christianity and to formulate from the Bible creeds to suit themselves. The idea of a representative government, as we have it, is not comprehended ; it is not in the mind of the Japanese people.

“ For 2500 years they have taken all law from the Mikado, and I doubt not if the Mikado would to-morrow withdraw the Constitution, which gives representation to the people, the great mass of the people would quietly accept it as coming from the source of all law—the Mikado. There would probably be a few murders among the student class, who would resist it, and there it would end.”

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Among other Alliances for Prayers for Missions, we call attention to the Prayer Alliance, of which Miss Mabel B. Atwater, 334 Lexington Avenue, New York City, is Secretary. It reads as follows :

"In the Year of our Lord 1891. Shall the generation now upon the face of the earth hear the Gospel ?

"*First.* It is our Lord's last command (Mark 16 : 15). 'Every creature' cannot possibly mean only those on one third of the globe. It is our Saviour's will (1 Tim. 2 : 4, 6).

"*Second.* This generation will be lost unless they hear the Gospel (Rom. 1 : 20, 21, 28, and Ps. 9 : 17).

"*Third.* If this generation hear the Gospel, we must carry it to them, for to us the work has been committed (2 Cor. 5 : 19 ; 1 Tim. 1 : 11).

"*Fourth.* We cannot serve the next generation. Are we with David serving our own generation (Acts xiii : 36) ?

"In the heathen world there are about 1,000,000,000 souls ; 30,000,000 a year go into eternity without God. Our Lord said : 'Go ye into all the world and preach the Gospel to every creature.' Out of 35,000,000 Protestant church-members only about 6000 have obeyed this command, one in every 5800. Evangelized, 116,000,000 ; unevangelized, 1,000,000,000. The field is the world. 'Whatsoever He saith unto you, do it.'

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son (John xiv : 13).

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest (Matt. ix : 38).

PRAYER ALLIANCE.

"Depending upon the Holy Ghost to bring it to my remembrance, I pledge myself to pray daily, IN FAITH, for the evangelization of the whole world during the present century ; and the speedy coming of the Lord Jesus Christ."

"Even so, come, Lord Jesus (Rev. xxii : 20).

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come (Matt. xxiv : 14). *Watch and pray.*"

Likewise we call attention to the Prayer Union for Arabia and the Arabian Mission. Gen. xvii : 18.

Aden, Arabia, January 1, 1890.

The Arabian Mission, begun in answer to prayer and sustained by constant appeals to the Throne of Grace, comes to its friends with a New Year's request.

On the threshold of Arabia, face to face with the greatness and difficulties of the work, and deeply conscious of our own weakness, we ask you, who have already shown your sympathy for the cause of Christ in Arabia, to join us in stated, fervent prayer :

1. That God's promise in regard to the children of Ishmael may speedily be fulfilled, and that His blessing may rest upon every effort put forth to give them the Gospel.

2. That many may be led to choose for their field of labor this neglected portion of the Lord's vineyard.

3. For a special blessing upon the missionaries of the Arabian Mission : that they may live very close to the Master ; that their lives and words may ever point men to Christ ; that God may be pleased to use their efforts in bringing many of the children of Ishmael unto Himself.

Will you join us in making these objects a special burden of prayer at your Sabbath morning devotions throughout the year ?

"The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."

"He is faithful who hath promised."

JAMES CANTINE,
S. M. ZWEMER.

"Speed on, ye heralds, bringing
Life to the desert slain ;
Till in its mighty winging,
God's Spirit comes to reign.
From death to new-begetting,
God shall the power give ;
Shall choose them for crown-setting
And Ishmael shall live.

"So speaks the promise, bringing
The age of Jubilee
To every home and tenting,
From Tadmor to the sea.
The dead to life are risen ;
The glory spreads abroad ;
The desert answers heaven,
Hosannas to the Lord !"

—J. G. L.

The St. Paul of Uganda.

When Stanley urged Christendom to send missionaries to Mtesa's kingdom, Mackay joined a party of eight to found an industrial mission to the Victoria Nyanza. In three years he alone survived. For fourteen years, in jeopardy every hour, he was yet the soul, the hand, the head of this great and model movement. The *London Times* called him "The St. Paul of Uganda":

"He built, cut type, translated, printed, engineered, navigated, diplomatized ; he denounced crime, preached the Gospel, acted as schoolmaster and doctor ; he befriended Emin Pasha, Junker and Stanley, and strove, alas in vain ! to save Hannington from the results of unconscious but heroic folly ; he controlled the court so far as it could be controlled ; protected the brave Christian boys, and, in a word, through baptisms of blood and fire, won a church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye. No such story of Christian heroism has ever been told in our day. The boys of Uganda who died in horrible tortures rather than deny their faith will rank with the noblest martyrs of Christian history. Every line in our Lord's Sermon on the Mount finds its illustration and confirmation in this extraordinary history.

The latest phase of the Uganda revolution—the flight of Mwanga, his appeal to the Church he persecuted, the victory of the Christians, the return of Mwanga, and his re-establishment in the kingdom surrounded by chiefs and councillors professing the Christian faith—is a chapter in praise of meekness and mercy. In Uganda to-day the 'meek inherit the earth' and forgiveness is proved to be the noblest revenge."

Goodness is sometimes better than greatness. A missionary in India was so feeble mentally that he could not learn the language. After some years he asked to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his Board not to grant his request, saying that his goodness gave him a wider influence among the heathen than any other missionary at the station. A convert when asked, "What is it to be a Christian?" replied, "It is to be like Mr. —" naming the good missionary. He was kept in India. He never preached a sermon ; but when he died hundreds of heathen as well as many Christians mourned him and testified to his holy life and character.

It causes sorrow to many to learn that Mrs. Phraner, wife of Rev. Stanley K. Phraner, died at Chang Mi Laos, in Northern Siam, one month after their arrival. Mr. Phraner graduated last spring at Princeton Theological Seminary, was ordained by the Presbytery of Westchester, was married, and immediately set out as a missionary to Siam. He is a son of Rev. Wilson Phraner, D.D., for many years pastor at Sing Sing, N. Y.

Dr. Storrs, of Brooklyn, the President of the American Board, referring to whiskey in Africa, is said to have used this terse but telling sentence recently : "Every dollar gained in the Congo rum trade ought to burn in the palm of a

man who gains it, as if it were a part of the blazing asphalt that makes the pavement of the infernal regions."

Baptist Missionary Centenary in 1892.—Next year the Baptists will celebrate the centenary of the formation of their Missionary Society. It is the oldest organization of the kind in existence, excluding, of course, the Society for the Propagation of the Gospel, founded nearly a century previously. William Carey, of Leicester, Baptist minister, schoolmaster, and shoemaker, first raised the question of modern missions in 1786, but not until 1792 was the Society launched. Historic dates and places linked with the Society's inauguration will determine the time and centres of the forthcoming services. Carey kindled the flame by a missionary sermon preached on May 31st at Nottingham; on October 2d the Society was formed at Kettering; and, on March 20th following, he was ordained for missionary work at Leicester. At the opening meeting of the Society £13 2s. 6d. was subscribed, which seems trifling compared with the current average annual income, between seventy and eighty thousand pounds. The Society has a bright record of labor in the East and West Indies, and latterly, since 1878, on the Congo, where it employs over twenty missionaries. A centenary thanksgiving of £100,000 has been proposed, and the increase of the Society's yearly income to £100,000. The young folks connected with the Baptist chapels and Sunday-schools are invited to raise one fourth of the former sum. To the 120 missionaries and 306 evangelists at present in the field it is contemplated by the Society to send forth a hundred additional men and women. The Baptist Union of New Zealand has resolved to hold simultaneous centenary gatherings. Once more I notice that "A Friend" has sent £1000 to the treasurer of the Baptist Missionary Society, a similar amount having been sent by the same person at the beginning of several recent years.

Proposed Colony on the Bellamy Plan.

A despatch from Hutchinson, Kan., says: "John Caplieg, of Buffalo, N. Y., passed through this city, March 26th, on his way home from Beaver City, in No-Man's-Land, where it is proposed to locate a co-operative colony to be organized on the Bellamy plan. He said that he expected the colony would be formed this spring in time to put in crops, if possible. The colony, he thinks, will comprise about 500 people to start with, and it is to be strictly co-operative."

Attempts similar to this have been made from time to time, but the bottom has dropped out of them all sooner or later. The only perfect state is that built on Christianity.

The revival among the Telugus in the last few months has been the notable event of the year. Four thousand converts in that mission have put on Christ in baptism. Upon one Lord's day 1871 were baptized in a little over six hours, two men only at a time administering the ordinance. It must have been a grand sight to witness on the forenoon of that day the thousands of thirsty inquirers, many of whom had travelled miles, sitting upon the ground in the broad commons drinking in with rapt attention every word that fell from Dr. Clough's lips, as he expounded from the text, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words given of the Spirit to the speaker were indeed words of eternal life to the hearers, and brought rest to many souls whose bodies were wearied by the long journey to this "Bethel" of their souls. Thirty of Dr. Clough's co-workers assisted him in the examination of the candidates for baptism, and none were baptized of whose conversion they did not find good evidences.

In this Ongole station the revival has been continuous now since 1877, and it

may be doubted whether in all missionary history another such case is to be found.

The Right Heir.

When the excellent Christian Schwartz was about to end his long and devoted missionary life in India, he said, in view of all the Lord's goodness to him, "I make Christ my heir"—and then by his will made provision as far as his worldly means would go, for carrying on the work of Christ among the heathen after he would be gone. We can think of but one addition to this plan: to make Christ first of all the *partner* of our daily toils and profits.

We are so crowded with matter of great importance that we omit this month any distinct Department of Monthly Concert. Our readers will not miss this, inasmuch as the whole number is mainly given to *Africa*, and is unusually rich in material from various valuable sources upon different phases of the languages, customs, oppressions, and needs of the Dark Continent.

Says the *Examiner*: "The Rev. Mr. Mackay has been in the Island of Formosa for a great many years. About a dozen years ago he planned to visit a district containing a number of villages bearing the name of Ka-le-oan. Not being able to go he sent a native preacher. Mr. Mackay was enabled a few weeks ago to visit the region. He found the people having a wonderfully clear conception of the Gospel and wearied with their idol worship. They told him that the Mandarin would not let them throw up idolatry, declaring that they would be rebels against Chinese authority if they did so. Mr. Mackay saw that official and gained his consent to let the people do as they liked. The people held a council, and at once determined to forsake idolatry. A temple recently built was turned over to the missionary, and became a Christian meeting-house. Parties went about the villages gathering up idols, incense

sticks, and objects used in their idolatry, and made a great bonfire of them. Mr. Mackay says that over 500 houses were cleansed of idolatry in his presence."

Mr. and Mrs. Stebbins, it may be remembered, were to join Mr. Pentecost and assist him in his evangelistic work in India with their singing. In a recent letter to the *Hartford Religious Herald* a member of the family writes as follows:

"On the 17th of November we reached Calcutta. Here we stayed until the 1st of January, 1891, helping Dr. Pentecost in his meetings, and doing a great deal of singing for the missionaries. We were entertained by Bishop Thoburn, the Methodist Bishop of India, and by the pastor of the M. E. church there. The Methodists are by far the strongest in India of any of the denominations, and they are certainly doing a great and grand work. About Christmas time Dr. Pentecost decided to turn his attention to the educated natives, and as they were not appreciative of Christian song, he advised us to make a tour of the cities of India, helping the missionaries as we go. So we left Calcutta, January 1st, and next day arrived at Benares, the seat of Hinduism. We saw all their vile worship, and the great ruins of Buddha's first preaching places. . . . We visited Cawnpore, the scene of the worst atrocities of the mutiny of 1857. Then up to Noradabad, where was being held the North India Conference. We had some fine meetings, and got a peep at the executive missionary body.

"We have held a song service and sometimes two or three in every city we have been in except Delhi, where we were not entertained. We have helped in the conferences and in every place have sung to large audiences of Europeans." Mr. and Mrs. Stebbins planned to sail for home on February 28th, and stop in Egypt, Palestine, Italy, Germany, and England, reaching home by midsummer.

V.—GENERAL MISSIONARY INTELLIGENCE.

BY MRS. J. T. GRACEY.

Woman's Foreign Missionary Union of Friends in America. Corresponding Secretary, Eliza C. Armstrong, Centre Valley, Ind.

The consolidation of the various branches of the woman's societies under one board has been accomplished, with a department of missionary literature, one of junior and juvenile work, another of systematic Christian giving, and another of interest and organization.

Number of auxiliary societies 224, with 3376 members, and 2140 members of children's bands (number of bands not given). Amount of money received during year, \$23,164.

The board supports 18 missionaries, 8 native evangelists and Bible readers, 51 children in homes or boarding-schools, 7 day schools with 304 pupils.

Work is carried on or aided in Mexico, Japan, India, Syria, China, Indian Territory, and in Alaska.

Friend's Missionary Advocate is the official organ. This paper has been owned by Mrs. Esther Tuttle Pritchard since its establishment, in 1886, until the past year, when a central organization was effected, she presented the paper to the union.

BAPTIST WOMAN'S BOARDS.

Woman's Baptist Foreign Missionary Society.—Organized 1871. Corresponding Secretary, Mrs. O. W. Gates, Newton Centre, Mass.

The home work of this society is represented by 1440 circles, or contributing churches, 702 mission bands, and 15,578 members. Amount of money raised for year ending March, 1890, \$99,007.

The society has work among the Burmese, Karens, Shans, Chins, Kachins, Eurasians, Telugus; missions in China, Assam, Japan; Congo Mission, Africa, and Europe.

Fifty-one missionaries are supported; 9 sent past year; 171 schools with 6119 pupils, and 67 Bible women.

Official organ, the *Helping Hand*, with

22,156 subscribers, a children's paper, the *King's Messenger*, is also published, with 20,315 subscribers, Boston, Mass. A large amount of miscellaneous literature is issued by the society.

Woman's Baptist Foreign Missionary Society of the West.—Organized 1871. Corresponding Secretary, Mrs. A. M. Bacon, 3032 South Park Avenue, Chicago, Ill.

Home report of this society: Number of circles 1243, number of guilds and young people's societies 233, mission bands 309. The fields occupied are the same as those occupied by the society of the East. The same periodicals also are circulated.

Foreign work: Twenty-eight missionaries are supported, 3 of whom are medical; 79 schools, in whole or in part, with an aggregate of 1759 pupils; and 31 native teachers and 49 Bible women have also been supported.

During the year the Carpenter Memorial Hospital, at Bassein, has been opened. Receipts for the year, \$34,674.

Woman's Baptist Foreign Missionary Society of California.—Corresponding Secretary, Mrs. L. P. Huntsman, 1264 Eleventh Avenue, East Oakland, Cal.

This society has been organized 16 years. Previous to 1889 only one missionary was supported, who was stationed on the Congo. Now they support 4 missionaries, 2 to Hakkas, of China, 1 at Seudai, Japan, and 1 at Swatow, China.

Receipts for past year, \$2214. No report of home work.

Woman's Baptist Missionary Society of Oregon.—Corresponding Secretary, Mrs. Clinton Latourette, Oregon City.

This society reports 31 circles, with a membership of about 500, 7 children's bands, with 220 members, and 11 young people's societies, with 345 members. Amount of money raised from October, 1889 to October, 1890, \$1730.

One missionary is supported in Now-gong, Assam, and contributions made to support Bible readers in Burma and in China.

Woman's Missionary Union Auxiliary to Southern Baptist Convention.—Organized 1888. Corresponding Secretary, Miss Annie W. Armstrong, 10 East Fayette Street, Baltimore, Md.

Prior to 1888 the Baptist women of the South had been working for missions, but without a general organization. Auxiliary societies 1469.

The society contributes to the work of the board in Brazil, Japan, China, Cuba, Italy, Mexico, Africa, besides work at home among the Indians and colored people of the South.

The society has a general depot for missionary literature in the city of Baltimore, where can possibly be found the largest variety of missionary leaflets in the country. Literature has been sent out to 14 States, and over 100,000 leaflets and pamphlets have been distributed during the year.

Amount of money raised, \$21,398 for foreign missions, and \$10,161 for home missions. Official organ, the *Baptist Basket*, Louisville, Ky.

Free Baptist Woman's Missionary Society.—Corresponding Secretary, Mrs. J. A. Lowell, Danville, New Hampshire.

The home work of this society is represented by about 250 auxiliary societies and 57 children's bands. Amount of money raised during year, \$7694. Periodical, the *Missionary Helper*, with 1250 subscribers.

The main work of the society is in India. The principal stations are Midnapore and Balasore, where zenana, school, and medical work are successfully carried on. Twenty teachers, 5 Bible women, 13 male teachers, in all 49 persons, have been supported. An orphanage at Balasore has 35 children, and 7 day schools with 270 pupils.

Woman's Board of the Seventh-Day Baptists.—Corresponding Secretary, Miss Mary F. Bailey, Milton, Wis.

This society works in connection with

its Church Board. It helps to support work in Shanghai, China. Has 2 missionaries—1 a physician—and 3 assistant teachers. Has 1 boarding-school with 12 pupils. Work is also carried on in Holland in addition to home work. Receipts for year, \$3216.

Christian Woman's Board of Missions.—Corresponding Secretary, Mrs. Lois A. White, No. 160 North Delaware Street, Indianapolis, Ind.

Twenty-nine States report 882 auxiliary societies connected with this board—156 organized the past year. Present number of members 15,086, young people's circles 49, children's bands 380.

Official organ, *Missionary Tidings*, with 4459 subscribers. A children's paper, *Little Builders at Work*, has a subscription of 2000. Amount of money raised for the year, \$45,166.

The society has work in India, Jamaica West Indies, and in Montana in the home field. An orphanage is supported at Bilaspur, India, with 19 orphans, and a school with 27 pupils, and a hospital has been established in India. Number of missionaries or foreign workers not given in report.

Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church.—Corresponding Secretary, Miss Julia C. Emery, 21 Bible House, New York.

During the past year a junior auxiliary, modelled upon the woman's auxiliary, has been formed, and a paper called the *Young Christian Soldier* started. The woman's auxiliary has its workers in 51 dioceses and nine missionary jurisdictions. Besides their domestic missions, the auxiliary aids the work in China, Japan, Africa, Mexico, and Alaska. Six missionaries have been sent to the field the past year.

The aggregates are all given for parish ladies' aid work and other mission work combined. It appears that of an aggregate collection of \$542,197, about \$36,838 is spent in foreign work. But the North American Indian work is includ-

ed in domestic missions. It is impossible to follow here the classification which is made where the home and foreign work are in separated societies.

'Woman's Foreign Missionary Society of the Reformed Episcopal Church.—Organized May, 1889. Corresponding Secretary, Mrs. William H. Allen, Philadelphia, Pa.

This society, so recently organized, raised during the year \$4077. One missionary is supported in Cawnpore, India, and another went to Calcutta under the auspices of the Woman's Union Missionary Society. Money has been sent to Sierra Leone, Africa, to open a training-school, and some aid given to Japan.

Canadian Societies.

Woman's Missionary Society of the Methodist Church (Canada).—Corresponding Secretary, Mrs. E. S. Strachan, 163 Hughson Street, North Hamilton, Canada.

This society, territorially, is divided into 5 branches, viz., Eastern, Western, Central, Nova Scotia, and New Brunswick, and Prince Edward Island branches.

Home force: Auxiliaries 358, members 8020, mission bands 153, members 4462. Amount of money received for year \$25,560—an advance of over \$3254 over preceding year.

The society has a prosperous work in Japan, a boarding-school at Tokyo, and several day schools. Also a large work among the French in Canada, and during the year a French institute has been established in Montreal with 43 pupils.

They have a work also among the Indians and Chinese on the Pacific Coast; support 18 missionaries, 12 in Japan and 6 at home. Periodical, *Missionary Outlook*, Toronto.

Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division).—Organized 1876. Foreign Secretary, Mrs. L. J. Harvie, 80 Bedford Road, Toronto, Canada.

This society has 25 Presbyterian soci-

eties, 437 auxiliaries, 176 mission bands; members in auxiliaries 10,443, members in bands 4869; total membership 15,312. Amount of money raised from April, 1889 to April, 1890, \$32,117.

This board has work among the Indians of the Northwest, missions in China, Formosa, Central India, Island of Trinidad, the New Hebrides, and British Guiana. Foreign statistics not given in report. Periodical, *Monthly Letter Leaflet*, with a circulation of 5500.

Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Eastern Section).—Organized 1876. Secretary, Mrs. J. T. Thompson, 111 Spring Garden Road, Halifax, N. S.

This society is represented by 6 Presbyterian societies, 112 auxiliaries, 5 young people's branches, 46 mission bands. Work is supported in the same fields as those of Western Division. Receipts for year \$5340.

Woman's Baptist Foreign Missionary Society of Ontario.—Corresponding Secretary, Miss Buchan, 165 Bloor Street, East Toronto, Canada.

Number of contributing circles 173, number of bands 81. Money received for the year \$7471.

Work is carried on in India at Akidu, Cocanada, Tuni, and Samulcotta. At Cocanada a flourishing boarding-school is supported, with 26 pupils.

Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.—Corresponding Secretary, Miss Greene, 478 St. Urbain Street, Montreal, Canada.

This society has work the same as the society in Western Ontario. It has about 50 circles. Money raised during year \$1530. Other statistics not given in report.

Woman's Auxiliary to Diocesan, Domestic, and Foreign Missions of the Church of England, Diocese of Toronto.—Secretary, Mrs. W. Cummings, 321 Markham Street, Toronto, Canada.

Number of adult branches 51, number of junior branches 17, members 1407. Periodical department in *The Canadian*

Church Magazine and Mission News.
Total amount of money raised for 1890, including value boxes of clothing to needy missions, \$12,236.

General Statistics.

BY REV. D. L. LEONARD.

Missionary Ammunition.—Every pastor ought to see that every pew is supplied with the diagram first published by the Church Missionary Society of London, which pictures to the eye at a glance, and most effectively, the spiritual condition of humankind by means of a rectangle 4 by 6 inches, printed in various colors, to distinguish the principal religions and divisions of the Christian Church, and divided into some 1500 squares, each one representing a million souls. Thus the Jews occupy but 8 squares, the Greek Church 84 squares, Protestants 125, Roman Catholics 190, Mohammedans 170, but the heathen 856, the latter and most palpable fact being properly emphasized by so many squares in jet black. And then, to show what slight impression has been made, what a tremendous task remains to be performed after 19 centuries of Christian history, after 100 years of Protestant modern (playing at) missions, those awful 856 inky squares contain 2—only 2—near the centre that are snow white—standing, of course, for the handful of converts made from heathenism. What Christian heart can gaze unmoved upon such a lamentable delineation?

Then add to this another set of figures, which portray the physical, intellectual, and social status of mankind, and we have a working basis for an overwhelming appeal for a general and sublime outburst of evangelizing faith and zeal. And without doubt never were the facts relating to the condition of the race upon the material side set forth so adequately in such brief space as in the statement which follows. It has been before the public for some years, and may therefore be quite familiar to many; and yet it cannot be reviewed and pondered too often:

The human family living to-day consists of about 1,500,000,000 individuals. In Asia there are now approximately about 800,000,000, densely crowded; on an average 120 to the square mile. In Europe there are 350,000,000, averaging 100 to the square mile—not so crowded, but everywhere dense, and at all points over-populated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000 relatively thinly scattered. In the islands, large and small, probably 10,000,000. The extremes of the white and black are as 5 to 3; the remaining 700,000,000 intermediate brown and tawny. Of the race, 500,000,000 are well clothed, that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race, 500,000,000 live in houses partly furnished with the appointments of civilization; 800,000,000 in huts or caves with no furnishing; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole—900,000,000.

—The various Protestant churches of Canada sustain 6 missionary societies, and contribute to the foreign work an aggregate of \$165,000 annually (of which \$100,106 is expended through the Presbyterian Board), have 133 missionaries in the field, and 380 native laborers, and have gathered 8172 members into their churches.

—The indications are unmistakable that the Huguenots in France, after centuries of extreme depression, and after even sad apostasy from faith and fervor, are at length awakening to new spiritual life. This fact appears especially in the aggressive work undertaken to spread a pure gospel both at home and abroad. They number some 600,000, and are gathered into about 650

churches, though 30,000 or more are scattered, and destitute of pastors and places of worship. They sustain 3 Bible societies, 3 book and tract societies, many Young Men's Christian Associations, 2 theological seminaries, 2 schools for evangelists, 4 societies for carrying on evangelistic work, and a host of colporteurs. The annual contributions for home missions amount to \$100,000, and for foreign missions, \$30,000. But so limited are their resources and so heavy their burdens, they have sent one of their number—Professor L. J. Bertrand—to America to raise here, if possible, \$20,000.

Methodist Protestant Church.—Secretary, Rev. F. T. Tagg, Easton, Md.

Report for eight months ending December 31st, 1890 :

RECEIPTS.	
Foreign Fund.....	\$3,452.12
Children's Day.....	5,718.74
Album Fund.....	142.71
Special.....	1,319.06
Balance, May 1.....	1,250.03
Total.....	\$11,882.66
Expenditures.....	11,371.15
Balance, Dec. 31.....	\$511.51

This society has 2 stations in Japan ; 2 churches, with 205 members ; 15 missionaries and teachers ; 3 Sunday-schools, with 350 scholars ; a college with 50 students ; an Anglo-Japanese school, with an attendance of 152, and a school for women with 90 pupils, in all 292 under instruction. A kindergarten will soon be opened, and the first native Japanese preacher has been chosen and will soon be ordained.

General Synod of the Lutheran Church.—Secretary, Rev. George Scholl, D.D., Baltimore, Md.

This society has 1 mission in Africa and 1 in India, and sustains in all 13 representatives from America, and 171 native assistants. The India field is in the Madras Presidency, upon the Bay of Bengal, and among the Telugus, covers about 5000 square miles, and contains 1,000,000 of inhabitants. Guntur is

the seat of the mission. The work accomplished is made palpable in part by 125 chapels and prayer houses, 341 congregations, 6367 communicants, 223 Sunday-schools, with 8151 scholars, and 194 day-schools, with 236 teachers and 4423 scholars. Of these schools 171 are primary, 15 are high caste Hindu girls' schools, 3 are Mohammedan, 3 boarding, and 1 industrial. In addition a college was opened in 1885, which now has a teaching force of 19 and 361 students, and having as its chief object the training of teachers and gospel workers of every kind. Money has also been raised (\$15,000) for a hospital in Guntur.

—The Moravian Church, the pioneer missionary body in modern times, antedating Carey and the Baptist Missionary Society by 60 years, with its "home" membership of but 21,360, has in its missions 30,591 communicants, and 87,263 in its congregations. Ten countries are occupied, with 135 stations ; 36 men and women were sent out last year, making 355 Europeans and native assistants in the field, with 1663 other native helpers. In 113 Sunday-schools 15,362 scholars are taught, and in 235 day-schools 20,629. The receipts for 1889 were \$100,115, of which upward of \$40,000 came from non-Moravian sources.

The largest mission is found in the British and Danish West Indies, with 49 stations and 39,420 in the congregations. Next come Surinam and Demerara, South America, with 27,534 adherents, and South Africa, with 13,084. Gnadenenthal, the oldest station in South Africa, is to celebrate its centennial next year by the erection of a new church, to cost £2000, of which the people on the spot hope to raise £1500.

—The Syria mission of the Presbyterian Board, North—especially with its large and thoroughly furnished printing establishment, and its Bible house at Beirut—is one of the most important in the entire foreign field. Besides Beirut, stations are maintained at Sidon, Trip-

oli, Abeih, and Zahleh. This table progress has been for nearly fifteen years : will show how steady and general the years :

STATISTICS OF THE SYRIA MISSION.

	1876.	1885.	1886.	1887.	1888.	1889.
American Missionaries.....	28	38	37	34	35	42
Native Laborers.....	120	189	179	171	201	201
Stations and Out-Stations.....	65	95	91	96	94	94
Church-Members.....	573	1,301	1,440	1,493	1,534	1,615
Added on Profession.....	75	130	153	104	63	98
Average Congregations.....	2,642	3,891	4,293	4,389	4,522	4,640
Sabbath-Schools.....	40	73	68	66	81	88
S. S. Scholars.....	1,540	3,804	3,746	3,732	4,620	4,966
Total Schools.....	80	136	121	125	141	142
Total Pupils.....	3,509	5,665	5,344	5,391	6,299	6,172

This table of statistics, and the one which follows, though in a condensed form, are taken from the very valuable American Board Almanac of Missions. Facts are set forth in detail concerning ten of the principal societies, with a

summary covering eighteen others, while from four, the Free Methodists, the African Methodists, the Baptist Convention of the United States, and the Friends, no report was received :

FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES, 1889-90.

SOCIETIES.	Principal Stations.	Out-Stations.	AMERICAN LABORERS.		Native Laborers.	Churches.	Communicants.	Added in 1890.	Under Instruction.	Native Contributions.	Contributions by Home Churches.
			Male.	Female.							
Meth. Epis., North	52	250	159	135	3,018	559	42,632	5,563	30,049	\$282,997	\$835,197
Presb. Bd., North	99	...	240	336	1,302	320	26,794	2,753	23,935	...	794,066
Am. Board (Cong)	96	962	200	333	2,417	387	36,256	4,554	47,319	117,494	762,947
Bapt. Miss. Union	64	1,382	131	200	1,343	712	81,072	7,099	20,615	54,844	440,788
Meth. Epis., South	18	...	34	...	97	...	4,014	...	...	...	244,176
Ref. Ch. (Dutch)...	15	141	26	35	364	51	5,336	552	4,156	8,003	117,050
Protestant Epis.	52	168	74	39	210	33	2,631	264	3,876	5,527	189,183
Bapt. South. Conv	37	124	33	45	86	62	2,213	409	675	4,681	106,174
Presb. Bd., South	18	96	37	41	50	31	1,207	360	1,207	4,317	107,627
Unit. Presb Bds.	16	198	26	44	459	39	9,568	1,732	10,687	7,167	100,539
Eighteen other societies	113	151	94	98	534	523	26,495	3,851	32,371	39,187	278,914
Totals.....	580	3,474	1,054	1,296	10,020	2,721	236,187	25,963	174,891	\$524,217	\$3,977,701

PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF GREAT BRITAIN.

SOCIETIES.	Stations and Out-Stations.	MISSIONARIES.		Native Helpers.	Communicants.	Income.
		Male.	Female.			
Church Missionary Society.....	315	338	59	4,121	49,016	\$1,145,240
Wesleyan Missionary Society.....	363	343	...	6,284	34,086	703,115
Society for Propagation of Gospel.....	...	499	...	2,447	66,593	625,190
London Missionary Society.....	1,133	155	154	5,419	68,505	505,765
Free Church of Scotland.....	209	80	35	6,610	6,620	480,535
Baptist Missionary Society.....	515	126	...	986	48,646	398,045
China Inland Mission.....	158	180	180	232	2,839	257,420
United Presbyterian, Scotch	251	69	25	491	14,899	202,455
Established Church, Scotland	...	30	...	170	825	156,805
Church of England Zenana Miss. Society..	61	...	113	639	...	135,000
Twelve other societies.....	348	347	232	3,059	55,752	540,803
Totals.....	3,353	2,167	798	24,517	348,061	\$5,150,373

The second table of figures on the preceding page gives certain details concerning 22 British societies, of which 12 are presented only in a summary. But the total of receipts is not to be taken as showing the entire gifts of British Protestant Christians to foreign missions, for, according to Canon Robertson, their contributions in 1889 amounted to \$6,056,530.

—The Methodist Episcopal Church, South, publishes a very complete table of statistics of its Chinese Mission Conference for the year ending September 30th, 1890, and showing the results of five years' work. Two districts are occupied, and 10 circuits, with 30 missionaries, male and female, and 6 native helpers. Into the churches 345 members have been gathered; 22 Sunday-schools are sustained, with 742 scholars; and 47 schools of all grades (including an Anglo-Chinese college, with 146 students), with a total attendance of 1001. In the 2 hospitals 2494 patients were treated last year.

Foreign Mission Notes.

BY REV. JAMES JOHNSTON, BOLTON, ENGLAND.

Africa — Bishop Tucker. — Clouds continue to hang over Uganda. Bishop Tucker had a rough journey inland, notwithstanding the kindness of German officials *en route*. On reaching the confines of his new diocese he was seized with fever. By the attacks of this dreaded foe two of his ardent fellow missionaries were fatally struck down at Usambiro. Their loss to the cause is greatly regretted. Through the jealousy of the French Roman Catholic missionaries, and the ever-threatening attitude of the Mohammedans on Mwanga's territory, the bishop finds the situation in Uganda exceedingly perplexing. It is not improbable that as soon as an interview has been granted by Mwanga he may make a hurried journey to England, to take council with the committee as to the future policy. Should the journey be made, he will leave a small band of men in Uganda to re-establish the work

so heroically founded by the late Mr. Mackay before the waves of successive revolutions swept over Uganda. In May next another mission party depart for Uganda, under the tried leadership of the Rev. R. P. Ashe. The Rev. G. H. V. Greaves, and also Dr. G. Wright, have been appointed to it. "Six or eight more are at least required," says the Church Missionary Society, "in view of the wonderful openings for Christian work of all kinds in Uganda, in Usoga, at the south of the Victoria Nyanza, not to speak of the nearer territories of the British East Africa Company."

Except the Scottish missionary campaign of the Free Church of Scotland to raise a sum of £20,000 for the fourth period of five years in the history of the glorious Livingstonia Mission, no similar undertaking can be compared with the remarkable endeavor of the Church Missionary Society to send forth 1000 missionaries during 1891 into the mission field. Partaking of the nature of a missionary revival, it is being achieved with almost incomparable enthusiasm. Men and means are flowing into the treasury of God.

Mr. A. M. Mackay's Father. — The readers of the *MISSIONARY REVIEW* in all lands will welcome a glimpse of the father of the late distinguished missionary, which the writer, favored with an intimate friendship, can supply. At the foot of Boniface Downs, east of Ventnor, in the Isle of Wight, overlooking the wide-stretching blue waters of the English Channel, lies the charming home of this dear old man. It has been opened to receive many weary African travellers, who have left behind them souvenirs of the Dark Continent, or gifts from the gallant Mackay himself. From this spot were sent for years newspapers, books, etc., to Alexander Mackay, who in turn despatched portions of them to his friend Emin Pasha, in Equatorial Africa, when caravans were permitted to pass through the intervening hostile countries. The father of Mr. Mackay is a native of Thurso, in

Caithness, originally, in all probability, of Scandinavian stock, and his mother, of Banffshire. In his quiet Ventnor home, which he occupied on retiring from the Presbyterian ministry in Scotland, he has watched with practical solicitude the course of the missionary enterprise. Though bearing the silvery locks of age, it is a veritable inspiration to listen to his eloquent utterances on the redemption of the heathen world from the yoke of idolatry.

As Mr. Stanley promised Dr. Mackay, prior to departing for Africa, in 1887, to bring his son home "safe and sound," it is not easy to imagine his disappointment when he learned that his long-absent "Alick," declined to leave his post. Greater and irreparable was the blow on the arrival, last year, of the tidings of Mr. Mackay's death. Of this calamity the doctor has written, under date of February 7th, 1891, to the writer: "The news of my dear son's death at Usambiro gave me a stunning blow. It came so unexpectedly that, for a time, I could hardly realize it, especially as I half-expected him home some time during the summer. I have, however, learned to say, 'the will of the Lord be done,' and I have no doubt this event, like all others, has been wisely ordained by the Divine Disposer." He alludes to the success of his son's memoir written by his sister, of which 8000 copies have been sold. "Its perusal," he says, "has led to the self-consecration of some young men to the Lord, and to the evangelization of poor benighted Africa." Mr. Mackay's translation of the Scriptures is being diligently completed by three of his most intelligent converts and pupils in Uganda.

King Mwanga and Slavery.—Though one is naturally sceptical of any real change in the heathen passion of this African monarch, it is gratifying to report that Prince Hohenlohe Langenberg, President of the Deutschen Kolonial-gesellschaft, writes of Mwanga's resolve to forbid slave-dealing,

as well as the export of slaves in his territories, to the best of his power. The following is the translation of the

COPY OF TREATY :

"I, Mwanga, King of Buganda, hereby declare, in the presence of Dr. Carl Peters and Père Simeon Lourdel (since dead), that I prohibit the slave-trade in Buganda and the territories belonging thereto, and that I will do my utmost to prevent the exportation of slaves from all countries under my jurisdiction.

"MWANGA, KABAKA
of Buganda.

"SIMEON LOURDEL
of the Algerian Missions.

"CARL PETERS.

"MENGO, May 16, 1890."

The arrival of this information, together with the adherence of all the European powers (now that Holland has consented) to the General Act of the recent Brussels Conference, will give a strong impetus in every quarter of the globe to the anti-slave-trade movement.

More African Missionaries.—Dr. George Smith says that he knows nothing at all in history which equals the rapidity with which the civilizing, Christianizing organizations had spread over Africa during these fifty years. Although he has spent the greater part of his life in India, where there has been great missionary enterprise, "still, before Africa, India paled." I understand that the Moravian Mission and the Lutheran Society in Berlin were in communication with the doctor last January, asking his advice and assistance respecting the despatch of missionaries to the German African territory. It is remarkable to learn that instead of entering their own "sphere of influence" from Bagamoyo, they preferred the Scottish route *via* the Zambesi, the Shiré, and Nyassa. Very shortly the Livingstonia Mission purpose sending a party of six men, two of whom are medical missionaries, to the north end of Lake Nyassa. The Moravians propose to send in their company four missionaries for work in German territory, and the Lutheran Society will

send three, or probably five, by the same missionary expedition.

A Congo Missionary Heroine.—Friends of the Congo Missions will regret to hear that Mrs. Percy Comber, who only went out in May last year, and was married to Mr. Comber in the August following, has fallen a victim to the malarious climate. Great sympathy is expressed for her suddenly bereaved husband. The name of Comber will be always honorably associated with African missions and African exploration. Their martyr roll on African soil includes the names of Dr. Sidney Comber, Thomas Comber; Mrs. Hay, her sister, Mrs. Thomas J. Comber, and now, Mrs. Percy Comber. By these, truly heroic breath has been offered for Africa's perishing millions on the Congo watershed.

The Niger Troubles.—A long document has been issued by the Committee of the Church Missionary Society, appointed to inquire into the charges made by the English secretary on the west coast of Africa against the native missionaries. Briefly summarized, the report practically acquits of guiltiness the principal native clergy whom the Rev. F. N. Eden took upon himself to suspend, yet in two instances his decision is confirmed. An English Church dignitary will possibly embark for the Niger on a mission of reconciliation. To the credit of the society, it should be known that, promptly and exhaustively, it invariably deals with the difficulties which arise on its fields of labor.

Tunis.—Of this French Protectorate in North Africa, with a population of 2,000,000 souls, the great majority of whom are Mohammedans, a book of considerable interest has just been published, entitled "*La Politique Française en Tunisie*," whose author hides his identity under the signature of P. H. X. He speaks of the administrative difficulties of the French resident as being very trying. The Tunisians like their picturesque, old-world ways, and are not to be meddled with. Their idea is that the streets belong to every one, and

that they have a right to cook or sell in them, and turn them into shambles, or set up open-air theatres on the sideways. They cannot endure the institution of a pound. Dogs, donkeys, and troops of goats from time immemorial wandered where they pleased. Who was the worse for their liberty? The dogs never went mad; they were the auxiliaries of the hyæna in devouring corpses scarcely covered with earth. Why trouble about the registration of births, deaths, and marriages? Tunis, nevertheless, is making steady headway in the path of progress.

In this unevangelized region seven missionaries of the *North Africa Mission* are laboring. The darkness of the land is appalling. Tunis is spiritually dead. Alcohol is the chief foe of the mission workers. Mohammedan insobriety is notorious. A missionary writes of the Regency: "The longer I live in Tunis, the more I see and hear of its awful wickedness, and the burden of souls is very real to us." It is pleasant to learn that the Roman Catholic Italians in Tunis are moved with the simplicity of the Gospel.

Uzbek Turki Gospel Translations.—Thanks to the enterprise of the British and Foreign Bible Society, a part of one of the most important biblical translations undertaken of late years, consisting of the four Gospels, is now passing through the press. It is estimated that Uzbek is the language of nearly 2,250,000 people scattered over Russia in Asia, Bokhara, Afghanistan, Khokhano, and Khiva, and is spoken by almost all the agricultural population of these territories. The language is hard to acquire, as it is spoken in an exceedingly rapid, shrill utterance. The translation, reported to be quite worthy of the society's repute for scholarly accuracy, was commenced in 1884, by M. Ostroumoff, a learned Russian gentleman who had lived many years in Central Asia. His rendering has been most carefully revised and, where advisable, amended by Dr. Radloff, Professor Salemann, Dr. Sauerwein, and M. Amischa-sisantz.

Jewish Colonization in Palestine.—“Year by year,” remarks Lieutenant-Colonel Goldsmid, “the state of the Jews all over the world is becoming less satisfactory instead of better. As the result of the persecutions in Russia and Roumania Jewish colonies are being founded everywhere. They are even in an initiatory stage in South America, and may likely be commenced in Central Africa. These schemes, Mr. Goldsmid thinks, are only deferring the evil day. He holds firmly that the Jewish question will never be settled until there is a Jewish state in the Holy Land. “In some countries,” he says, “we are persecuted. In others we are barely tolerated. I am not at all surprised at this. What other race with so glorious a history as ours would tamely sit down and see the land of their ancestors in the hands of a foreigner? Italy has regained Rome, why should we not regain Palestine, instead of being contented to remain tolerated by the peoples among whom we live?”

Madagascar.—Political affairs are taking an erratic course on the island. The determined attitude of the more enlightened and patriotic Malagassies toward the French Protectorate, to which I referred in the January issue of the *MISSIONARY REVIEW*, is being neutralized by the Malagasy Court. Either by adroit negotiations, or intrigue, the French are already on growingly cordial terms with the Government. The English adviser, the Protestant missionaries, and other tried counsellors, are today set aside for the French, while the queen, the prime minister, and the ladies-in-waiting affect French customs, and eagerly show their regard for the officials of the French Republic. As a correspondent says: “The French representative has but to go ahead cautiously and circumspectly to obtain for his country all she can possibly wish for.” What the future will bring remains to be seen. At present the country, administratively, is in a lamentable condition. The increasing selfishness, despotism, and lax morality noticed in

Government circles cause serious misgivings regarding the nation's welfare. Thus far French influence has not raised the moral standard. The habits of life and non-Christian principles of Frenchmen are unmistakably introducing a false civilization. In developing the resources of Madagascar, or promoting commercial enterprise and colonization, the French are utterly unfitted. The export and import trade is nearly all done by English and American traders. Religiously, the work continues to prosper. In face of the disappointments with respect to the action of the Government, the missionaries maintain a powerful hold on the native communities. The London Missionary Society and the Society of Friends stand on almost similar platforms, and attempt much in common. It is regretted that the advanced sacerdotal teachings of the agents of the Society for the Propagation of the Gospel prevent co-operation with this body. Despite the energy of Roman Catholic missionaries and their numbers, they are singularly weak and unable to gather congregations.

India.—“Age of Consent” Bill.—Native papers are full of letters and discussions relating to the proposed measure for raising “marriage consent” from the age of ten to twelve. The bill is in committee, and should reappear before the Legislative Council next March, meanwhile, local governments are collecting native opinion in all parts of the country. By the Mohammedans expressing themselves favorable and, to a large extent, the Brahmo-Somaj, there is great anticipation of eventual success. Orthodox Hindus in Upper and Western India are apparently unconcerned. The National Congress is neutral, according to its resolution not to agitate on social questions. From Bengal comes the most pronounced opposition, though it is generally believed the measure will be carried when it is universally known that the bill does not interfere with religious customs, or form a prelude to corresponding acts of legislation.

THE MISSIONARY REVIEW OF THE WORLD.

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MISSIONARY MONEY—QUALITY AND QUANTITY.

BY REV. A. J. GORDON, D.D., BOSTON, MASS.

"Not more men merely, but *more man*" is the way a thoughtful writer puts it, in speaking of the needs of the field. By this language it was evidently intended to discriminate between quantity and quality in Christian laborers. Has it ever occurred to us to make a similar discrimination in missionary contributions? "Show me the tribute money" is the word of our Lord, as He points to what has been gathered in the boxes. "Whose image and superscription is this?" is His pressing question, as He inspects our gifts. Is it enough that we are able to answer, "Cæsar's?" In other words, is hard cash the only requirement of our missionary treasuries? I contend not. There is money *and* money; and it is perfectly certain that coins of exactly the same denomination may differ a million per cent in evangelical value, according as they bear only Cæsar's image, or with that also the image and superscription of Christ.* More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time. Does any one doubt that the two mites of that "certain poor widow" have brought a perpetual revenue into the Lord's treasury through the centuries, and are still yielding a large income to the Church? Christ must have computed the spiritual interest of her gift when He said: "She hath cast in more than they all." In her offering there was sincere and whole-hearted consecration. She gave her all when she might have given a generous proportion—two mites, when she could have done her duty in giving but one. "By the divided state of her purse," says one, "she showed the undivided state of her heart." Her small gift, because representing entire consecration, has been reaping compound interest throughout the centuries, till it has become the greatest of which we know. It is not a bare question of pounds, shillings, and pence, therefore, with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value in the exchange of heaven. "*Cornelius, thy prayers and thine alms are come up for a memorial before God*" (Acts 10:4). Do we believe that the alms would have come up without the prayers to wing them? Gold

* "By doing good with his money a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven."—*Lord Shaftesbury*.

and silver are heavy metals, and the attraction of gravitation is bound to carry them down unless faith and love and consecration shall impart to them a heavenly gravitation. We never have been able to believe that money earned at church fairs, or ecclesiastical raffles, or vestry junketings has any upward tendency. And we are bound to warn those who devise such things for the aid and promotion of foreign missions, that though they raise a large amount thereby, they may fail to be credited with it in the "Book of Remembrance." We have such a growing sense of the importance of sanctified offerings in our missionary treasuries, and such a strong conviction of the tendencies now operating to check this kind of revenue, that we are led to consider some of the conditions of consecrated giving :

I. *Gifts for the Lord's treasury should come from a living hand, and not from a dead hand.* Legacies and bequests we gladly receive, as they are sent into our missionary treasuries, and we sincerely thank those who have left them to us. But we are sure, nevertheless, that this is not the best kind of giving. A Christian's obligation is first and before all to his own generation. Why, then, should he studiously arrange to bestow his largest contribution upon the generation following? Besides, *post-mortem* gifts lose vastly in that sympathetic value which is such a precious element in Christian charity. To extend help to lost men from the skeleton fingers of a corpse, when one might have given it from the warm hand of a living compassion, is a vast loss both to giver and receiver. Dr. Wayland used to complain of what he called "a long-tailed benevolence." Is it not better to lay hold of our generation with the grasp of a present and living sympathy, than to reach back to it, after we are gone, with the cold touch of a residuary bequest? Moreover, experience shows that the first is the only safe method of giving. By a strange irony of custom we call a man's legacy his "will." But, as the history of such instruments goes, it would be truer to say that a legacy is an ingenious contrivance for getting one's will defeated. What humiliating swindles are perpetrated on wealthy Christians by this last-will-and-testament device! We well remember a millionaire to whom we ministered in sickness—an orthodox Christian, who trusted in the blood of Christ, and dreaded, more than anything that could be named in his presence, that Unitarian denial that tramples on the atonement of the Son of God. But he was a bequeather instead of a giver; he made death his administrator; and Esquire Sepulchre so managed the estate that the bulk of it went to further what, during all his life he had most disfellowshipped and dreaded, and to defraud the missionary treasury of what he might and ought to have done for it. We recall another friend of evangelical missions whose large property, since his decease, has lent its entire support to a church of Free Thinkers. Such grotesque perversions of Christian funds must be the theme of infernal laughter among the dark spirits in perdition who are ever plotting to obstruct the work of the Gospel. The only remedy against all this is for the Christian to be his own

executor. In our giving, as in all things else, "God worketh in us *both to will and to do*;" not to *will* only, leaving others to *undo* after we are gone, and to thwart our most cherished intentions. The Christian's calling is to be beneficent rather than benevolent, a well-doer rather than a well-willer. So solemn is the obligation at this point that we desire to enforce it with all the emphasis of entreaty and persuasion which we can command. Whatever men may do, God does not "accept the will for the deed." On the contrary, those who bequeath to Him only the good intentions of their wealth may have to wait in vain and forever on the other side for their alms to come up "for a memorial before God." We believe that our Lord meant literally what He said when He gave the commandment, "*Lay not up for yourselves treasures upon earth.*" To deposit our wealth in the safety vaults of this world, and expect the interest thereof to be remitted forward to us after we have entered into heaven is a delusive expectation, though thousands of Christians are aiming to accomplish this by the provisions of their wills. The Lord's requirement is that we lay up for ourselves "treasures in heaven," drawing interest therefrom now, in the joy of implicit obedience, and the peace of a good conscience, assured that when we are called home we shall go to our wealth instead of waiting in vain for it to come to us. We do not affirm that the Christian is forbidden to lay by anything in this world's banks. Here we must interpret Scripture by Scripture; and the solemn admonition of Paul concerning the Christian's duty to "provide for his own, especially for those of his own house," is by common consent taken to refer to a reasonable provision for one's family. But this provision should not be sumptuous if, indeed, we are "strangers and pilgrims on the earth." It should not be such as to secure either luxury or exemption from the necessity of labor for our children who come after us. "Having food and raiment, let us therewith be content," says the Scripture. This is the pilgrim's portion; and we may do well to secure this much to the aged or invalid of our families who may be left behind. But beyond this we are clearly forbidden to lay up on earth. "All men cannot receive this saying, save they to whom it is given." Blessed are they who can and do receive it, for such make a provision for themselves and for their children, and children's children, of which the prudence of this world knows nothing.

If all disciples of Christ would give while they live, and give according as God has prospered them, what an impulse would be imparted to missionary work throughout the world! Edersheim, in his work upon the ministry of the Jewish temple, dwells upon the rigid requirement of the law that the offerer, in depositing his gift in the treasury of the Lord, must bring it "*in his hand*;" not in his purse, not by proxy—so sacredly personal was the transaction. In like manner, we believe, should Christians give—directly, and from a living palm, and not circuitously, or from dead fingers. To make death our almoner and the distributor of our gifts is a worldly and unsanctified custom, invented, we seriously believe, by Satan,

Death's most intimate friend, in order to defraud the Lord of His dues, and to cheat the Christian out of his reward. Is it not distinctly stated in Scripture that "we must all appear before the judgment-seat of Christ, that every one may receive the things *done in his body* according to that he hath done, whether it be good or bad?" (2 Cor. 5 : 10). Why, then, should Christians so industriously plan that their best deeds should be done after they get out of the body? Is there any promise of recompense for this *extra corpus* benevolence?* "Know ye not that your body is the temple of the Holy Ghost?" asks Paul. Let your worship of giving be carried on in that temple, then, and not relegated to the narrow house of corruption. "For whether is greater, the gold or the temple that sanctifieth the gold?" asks Jesus. We press His question concerning the subject now under consideration. If our bodies have been consecrated by the indwelling of the Spirit, the wealth which they have earned has thereby been made holy unto the Lord. Then let that wealth be offered up upon the altar of a living heart, and by the agency of a living hand. Let it be personal, and not by proxy. Now, and for meeting the present exigency, let us cast our offerings into the treasury of the Lord; for the dying millions of our own day, let us give and give abundantly, singing as we do so, "The grave cannot praise Thee; death cannot celebrate Thee; the living, the living He shall praise Thee as I do this day."

II. *Gifts for the Lord's treasury should have in them the element of self-sacrifice.*

The temple of the Holy Ghost, of which we have just spoken—the believer's body—has its worship and its sacrificial offerings as truly as the Jewish temple. To the latter Scripture distinctly refers in the injunction: "But to do good and to communicate, forget not: *for with such sacrifices God is well pleased*" (Heb. 13 : 16). The worship of giving is here plainly indicated. But there are methods of raising money for missions, very widely in use in our time, whose tendency is to eliminate the element of sacrifice from the gift, and to replace it with the element of luxury. Fairs, concerts, suppers, entertainments, festivals, etc., in which the principle is "somewhat for something," or "pay your money and get your money's worth"—these are among the means in almost universal use in our churches for securing missionary funds. Cash is cash indeed; but is not a dollar worth more to the Lord when cast directly into His treasury, than when finding its way through the circuitous route of a church restaurant or an ecclesiastical fair? We are very bold to say it is so. And yet here is a principle of spiritual economics, so fine and far-fetched in the estimation of many Christians, that it needs to be very patiently expounded.

Why, asks a devout Christian housewife, may I not bake a loaf of cake and carry it to the church to be sold as my contribution to foreign missions,

* "We often read in the papers of 'munificent bequests.' To my mind it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes when you are gone out of this world, and have not the possibility of longer enjoying it. What I like are munificent *donations*."—Lord Shaftesbury.

and in this way render just as acceptable an offering as though I put my money directly into the contribution-box? But notice the needless indirection of the gift. The frosting and flavoring of the loaf are skilfully adjusted to satisfy the taste of the eater, when in the true worship of giving the mind ought to be free to be occupied with God, to whom the gift is brought. The direct giver careth for the things of the Lord that she may render unto Him an acceptable offering; the indirect giver careth for the things of the world—how she may please her customer. Then when her loaf is sold, he who buys it *gives* nothing into the missionary treasury, though he mistakenly thinks he does. He simply *makes a purchase* so sweet to the taste and so satisfying to the palate, that self-sacrifice is completely swallowed up in self-gratification. Thus the charity, instead of being “twice blessed,” has been twice defrauded—once by her who baked, and once by him who bought. It may seem like a fine-drawn objection which we are urging, oh, candid reader; but we must strenuously maintain, nevertheless, that the widow’s mite is worth vastly more to the treasury of the Lord than the widow’s muffins. In giving, as in everything else, we are to take up our cross and follow Christ. We strongly believe that money sanctified by self-denial and prayer will go farther and buy more in the great missionary transaction than the same amount passed through the Church victualler’s clearing-house. Sarah Hosmer worked in a cotton mill, lived in an attic, and prayed in her closet for missions; and when she died the Lowell factory girl rejoiced in six missionaries preaching the Gospel among the heathen whom her hard-earned money had put into the field. Does it not look as though the God who multiplied the widow’s meal and cruse of oil in order to feed a prophet, did likewise with this working-woman’s contributions that they should accomplish so much? Would that our churches might study the object-lesson in Christian giving, which the Salvation Army is holding up before them! The poorest of the poor, they have now and then their “month of self-denial” in which, by stinting their narrow living, they are enabled to put their fifty thousand dollars at a time into their missionary treasury. If for one year the ice-cream suppers and strawberry festivals, which so abound in our churches, could be abolished, and the aggregate of time bestowed thereon put into a month of self-denial, we question not that there would be an inpouring of sanctified offerings of which we have yet known nothing.

If we must speak thus of our luxurious methods of giving, what shall be said of our luxurious manner of spending? Leave out of the question now personal and family extravagance, and consider simply that of the Church. We have, on inquiry, found repeated instances of congregations spending five times the amount on quartet choirs which they give to missions. Commenting on this fact, not long since, in a missionary address in a large city, and giving instances of the extravagant cost of artistic choirs, a gentleman said to us at the close: “You have understated it, sir; our church pays twenty-five hundred dollars per annum for a single singer.”

On further inquiry it appeared that the same church gave less than three hundred dollars that year for foreign missions. Upon a recent Easter Sunday it was estimated that the churches of New York expended one hundred thousand dollars on floral decorations for their sanctuaries. And all this in the face of a perishing world, with its thousand millions who have not yet heard the glad tidings that Christ is risen from the dead ; and in sound of the cry which comes up from the fainting laborers on every missionary field for immediate reinforcements, and the reinforcements not sent for lack of money to support them. Worship, is this ? We have an altar and a sanctuary. “ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? ” writes the Apostle to the Church of Christ. But what are the sacrifices prescribed for this temple ? “ I beseech you therefore, brethren, by the mercies of God, that ye present *your bodies a living sacrifice*, holy, acceptable unto God, which is your reasonable service.” Does this seem to enjoin the sweet odors of rose, heliotrope, and lily, floral displays of wreaths and crosses, and garlands procured at extravagant cost to minister to our carnal senses ? As for the ecclesiastical music, hear the Scripture again : “ By Him, therefore, let us offer *the sacrifice of praise* to God, continually—that is, the fruit of our lips giving thanks to His name.” Can the sacrifice of praise be interpreted to mean costly musical delicacies, dainties of song and sound in which art has the first place and the thought of what is pleasing to God the last ? We trow not. On the contrary, if it be true—as wise commentators suppose to be implied in 1 Cor. 11 : 10—that the angels are invisible spectators to the worship of the Church, we are constrained to wonder how they must be impressed by our sanctuary self-indulgences. Can we not easily imagine them shutting their ears to these voluptuous strains of sacred song, and holding their noses at these sickening odors of Easter flowers, and eagerly searching through the whole elaborate scene for the coveted opportunity of rejoicing “ over one sinner that repenteth more than over ninety-and-nine just persons that need no repentance ? ” If, as some are telling us, there is a lamentable decline in the giving of our American churches, considering the vast and rapid increase in numbers and in wealth, the secret of the falling off is not difficult to discover. Ecclesiastical luxury is rapidly throttling missionary self-denial. It has come to be so generally accepted, for example, that paid singing of the highest quality within reach is absolutely indispensable to the success of a church, that many congregations have to lift to their utmost to meet this tax, and have comparatively little left for sending the Gospel to the heathen ; and we predict that, just in proportion as this costly style of worship increases, our missionary resources will dry up. In the beginning it was not so. The Reformed Sects, as they are called—Presbyterian, Congregationalist, Methodist, and Baptist—all started out on the line of plainness and godly simplicity of Christian life and worship. But as wealth has increased, they have, one after another, yielded to the temptation of ecclesiastical extravagance, sumptuous churches, sumptuous furniture, sumptuous music, till their original Puritan-

ism is fast fading out. The Moravian Church forms a notable exception to this tendency. So far as we can learn, it has kept its primitive simplicity, and exhibited little tendency to ecclesiastical extravagance of any kind; and, as might be expected, it has not flagged in the missionary consecration that marked its early history. Let Christians of every name look for a moment at this impressive object-lesson. The Moravian Church sends out one of every sixty of its members to the foreign field, and raises twelve dollars per member annually for foreign missions. In contrast with this, look at the American Protestant churches as a whole. Their increase in financial resources within the last fifty years has been enormous. It is estimated that the evangelical Christians of the United States hold *eight billions* of wealth in their hands—an amount so great that it staggers our mathematics to compute it. Yet the highest estimate of their gifts for foreign missions which we have heard is *twenty-five cents* per head annually. Shall we invite all our churches to look at their little sister, the “United Brethren,” to whom we have just referred, and humble themselves? We can present a more startling contrast than even this. China reports 32,000 native Christians, who gave, year before last, \$38,000 for missionary work. Thus the Church of China, out of her deep poverty, gives annually more than one dollar per member for the same sacred object on which the billionaire Church of America bestows twenty-five cents per member!

Now, how shall we restore the element of sacrifice to our missionary giving, and so lift our contributions out of the shameful parsimony which now characterizes them?

1. We must begin with ourselves, and set apart weekly a fixed proportion of our income, and hold it sacred to the Lord. When the Hebrew brought his gift to lay it on the altar it was his; but when he had withdrawn his hand from it it was God's; and thereafter it would have been an unpardonable sacrilege to have devoted it to common uses. Christians will never give as they ought until they begin to keep two purses—one for their own necessary expenses, and one for the Lord's work—from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.

2. We must so increase the proportion and frequency of our Church contributions that it shall be seen that we regard missions as our principal business, not as an outside charity. We have constantly maintained that a church should at least raise as much annually for missions as she spends upon herself. But in order to do this there must be proportionate and weekly giving. The custom so widely prevalent of making an “annual effort” for the foreign work, and then shelving the subject for the year, is simply a humiliation inflicted upon the great commission. If we may speak of our own experience in the pastorate, we have long since reached the ideal of an every-Sunday contribution for foreign missions, so that now, during the year, no Lord's day passes without the claims of the heathen world being brought before the congregation, and an opportunity given to contribute

for sending them the Gospel. By this method it has been found possible to reach the other ideal mentioned above. And we cannot overstate the blessing which has come to the Church through the practice, not only in arousing and sustaining an interest in foreign missions, but equally in deepening the spiritual life of the membership.

3. We must lay aside the unsanctified methods now so widely in use for raising our missionary money. Luxury is a fatal foe to charity. Attempt to yoke the two together in the service of Christ, and the first will be sure to grow fatter and fatter, and the second to grow leaner and leaner as the years go on. Eating strawberries and cream in the interest of foreign missions stands in immeasurable contrast with foregoing butter and sugar for a season, as the poor "Salvationist" does, in order to save thereby to help the Gospel. The Bible knows nothing of the former method ; it is full of encouragement to the latter. Let fast days take the place of feast days in our churches ; let Christians set apart a week or a month now and then when they and their household shall live on the plainest diet, and so, by their abstinence, gain an extra contribution for the Lord's work. In the name of the cross and sacrifice of Christ, in the name of the fundamental law of Christianity, "Except a man deny himself and take up his cross daily," we plead whether this method is not likely to bring larger and more fruitful contributions into our missionary treasury than the other.

4. We must return to the plain and primitive style of sanctuary services that characterized our early history.

The difficulty here is confessedly great. Ecclesiastical fashions are even more tyrannical than society fashions. Fine organs, stained windows, elaborate architecture, and "frozen music," these modern accessories of Christian worship, have come to be regarded as so essential that he would be counted a bold innovator who should suggest that they might be entirely disused. And yet we are bold to declare our belief that worship "in spirit and in truth," and singing "with the spirit and with the understanding also" are entirely possible without any of these things. We speak from the most positive knowledge when we say that the strain of keeping up with the fashions in such directions so cripples many churches as to afford them a perpetual excuse for giving nothing, or almost nothing, to the cause of foreign missions. If it be asked : "And how about costly ministers?" we will not wince under the question. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9 : 14). But this can signify no more than an humble and modest support. It gives no warrant for sumptuous salaries or palatial parsonages, or the accumulation of clerical fortunes.* Is not the teaching of Church history sufficiently solemn on this point? And are there not tendencies visible among the ministry in our great cities which should occasion deep

* Accompanying the announcement, a few years since, of the death of an eminent clergyman in the Church of England was the record that he left wealth to the amount of *ninety thousand pounds*. Is this not a melancholy justification of the phrases, "The deceitfulness of riches" and "saint-seducing gold"? On the contrary, is not the saying of Bishop Butler worthy of all approval, "I

heart-searchings? Like priest, like people; and we have no doubt that our missionary contributions would soon reach the high-water mark if in every pulpit the Christlike humility of becoming poor in order to make many rich should reach the low-water mark. But we forbear, with only the added suggestion, viz., if, in any instances, affectionate congregations insist, out of their wealth, in paying inordinate salaries to their pastors, in spite of the unwillingness of these pastors to receive so much, there is a way of relief. Let what remains above a modest support be cast into the treasury of the Lord that the poor laborer in the Lord's vineyard may share his more prosperous brother's bounty.

In closing we beg to urge these three questions: If, as we believe, the carrying out of the great commission is the first and highest obligation of every Christian, *ought not the Church to forego the luxuries of worship at home in order that she may provide for the necessities of missions abroad?*

If, as says the Talmud, "almsgiving is the salt of riches," *is it not to be feared that if Christians wait to give their alms from a dead hand their salt will have lost its savor, and their riches, which might have been preserved, will become corrupted, and in turn entail corruption upon children and children's children?*

If, as we believe, there is no second probation for the heathen who have died without hearing the Gospel, *can we reasonably expect that there shall be any second probation for Christians who have passed through this life and done practically nothing to give the heathen the Gospel?*

LETTERS FROM ABROAD.—II.

HERRNHUT: THE HOME OF MORAVIAN MISSIONS.

BY DELAVAN L. PIERSON.

Nestling in a little valley in Saxony lies the picturesque village of Herrnhut, the birthplace and centre of the modern Moravian Church. Here, more than one hundred and sixty years ago, came the first settlers, fugitives from the persecutions of the Catholic powers in Moravia, to seek a haven of peace and rest in which they could worship God according to the dictates of their own consciences, and in days to come grow into a centre from which to send the Bread of Life to all nations. The village is a quaint old town, and its inhabitants have the simplicity and honesty of quaint old Christians. Walking through its narrow streets one meets many a foot passenger walking leisurely along, and each one, man, woman, and child, utters a greeting of a kindly "Good-day." The children returning from school carry each a small knapsack on the back which seems quite in keeping with their usually grave demeanor. Everything is quaint, every-

should be ashamed of myself if I could leave ten thousand pounds behind me"? And ought not this example of Wesley to be kept before every minister of the Gospel, "When John Wesley's income was £30 he lived on £28, and gave two; and when his income rose to £60 and afterward to £120, he still lived on £28, and gave all the remainder"?—Vd. Strong's "Our Country," pp. 196, 198.

thing is picturesque, from the long avenues of lime-trees, trimmed flat at the top, and the antiquated houses, to the canopied wagons passing along the one and the peasant people inhabiting the other.

On the afternoon of my arrival, I was shown through the old Schloss or Castle, where Count Zinzendorf, the patron of the first settlers, lived. It is now used as the farm-house for the estate, and in it are the conference rooms in which the "Unity's Elders' Conference" meets to discuss the methods for the government of the Church. Around a table are twelve chairs for the members of the conference. There is still in the old ink-stands the sand in use before the days of blotting-paper, and there is about the whole an air of the mingling of the ancient and modern which gives it both authority and practicality. Three of the elders compose the committee to look after the educational department, three have charge of the financial, and three of the missionary matters; each separate committee has its secretary, and there is, besides, one for the whole body. The thirteen compose the Unity's Elders' Conference for the general government of the Moravian Church, and all but the missionary committee compose the Provincial Elders' Conference for the care of the secular departments especially. Each settlement has its own conference committee or council, but that at Herrnhut is the chief. Its duties are especially to preserve the doctrines of the Church in truth and purity, and to keep a general watch over all its affairs. They have the power to appoint missionaries to certain fields and to nominate ministers for vacant charges and offices. They are also inspectors of education and trustees of the financial interests. The principal doctrines of the Church are: the natural depravity of man; the Divinity of Christ; the free atonement for our sins by the death of Christ, and the sanctifying power of His blood; the operation of the grace of the Holy Spirit, and the fruits of faith; while the special emphasis is laid on the belief that "there is none other name under heaven given among men whereby ye must be saved" than that of Christ Jesus, our Lord.

Not far from the Schloss of Bertheldsdorf is the Lutheran church which the Moravians first attended after their migration to Herrnhut. It is a plain building, but one where they could "worship the Lord in the beauty of holiness," and it was here that the wonderful revival took place in 1727—August 13th—which thrilled the worshippers with a new life which has never died out, but has come down through a century and a half, transmitted from father to son, and has enabled them to do a work which will never die out. The day is kept as a spiritual birthday and one for special thanksgiving and prayer. The church, too, is considered sacred, though they have long since erected a church of their own in Herrnhut. There was a service in the Moravian Church every evening during the Passion week. Here come the Brethren and Sisters to hear the reading of the story of the death of our Lord, and to drink from the Fountain of Life. The "Sisters" occupy one side of the meeting-house and the Brethren the other. It is interesting to see the small caps of the women and note the

white ribbons of the widows, the blue of the wives, pink of the maidens, and red of young girls. The officers of each church are the pastors, deacons, and acolytes, and over these the elders, bishóps, and co-bishops. The name of "United Brethren" was adopted by them about the middle of the fifteenth century, when, after the persecution following the death of John Huss, they left Bohemia and sought a home in the borders of Silesia and Moravia. They were then, as now, a people who denounce worldly amusements, and strive to live only for the glory of God and the good of their fellow-men. They made it the duty of individuals and families to preserve in its purity the worship of God, to banish idleness and worldly amusements, and to wear none but the most simple dress. Afterward, in their dispersion through Prussia and Poland, their trials and persecutions for conscience' sake, till their migration to Herrnhut, in 1722, they maintained much the same principles and habits of life. In a little grove not far from the village is a monument which marks the spot where the first tree was felled for the building of the first house for the settlers. It is marked with a short inscription and reference to Psalms 84 : 4, "Blessed are they which dwell in Thy house ; they will be still praising Thee." With what thankful hearts must the Brothers Neisser and their one or two friends have considered the prospect of a home under the patronage of the earnest Christian, the young Count Zinzendorf, and how gladly must Christian David have carried the news of this new "Fortress of God" to the Brethren in Moravia. There are now about a dozen Moravian settlements in Germany alone. Each has its own council, schools, church, and societies. They are all connected by a common bond of brotherhood. In many places there are houses of the Brethren and of the Sisters where each can find a good home if they have none of their own.

The cemetery, or, as the German beautifully puts it, the "Field of God," is a picturesque and interesting spot on the Hutberg, near the town. Here, under the shade of immense lime-trees, lie the remains of Count Zinzendorf and the members of the Moravian Church. Each grave is marked by a small stone slab lying upon it, and each body lies with its face toward the east in readiness for the last awakening, when "joy cometh in the morning." Here, as elsewhere, the sexes are separated ; the graves of the Brethren being on one side, and those of the Sisters on the other of the central path. An odd appearance is given to the burial-ground by the flat-topped lime-trees which enclose the several parts like hedges, and in summer, when the leaves are out, have the appearance of immense walls of green. An observation tower crowns the summit of the hill, as though to remind the people that they are to be "ever watching, waiting, waiting till the Lord shall come."

But, to judge more clearly of the power for good which this Church has become, we must look at the missionary side of their work. Besides secular schools in many parts of the world, they have missions in all quarters of the globe. In the museum at Herrnhut are shown the curious articles

gathered from the various mission-fields of the society. Here we find huts from Greenland and Labrador, with canoes and arrows from Africa ; articles of dress and implements of warfare from the Indians of North, Central, and South America, and from Australia and Central Asia. The first missionary interest was awakened among the Moravians by the tales of distress of a negro from the West Indies, who had come on a voyage with his master to Denmark. He told of his own dissatisfaction with an evil life, and of his struggle after the light without the help of a Christian teacher, and he pictured the needs of his countrymen so vividly that those who heard him decided that they would not keep their Gospel to themselves, but would carry it to those who had need. So it was, that in 1731 two pioneer missionaries were sent out—with the promise of protection from the Danish Government—one to Jamaica and one to Greenland. The story of trial and hardship of these two first missionaries is a thrilling one. In Jamaica they made themselves as one with the slaves, were suspected of treachery to the Government, and imprisoned ; and it was only through the energetic action of Count Zinzendorf that they were again given their freedom. Now the mission work has grown, until there are forty-two stations, sixteen of which are settlements, and a new mission has just been opened in Central Africa. Each station seems to be prospering, being blessed of God. Periodicals containing accounts of the work of the Church are published in German, French, and English, and tell wonderful stories of the work of Grace at home and abroad.

HERRNHUT, March 24, 1891.

[We add to this letter from Herrnhut an extract from letters written from Berlin, before leaving for Italy and from Florence] :

“ We went to the American Church in the morning, and enjoyed a very good, homelike service by Dr. Stuckenberg.

“ In the evening we went to another meeting for Americans and English, at his house, which is just around the corner from us.

“ Mrs. Stuckenberg is a charming lady, and does a great deal of good here.

“ They need a church very much. The hall they have is only a very small one, and can only be had for Sunday mornings, so that their house must be used in the evening. The meetings are always crowded in both places ; and only those who have been here know how much is owed, by English-speaking visitors, to the Stuckenbergs. They go to any amount of trouble to make it pleasant and easy for strangers, and have a wonderful hold, especially on the young men, which is a great thing in a city so full of anti-religious influences as Berlin.

“ The evening meetings were started in order to keep the people from the theatre ; but the house is far too small to accommodate the crowds who come to them. The church seats are free, and the church is supported entirely by voluntary offerings.

"They have now some twenty thousand dollars raised for a new building, but it will take sixty to buy the lot.

"Certainly the need is most urgent ; and every one who feels an interest in the endeavor to keep hold of young men, especially, should try to help on the cause.

"I wish that some of the people in America would take hold more readily and help to raise the amount needed immediately."

Of the Rev. Dr. J. H. W. Stuckenberg, pastor of this American United Church of Berlin, a recent issue of the London *Christian World* says :

"He has charge of the American Church—and no pulpit speaks with manlier or Christlier voice—and most of the time not taken up by spiritual duties is devoted to sociological studies. No man is able to speak with greater, few, if any, with equal, authority on the social questions which now agitate Germany, while no man brings to the consideration of the present day problems a readier ear, a kindlier heart, or a broader sympathy. The seed which he has sown by his pastoral discourse, and still more by his writings and his private influence, is having no insignificant part in the leavening of his country's pulpits and churches with the spirit of Christian socialism. In short, Dr. Stuckenberg is a man at once of powerful intellect and large heart, of rare earnestness of purpose and lofty devotion to duty, whether as shepherd among flock, or as man among men, a man whom to know is to esteem and admire."

This is high praise, but every word of it is richly deserved.

[We have another later communication from Florence, Italy.]

Last Saturday evening I went to the opening meeting of the Evangelical Alliance. The "Teatro Salvini," where all the meetings were held, was crowded, and we had a fine address from Dr. Geymonat, the President of the Florentine Reception Committee. Telegrams in English, German, French and Italian, were sent to King Humbert expressing the satisfaction felt by the Alliance that in the last fifty years such great changes for the better had taken place in Italy, both in regard to the political and religious liberty enjoyed here. There were some interesting subjects considered, and papers read by able men. There were meetings conducted in all the languages, but the most were in English and Italian, though many French and Germans were present. The meetings were all well attended and interesting. It was interesting to hear the versions in the various languages of one and the same thing in the general meetings, and I tried to see how much I could follow in each of the four languages, and found I could tell of what they were talking, but not always exactly what they were saying. In the farewell meeting on the last night, Signor Prochet spoke in six languages—Italian, French, Spanish, English, German, and Dutch—and apologized for not being able to speak in more. Every one seems pretty well satisfied with the result of the Alliance.

D. L. P.

FLORENCE, ITALY, April, 1891.

[With these "Letters from Abroad" the editor adds extracts from correspondence of Ernest B. Gordon, Esq., the beloved son of our co-editor.]

"Everywhere I go I make it a point to visit missionaries, and to make inquiries as to the success and operation of missions. They are the best-informed men in the East, because coming into closer relations with the people and residing longer in the country than civil officials or army officers.

"In Agra I met Mr. Jones, a devoted English Baptist, who sings Hindu music with Christian words, to draw the crowds, accompanying himself with the tambourine. He makes the criticism on his own missions in India, which might be made in regard to ours in Burmah—viz., a lack of *ensemble* and organization. There is too much individualism—not sufficient mutual understanding. The remedy would be the establishment of a local board, with executive powers under the board at home.

"The Methodist Mission in Rohilkund and Lucknow is a wonderful one. They have *snap* and perfect organization; are baptizing about five thousand low caste Rohillas each year; have a powerful printing-house in Lucknow, and splendid schools for both girls and boys. The young women's school, which Miss Thoburn has charge of, is about to be raised to the grade of a college, able to grant B.A. degrees. Bishop Thoburn is the head and front of this mission.

"Things are loosening greatly in India. If you can get the first bricks out of a wall the rest will come tumbling down shortly. Mission work in India—in fact all work along progressive lines as well—has been prosecuted systematically only since the meeting closed, just a generation ago. Yet, in 1866, Sir John Lawrence, Viceroy, said that the missions had done more for India than all other benevolent agencies combined.

"By the way, Sir Henry Harrison issued an order recently, forbidding street preaching by missionaries in Calcutta. Only Protestants preach in the streets. *Harrison is a Roman Catholic.*

"The vice-regal board *vetoed* his mandate. The same spirit in Boston and Calcutta! Dr. Mabie met in Singapore a Spanish Protestant missionary to the Phillipine Islands, who had been driven out, his co-laborer having been *poisoned*. The same spirit in Manilla and Cuba! Rev. William Haslam, the evangelist, told me that he was convinced that the masked hand was behind the ritualist movement in England, and that he was sure that there were priests of the Romish communion who had received a dispensation to go to work in the English Church. I had a long and frank talk with a Jesuit recently, who expressed his satisfaction with the movement, since it meant the certain disestablishment of that Church. He said that disestablishment would mean a general unsettling of Protestantism in England, and that then their chance would come. I think the upheaval would surely come, but I draw a different conclusion as to the result. The High Church would be left high and dry. It depends now on State help. Contributions to missions from the Church Missionary Society (Low Church)

are proportionally, as well as in the aggregate, much greater than from the Society for the Propagation of the Gospel (Ritualistic). The Protestant elements in the English Church would come out of the fire purged and freed from the present distracting element.

“ While in Delhi, I met Mr. White, of the S. P. G., and other members of the Cambridge Mission—a brotherhood of six young men from Cambridge University. I wish you could have seen one of them preaching to the Mohammedans yesterday. To see a High Churchman preaching in the streets like an ordinary Plymouth Brother or Salvationist seems rather startling ; but they are on their mettle in the East ; they could make no progress if their Puseyism did not bend somewhat to Methodism. Day before yesterday there was a joint discussion in the yard attached to their bungalow between a Mohammedan *mullâh* and Mr. La Froie, one of the University men, at which three hundred Musselmans were present. Each had a half hour to start with, and fifteen minutes apiece for rejoinder. Everything was decorous ; the fanatical followers of the Prophet kept their tempers much better than ordinarily. Afterward the Christian apologist was invited to speak in a mosque ! So there is some comity between the antagonistic parties in Delhi. These Cambridge men are fine fellows, cultured, zealous. Their influence has essentially modified the S. P. G. Mission here. That has generally a disreputable name for proselytism among Protestant bodies, etc. Here they have schools, with 1500 boys, and a college with 60 students.

[A letter dated April 11th ult., from Rev. Dr. Marshall Lang, a nephew of Rev. Drs. J. Marshall Lang, of Glasgow, Gavin Lang, of Inverness, J. Parsley Lang, of Sterling, and of Mrs. Dr. John Pagan, of Bothwell, Scotland, states that he has removed from Osaka to Kumamoto, Japan, where his address is care of Rev. J. B. Brandram. He speaks highly of the Life of Dr. Neeshima, whom he calls “ the apostle of Japan.” We hope that an edition of the life of this remarkable man, who had so much to do with moulding the religious future of the Sunrise Kingdom, will soon be published in this country. His conversion and career are among the most remarkable events in connection with that island empire which is the cynosure of all eyes in this last decade of this eventful century.

Mr. Lang’s sister has just gone out to China under the China Inland Mission, and is now training at Yang Chow. The Lang family, so well known both in Scotland and America, have a large representation in the Christian ministry and the missionary work. Their venerable mother was a woman of marked character, as her portrait indicates. Her sons have found their way to the pulpit, her daughters are preaching through their husbands, Drs. Pagan, Gloag, etc., and now the grandchildren are fast joining the same noble army of Christ’s witnesses in the parishes at home and missions abroad. How much a sanctified parentage and home-life have to do with filling up the ranks of the ministry and the missionary host ! That blessed mother has already nearly a score of preachers and Christian workers among her children and grandchildren.—ED.]

THE PRESENT CRISIS OF MISSIONS.

[EDITORIAL, A. T. P.]

There is a great *crisis in missions*. But it is the result of the very *successes*, not *failures* of missions ; and it is strange that thinking, intelligent men should fail to see this, and that despondency and discouragement should exist where hopefulness and even thankfulness are the more natural to one who discerns the signs of the times. Growth always brings a demand for new conditions, new accommodations, new provisions. A growing plant must have larger space, more room ; the old flower-pot must be discarded for a new and more spacious one. The growing boy must have new clothes ; and often, too, the growing family a larger house, a better supplied table. A growing business needs new shops or factories, a larger stock, more hands, a costlier outlay. No sensible man ever finds fault with such increase, though it demands more care, more cost, more labor, more vigilance. How comes it to pass that when the Lord's work outgrows all past provision for its successful prosecution, demands more room, more men, more money, more churches, schools, colleges, preaching stations, Bibles, medical missions, etc., we should begin to be heavy-hearted because what was adequate ten years ago is entirely insufficient to-day ? This is another anomaly and paradox in modern missions.

These crises of what we call danger and discouragement are, in fact, God's own challenge to new prayer, faith, heroism, and consecration. And *if so accepted, they always introduce periods of unprecedented triumph*. Let an example or two be adduced.

At Tahiti, for sixteen years the missionaries, Mr. Henry, Mr. Nott, etc., seemed to have expended their strength in fruitless and hopeless toil, spending themselves for naught. Their tireless zeal, their constant journeys, their faithful testimony, seemed like blows of a feather against a wall of adamant. Not one conversion took place ; the idolatries of the natives were an abomination, and their wars a desolation. The directors of the London Missionary Society seriously thought of abandoning the work. But there were a few who rightly read the lesson of this apparent failure. God was rebuking unbelief, and challenging faith in His unchanging Word of promise. Dr. Haweis sent another £200 sterling to the missionary treasury, remonstrating against giving up the mission. Rev. Matthew Wilks, John Williams' own pastor, said, with characteristic zeal and devotion : " I will sell my garments from my back rather than that this mission shall be given up ;" and instead of a cowardly withdrawal, he proposed a special season of prayer for the blessing of the Lord of the harvest. His proposal was accepted ; letters of hope and encouragement were written to the disheartened laborers, and prayer went up to Almighty God with tears of sorrow for past unbelief that had made mighty works impossible. And now mark the result. While the vessel that bore these letters was on her way to Tahiti, the ship that crossed her track on the way to England car-

ried the news, not only of a beginning of a work of grace, but of the entire overthrow of idolatry ; and, with these tidings of the new Pentecost, bore also the rejected idols of that people ! “ Before they call I will answer, and while they are yet speaking I will hear.” No promise was ever more literally fulfilled.

One more instance. In 1853, at Albany, the American Baptist Missionary Union held its anniversary ; and the question of the abandonment of the mission among the Telugus in South India was discussed. Here again was a field without any adequate fruit of the long tillage. The missionary (Rev. Mr. Jewett), already there, refused to abandon the field, and Rev. Dr. S. F. Smith wrote a poem, unconsciously prophetic, “ Shine on, Lone Star,” etc.

Dr. J. E. Clough, then a civil engineer, went out to the “ Lone Star” field. The famine of 1877 came, and his services as a civil engineer came strangely into play in the completion of a half-built canal, by which hungry men got work, wages, and food. In the evenings Mr. Clough would gather his gangs of workmen and preach to them the simple gospel of John, 3 : 16 ; then encourage the converts who accepted it, to go and tell the news to others. And so God used even famine as His evangelist. Next year, in one day, 2222 were baptized ; in thirty days, 5000, and within a twelve-month, 10,000. Here again it was darkest just before day. God withheld fruits to try the faith and persistence of His people. To have given up the work would have been to have forfeited the greatest pentecostal harvest of all modern times. And it would seem as though just now the Lord of the harvest is proving the faith of His own people ; and if faith triumphs there is in store a world-wide blessing.

How shall such an exigency and emergency be met ? We give answer that, first, there are great *general principles* which must always be kept prominently before the mind. The tabernacle in the wilderness was a remarkable object lesson, setting forth, as Professor W. W. Moore says, “ the terms and forms of communion with God.” The *terms* were beautifully represented in the outer court, in the altar of sacrifice and the laver ; one standing for the remission of sins through the shedding of blood, and the other for the renewing of the heart through the washing of regeneration. We come to God by the blood of Christ and by the new birth from the Holy Ghost. The Holy Place beautifully shows the *forms* of communion, with the three articles of sacred furniture, the candelabra, the table of shewbread, and the altar of incense. The Sermon on the Mount may give us the key to these three symbolic lessons : “ Ye are *the light* of the world ; let your light so shine,” etc. “ Take heed that ye do not *your alms* before men : let thine alms be in secret.” “ Enter into thy closet ; *pray* to thy Father which is in secret.” These are the threefold forms of communion : a burning, shining light of testimony ; a consecration of substance ; and unceasing prayer. That is the way to prosecute missions. Let every child of God accept the privilege and duty of being Christ’s wit-

ness to the world by lips and life. Let our offerings, individual, systematic, habitual, proportionate, constantly keep the Lord's house as constantly supplied with meat. And let us remember that, as the work and the power are God's, the only way to command success is to be unceasingly in prayer. A church universally witnessing to the Gospel; a church systematically giving; a church perpetually praying—that is the church perpetually conquering, before whose banners every stronghold of Satan must fall. And it is because in every one of these departments, world-wide witnessing, church-wide giving and praying, there is such a lack, that our missions are hindered for want of laborers, our treasuries depleted of funds, and our missionary converts have become a thing of the past, especially in respect of earnest and prevailing prayer.

Particularly are we mortified at the decrease of gifts. Think of the great American Board announcing twenty per cent reduction in the appropriations of the current year! And of the wealthy Presbyterian Church working for two years under the burden of an enormous debt, unable to expand, and even to *maintain*, without reduction and contraction, the work already in hand among the great unsaved peoples of the world!

We must have, and we may have, greatly *increased gifts*. There is a financial basis of evangelization, and money must be furnished if men are to be sent into the field and supported in it.

Nothing is plainer than this, that we have not yet *begun* to touch the possible, available resources of the Church. We have never yet, as we have often said, sacrificed even our luxuries and our superfluities. There is enough jewelry and ornament on our persons and in our homes to supply all the needful money for a world's needs. In 1867 one prominent Presbyterian paid as much for a lot on which to erect a house as the whole Board of Missions appropriated that year to its foreign work! If Christian men and women would imitate the patriotism of the people of Germany in the Napoleonic wars, and give up their gold and silver adornments for the wars of the Lord, as those Germans did for the campaign of their country, what vast sums would be realized! Let us form a new "Order of the Iron Cross," and vow not to wear any more superfluous jewelry until the needs of a dying world are met.

And would to God that we might impress *every member* of the Church of Christ with the privilege and obligation of even the *poorest* to take part in this universal offering. How many a poor seamstress might find, like Sarah Hosmer, the factory woman of Lowell, the means to lay up enough to educate six natives as preachers of the Cross in Oriental lands! Yes, and how many a poor widow, like one of Rev. Dr. W. M. Paxton's humblest members, might raise chickens on the roof of a city tenement house, and bring her five dollars a year to the missionary treasury! How many a workman's household would find a way to lay aside a portion of every day's expenses, as the Ceylonese converts diminish their quantity of rice at every morning meal that it may be put aside as the Lord's portion!

Self-denial ? There are very few who know the meaning of the word. What we give to the Lord costs us nothing. We do not diminish our food, our raiment, our home comforts, or even our luxurious adornments, to give the Gospel to the world. We scarcely miss, if at all, the money given in missionary collections. With the majority there is no calculation of what the cause demands and what their own ability justifies. It is a mere chance, what the Lord gets as His portion. What if it were a mere chance what is reserved for house rent, or for food, or for clothing ? Never will the needs of our mission treasuries be met until provision is made on a business basis, until we make our honest reckoning with the Lord as to what His cause needs, and what we ought to do as our share—more than this, until we get some high conception of the duty, not only, but the privilege of laying consecrated offerings at the Lord's feet as Mary broke her alabaster box for His sake.

But, specifically, there is a duty which is particularly to be done in this critical and pivotal hour of missions. The Church must be set on fire with an intelligent missionary interest, a "zeal according to knowledge." We need a widespread *information about facts*, as well as principles, of missions. Disciples must become familiar with their duty as witnesses, and with that inspiration to duty found in the past triumphs and present demands of the missionary work. And to whom shall we look for this educating process but to the *pastors* ? Where did you ever know a burning flame of missionary zeal in a church whose pastor was cold and indifferent ? He is generally the vestal whose hand lights and keeps burning the sacred fires. Give us a properly aroused, intelligent, active, spiritual body of pastors, and we shall have a new missionary era in the churches. Nay, we shall have almost no need even of missionary secretaries, save as the mere channels of communication between the great body of churches and the mission field. The pastor, who is the most natural and the most effective pleader for any benevolent cause when his head, heart, and tongue are full, will become the self-appointed and omnipresent agent of every good work, and the Church will follow such lead as an army follows where its heroic captains lead the way.

During recent mission tours, I am sorry to confess that I have found not a few ministers of Christ who have told me that they "would not goad their people to more giving ; it is all they can do now to get their own salary !" What a fatal mistake, not only for the Lord's cause, but for the minister's own interest ! A people learns to give by giving ; and the more they give the more and the easier will the gifts be. Selfishness grows by indulgence. The man who hoards and keeps, wants to have more and to give less. The man who learns to bestow finds the bliss of giving, and his purse-strings relax more readily as they are the oftener untied. The grace of giving is one to be cultivated. Everything that restrains it tends to kill it. Nothing, but constant care keeps such a delicate, sensitive, celestial plant alive. Many a man's salary comes hard because he does not train

his people to appreciate the duty and luxury of an open hand, an open heart, and an open purse. But even were it not so, loyalty to Christ and His cause is our first obligation.

Missions stand vitally related to the Church. The very word is significant ; it represents *that whereunto the Church is sent*. This is the savor without which the salt is good for nothing ; this is the shining without which the light is no longer a light, but a burned-out lamp. Bishop Thoburn therefore says, that if the Church of God should deliberately determine to turn her back on a perishing world, and abandon her mission and commission, it would not be one hour before the Church would be swept from the face of the earth. We talk about the peril of *missions* at this crisis ; it may be questioned whether the peril of the *Church* is not even greater. The salvation of the heathen hangs on the Church's fidelity ; but what about the salvation of the *Church* herself ? What if, with a thousand doors of access standing open, a thousand calls from Macedonia inviting, a thousand interpositions of God encouraging, a thousand victories over idolatry and iniquity inspiring, and a thousand voices of God sounding the trumpet call, " Advance !" we now turn back faithless, unbelieving, heedless, and leave the world to perish ?

There is a curious fact in botany. The *exogenæ* receive their increase of matter by external accretions of outermost layers. Buds, which are the organs supplying materials constituting the stem, exist in the *oxogenous* plants in indefinite quantity, and so the destruction of one or more does not in the least imperil the life of the plant or tree. But in the *endogenous* growths, one bud alone keeps up the supply of matter needful to perpetuate plant life ; the newly formed fibre descends into the innermost part of the stem, and hence any injury here is a fatal one. For example, if a large sea snail is laid on the crown of the cocoanut tree and left there to rot around the tender sprout, or if with a stone the crown is crushed, the tuft of plume-leaves which adorns the top of the tree fades and falls, and the trunk stands leafless and barren, never more to sprout. The Church of God belongs to the *endogenous* order, and its solitary vital bud is the missionary spirit. Upon this depend its vitality, its energy, its fertility, its increase. And the blow that injures that bud is fatal to the whole tree. Kill the missionary work of the Church, blast her service for souls, destroy her delicate zeal for the perishing, and her life languishes and perishes also.

Once more we feel impelled to write that the charm of missions, to our mind, is this : It is *God's march through history* ; and he who is most engrossed with the work of giving the Gospel to the destitute millions is therefore most closely linked with God and in line with His march. The modern Enochs and Elijahs whose close walk with God invites translation, are the Careys, and Morrisons, and Livingstones, whose absorbing passion is to win a world for Christ, and who join the Triune God in the holy walk and war.

Our Lord, in His last command, accompanies the injunction, " Go ye

into all the world," etc., with a remarkable *preface* and an equally remarkable *conclusion*. First comes that declaration: "All power is given unto Me in heaven and in earth;" then, last of all, stands that marvellous promise, "Lo, I am with you alway, even unto the end of the age." Between these two, and by no accident, stands the grand, perpetual command, "Go ye, therefore, and make disciples of all nations," *i.e.*, because "All power is Mine, and My All-Presence is assured you all the days, go into all the world." You see, the logic of missions lies in that word "therefore." And so far and so fast as the Church goes everywhere with the Gospel message, will that All-Power and that All-Presence be realized and manifested. For ourselves, we claim no wide acquaintance with the history or the progress of missions, but are rather oppressed with the sense of ignorance. But all investigation of this great theme, whose very extent baffles our utmost industry, has left on the mind one overwhelming impression—viz., that the story of modern missions is, as the Bishop of Ripon finely intimated, *a continuation of the Acts of the Apostles, with all its essential supernaturalism*. No exhibition of manifestly Divine power, no proofs of a peculiarly Divine presence, have ever been furnished mankind more unmistakable in their way than those found in this world-wide evangelism! The devout student of missions, and pre-eminently the consecrated worker in missions, finds himself overwhelmed with evidences of a Providential interposition and a spiritual intervention which simply defy contradiction.

What a new era of missions would come to the Church of God if His people could but read these new chapters in the Acts of the Apostles, which prove God to be yet present and powerfully working in the missions of the world!

John Williams' progress through the South Seas was a triumphal march. There is nothing in the life of Paul as he went from Antioch to Athens, and from the Golden Horn to the Pillars of Hercules on his great commission, that more proves God's power than John Williams' voyages, from the shores of Eimeo to the fatal coasts of Eromanga. The missionary career of this Apostle of the South Seas extended over twenty-two years, from 1817 to 1839. In the course of these years he went like a flaming messenger of God with the Gospel torch, from island to island and group to group—Aitutaki, Atiu, Raratonga, Mangaia, Raiatea, Samoa, Eromanga—and one continued and unbroken series of successes crowned his labors; island after island, and group after group, in rapid succession, came under the sway of Christ's golden sceptre, until he could calmly say, in 1834, "At the present time we do not know of any group, or any single island of importance, within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

There is nothing to prevent similar triumphs in our day but the apathetic indifference of the Church. God is not straitened save by the unbelief and inaction of His people. Where is the trumpet to be found that shall sound a loud enough and long enough peal to awake God's sleeping saints?

THE RELATION OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR TO THE CHURCH.

BY REV. F. E. CLARK, D.D., PRESIDENT.

It is a very agreeable task to write on this subject of the relation of the Young People's Society of Christian Endeavor to the Church.

The attitude of the society to the Church has been from the beginning so entirely and unequivocally loyal that there is nothing to explain away or apologize for. It is simply necessary to state the plain facts. The society has always spelled the Church with a capital C, and has written itself in small letters. It has existed from the beginning as a handmaiden of the Church, and has no other object or purpose in its life now that it has grown to be a vigorous and a large organization. Its very inception shows its character, and the purpose which brought it into being. A church and pastor in Maine, after enjoying a season of revival which especially blessed the young people, were casting about for some means of training these young Christians, and thus fitting them for greater usefulness *in that church*. There was no other object contemplated. This purpose shaped the organization in all its parts. Its thought inspired the first constitution, which has since been adopted, in its essential features, by all the societies. It made much of the prayer-meeting pledge ; it provided the two classes of members—active and associate—so that there might be a clear-cut dividing-line between the Christian and non-Christian young people ; and it devised the different branches of committee work so that the young disciples might learn how to look out for each other ; how to prepare for the prayer-meeting ; how to provide for the social needs of all ; how to enlarge and increase the efficiency of the Sunday-school ; how to improve the music in all the services of the Church ; how to beautify the sanctuary with flowers on Sunday ; how to look after the sick and the stranger within the gate.

If the so-called " model constitution " is studied, it will be seen that in every part, well-nigh in every sentence, it is designed for this sole purpose : *To aid the Church in looking after and in training its young people.*

That same purpose which framed the constitution has been adhered to rigidly, and every amendment and addition has been made with the view of cementing more closely this relationship.

Such sentences as these are continually upon the lips of the leaders of this movement : " Do not attempt to form a Society of Christian Endeavor unless the pastor desires it and sympathizes with it." " Wait until the Church doors are thrown open before you enter with the society." " Always yield to the wishes of your pastor and church officers *in every particular*, even if to you they seem unreasonable," etc.

For this reason Union Societies have not been encouraged, since the organization is to work, not for the city, or town, or community as such, but for the local church. If there are a dozen churches in a town there

ought to be as many societies, one connected with each church, and working for and through the young people of that church.

It may be a very serious question whether there should be a dozen or half dozen, or even two churches in a particular town ; but if, in the judgment of the elders, so many churches are needed, then, on the same ground that a Sunday-school, or a prayer-meeting, or a missionary circle is needed, is a Society of Christian Endeavor needed in each church.

Because of this idea of absolute loyalty to the Church, so early ingrained into the movement, so steadily kept in mind, and never obscured, the organization has grown with such marvellous rapidity from the one society with 60 members in 1881, to more than 14,000 societies, with over 850,000 members in 1891.

And yet all this time it has been vigorously asserted and reasserted by some that any organization of young people would necessarily draw away from the Church and create division between the old and young in the Church. Every now and then some good brother makes this discovery once again, and brings it forth, as though it had not been refuted by practical experience a thousand times at least during the last ten years. It is noticeable, however, that most of the brethren who make this discovery make it from the standpoint of theory alone. "They will never have such a society in their churches," they say, "which will draw a line between old and young, and keep the young people out of the weekly prayer-meeting." In hundreds of cases, when some friend has prevailed upon them to find out just what the society is and does, and to try the experiment for themselves, they have made, from the standpoint of experience, the far more pleasing discovery that their alarm was false and their fears unfounded, and that the society was a loyal and devoted helper of the Church.

A few facts in the later history of the society will show that it has insisted on this close union with the Church with ever-increasing persistence.

When the "model constitution" was revised in 1885 the following clause was inserted :

"ARTICLE IX.—RELATION TO THE CHURCH.

"This society, being in closest relation to the Church, the pastor, deacons, elders or stewards, and Sunday-school superintendent shall be *ex-officio* honorary members. Any difficult question may be laid before them for advice."

When I was called to leave my church in Boston to devote my time to this work as President of the United Society, I did so on the following condition, as given in my letter of acceptance to the societies. This letter was received as a kind of platform of principles, and, so far as I know, met with the approval of all the societies. The following are three of the principles upon which the acceptance was conditioned. As will be seen the first of all relates to its inseparable union with the Church :

"First. The Society of Christian Endeavor is not, and is not to be, an

organization independent of the Church. It is the Church at work for and with the young, and the young people at work for and with the Church. In all that we do and say let us bear this in mind, and seek for the fullest co-operation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than force itself upon an unwilling church.

"Second. Since the societies exist in every evangelical denomination, the basis of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

"Third. The purely *religious* features of the organization shall always be *paramount*. The Society of Christian Endeavor centres about the prayer-meeting. The strict 'prayer-meeting pledge,' honestly interpreted, as experience has proved, is essential to the *continued* success of a Society of Christian Endeavor."

Four years ago the motto, which has now very generally been adopted, was proposed to the societies: "For Christ and the Church." This has been inscribed on their banners, printed on their constitutions, engraved on their badges, and received by the societies universally as expressing their only purpose and design.

At the great Convention in Chicago the following amendment to the "model constitution" was proposed and accepted with great heartiness and unanimity:

"Since it would in the end defeat the very object of our organization if the older active members, who have been trained in the society for usefulness in the Church, should remain content with fulfilling their pledge to the society only, therefore it is expected that these older members, when it shall become impossible for them to attend two weekly prayer-meetings, shall be transferred to the affiliated membership of the society if previously faithful to their vows as active members. This transfer, however, shall be made with the understanding that the prayer-meeting pledge of each affiliated member shall be binding upon him for faithful attendance and participation in the usual church prayer-meeting, instead of the society meeting. It shall be left to the Lookout Committee, in conjunction with the pastor, to see that this transfer of membership is made as occasion requires. Special pains shall also be taken to see that a share of the duties and responsibilities, both of the prayer-meeting and of the general work of the society, shall be borne by the younger members."

To show that this is not simply the opinion of an "interested party," I will quote the views of some eminent clergymen on this point—men who have tried the society in their churches, and speak of that which they do know.

These opinions might be multiplied indefinitely, and a whole issue of

THE MISSIONARY REVIEW OF THE WORLD might be filled with such testimonies ; but these few will suffice. The first I will quote is from the Rev. Wayland Hoyt, D.D., pastor of the First Baptist Church of Minneapolis :

"I am frank to confess I have become an enthusiast in the Christian Endeavor movement, and the more I know of its principles and workings the more fervent is my enthusiasm. And for reasons like these : 1. Because of the emphasis the movement puts upon the local church. Its beating heart and centre is the special church with which the young Christian is in personal relation. The steady song of the movement concerning the local church is :

' For her my tears shall fall ;' etc.

"No pastor, especially in the large cities, but must have often felt that there are frequent and great temptations nowadays presented to his young people for main service at some other centre than their own particular church home."

The second is from Rev. C. F. Deems, D.D., pastor of the Church of the Strangers, of New York City :

"An earnest pastor brings all his powers to bear upon stimulating all his people to employ their energies in the advancing of the Kingdom of our Lord Jesus. In this the young will be included, and probably the strongest stimulus will be administered to them, because they are young, in the freshness of their power, and in the morning of their life. When so stimulated, young people must have vent for their energies. If they do not find it in their own church they will find it elsewhere. In former years they have found it elsewhere. It is not to be deplored that they have worked outside the Church. It is to be deplored that work is not furnished them inside the Church.

"As a pastor, coming now to be one of the oldest pastors in the American Church, I hail the Young People's Society of Christian Endeavor with delight. Because of its being formed in the Church, by the young members of the Church, and finding its field in the Church by reason of its function as a training school, it will be repairing those wastes of the Church which necessarily occur by the aging of its members, by their removal to other parts of the country, and by their departure to the upper glory."

Here are one or two more similar testimonies, which perhaps will fill all the space which can be allotted to them in THE MISSIONARY REVIEW OF THE WORLD ; but if others of a similar nature are desired, they can be furnished by the thousand from well-known pastors in all evangelical denominations.

Says Rev. John H. Barrows, D.D., pastor of the First Presbyterian Church, Chicago :

"The happy marvel of Christian Endeavor work is its surprising success. It is thoroughly adapted to the Christian training of the young, not only in prayer and testimony, but in all wholesome social life and in benevolent activities. It is so completely identified with the Church that every pastor in the land should welcome its aid in advancing his own church's welfare.

This new movement in modern Christianity, springing from the soul of a consecrated pastor, deserves the most grateful co-operation on the part of the pastors. Guided as its national and international development is by wise and broad-minded men, the path of its future progress appears luminous with splendid victories for Christ."

Says Rev. A. J. Gordon, D.D., pastor of the Clarendon Street Baptist Church, Boston :

" Christian Endeavor has done much to solve the difficulty with us. It has turned the energy and activity of our young people into a better channel. Instead of amusement, it is now solid Christian service. Instead of a laborious effort to draw in by questionable entertainments, there is now a diligent and earnest going out to bring in. A little channel of Christian effort has been opened, and it has been clearly demonstrated that there is nothing that attracts like the earnest and hearty meetings in which our young people pray and sing and bear witness for Christ. The society has done us excellent service in just this way."

The recent history of the society may be summarized in a few sentences. It has been marked by a more extraordinary growth during the last few months than ever before. Last June there were found to be 11,013 societies, with 660,000 members. On January 1st, 1891, there were known to be 13,068 societies, with 784,000 members, and now, in the middle of March, there are over 14,500 societies, with 870,000 members. The growth seems to be as healthy as it is rapid, and the testimonies from pastors and other Christian workers are continually more and more encouraging in regard to the downright spirituality of the young people and their fidelity to all forms of Christian service. The conventions have from the beginning been most notable gatherings, the Convention at St. Louis, in June, 1890, being the climax of all that had hitherto been held, when something like 8000 young people came together from all parts of the land, and the whole tone of the meeting was productive of the deepest spirituality, and was calculated to send the young Christians home to do better work in their own churches than ever before.

The idea of fellowship also has evidently been coming to the front, and while it is no part of the work of the Christian Endeavor Society to break down or weaken denominational lines, it has a mission, I believe, in bringing young disciples together for an interchange of views, and for a most delightful interdenominational fellowship.

The celebration of the foundation of the first society at Portland, February 2d, 3d, and 4th, 1891, which marked the close of the first ten years of the Christian Endeavor movement, was in every way a notable gathering. Something like 1800 delegates were present, and the spirit of profoundest thankfulness to God for His blessing upon the work of the past ten years, and an earnest reaching forward to better service in the future characterized the gathering from the beginning to the end. Thousands of young Christians are now looking forward to the International

Convention at Minneapolis, which will be held next July from the 9th to the 12th of the month. It is expected that this will be the largest, and, it is hoped, the most profitable and soul-stirring meeting that has yet been held. If it proves to be like the conventions that have gone before, it will bring a revived spirit of consecration to hundreds of churches, and will lead thousands of young disciples to devote their lives more fully than ever before to the work of "Christ and the Church."

THE EPOCH OF ORGANIZATION.

The foregoing article was prepared by Dr. Clark at the request of the editor. He cannot forbear to add to this record of one of the most startling developments of the age, that this seems to be the epoch of organization. During the last half century the Young Men's Christian Association, Young Women's Christian Association, Women's Christian Temperance Union, guilds of all sorts, women's foreign and home missionary boards and societies, Helping Hand, and numberless other similar organizations have sprung into being and multiplied with unexampled rapidity; and none have shown such amazing vitality and reproductive force as the Christian Endeavor movement. The hand of God must certainly be in this. He means that all this organization of individual power in association shall be the signal for new advance along all the lines of missionary work, at home and abroad.

We are particularly glad to see that the Young People's Society of Christian Endeavor have begun systematic work for missions. The greatest peril is that of prosperity. Numerical growth, popularity, enthusiasm, rapidity of expansion—all these are the snares of the devil to betray us into self-complacency and selfishness. To have an object outside of ourselves and sedulously labor for the salvation of the lost is God's antidote to all destructive and hurtful tendencies.

In a prominent community of New York State, in 1866 and 1867, there developed suddenly a temperance organization which attained such amazing popularity that at least one third of all the best people in the town were actively identified with it. In fact, it became a reproach *not* to be, for the outsiders were left in bad company. At that time there was such power resident in that organization that by simply acting together, every drinking saloon could have been swept out of existence, for the laws were such that they had but to be enforced to banish the grogshop. Hitherto few had dared to prosecute because there was not sufficient backing to insure immunity from personal revenge. But now, with a temperance organization numbering 800 active members, and embracing the foremost men and women of the community, the drink-venders began to tremble, and some actually left the town for fear of coming prosecutions!

Just at this time a sudden discord in the organization developed into division and hopeless disintegration, and the grand opportunity was lost and never has been regained. In face of a united foe the temperance host split hopelessly, and the grave question that was the wedge of division was this, *whether they should use an organ or a piano to lead the singing at the meetings!*—[EDITOR.]

THE OPIUM CURSE.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

During three days, March 9th, 10th, and 11th, 1891, a Convention was held in London by Christians from various branches of the Church, including delegates from Ireland, Scotland, and the Provinces, and a representative from Holland, concerning the awful traffic in opium which is bringing a curse home to millions of our race in the two most thickly peopled countries on this globe—China and India—as well as in Burmah, the Straits' settlement, and the Dutch colony of Java. Happily the Empire of Japan has been saved from the devastation which has been wrought in the countries we have named, and which year by year is spreading further.

It is on record that the infamous Warren Hastings, first Governor-General of India under the old East India Company, sent a private venture of 2000 chests of the drug to Canton. In referring to the great crime which Great Britain has now so long and so persistently perpetrated against China, be it remembered that it differs *in toto* from the accursed drink and gunpowder traffic with Africa, inasmuch as the latter is carried on by private individuals or by trading companies, for whom Government has no special responsibility. It is unlike our drink traffic at home, inasmuch as our Government does not grow barley or hops, nor carry on breweries or distilleries, nor sell their products; on the contrary, it taxes these heavily, and puts certain restraints upon the licensed vendors of strong drink. But in India the Government advances money to enable the ryots to grow the poppy, receives and manufactures the juice into opium for the market, takes care that in quality it has the proper "smack" to make it far preferable by consumers to the coarser article prepared in China, sells it at public auction in Calcutta, and makes it, in fact, a Government monopoly, from which it derives a net revenue of about five millions sterling, or twenty-five millions of dollars annually. Vast breadths of land in every province of China are now devoted to poppy culture, where not so very long ago rice and other cereals were grown; and in days to come this state of things may aggravate intensely the oft-recurring Chinese famines. But the increase of production by the Chinese has diminished the consumption of Indian opium in China; and therefore the Indian Government, by an inspiration which comes from the pit, has been creating a taste for the drug and extending the area of human misery and utter destruction by the issue of licenses for the sale of opium all over India and in Burmah. Remonstrances and motions in Parliament have heretofore failed to move successive Secretaries of State for India to face the question of replacing this revenue, wrung from the vices of Chinamen, and now of our fellow-subjects in India and Burmah; nor have the long-continued endeavors of the Anti-Opium Society succeeded in arousing the consciences of Christians to a sense of the awful wrong we are inflicting on peoples who have done us no injury; indeed, the ignorance and apathy upon the subject throughout the churches it is woful to contemplate.

The conveners of the Convention just closed felt that their resort must be to the arm of the Almighty, as there seems no hope but in His mighty help, in attempting to overthrow this gigantic evil. There may be—let us hope there is—in Great Britain such a sufficient reserve of moral force as, if aroused, would triumph over all the obstacles in the way : the *non possimus* of Government officials ; the vested interests and prospective interests of the vast number of families who have relatives in the civil and military services of India, or are looking forward to occupy such posts. But, as John Bright once said, “ It cannot be expected that India is forever to remain a rich pasturage for the younger sons of British families.” The probable sacrifice which must be faced on this side to fill up the void, were the opium revenue to be cut off, in increased income tax at home, will make unpopular the effort to shift the burden from India to England ; and it is to be remembered that India is already taxed to the utmost capacity of her people, multitudes of whom are always on the verge of starvation. These and other difficulties in the way of those who go for the total abolition of the iniquitous traffic, led the committee to dedicate the first four sittings of these three days to prayer ; and we had a precious outpouring of heart in each of those four meetings, men and women spontaneously rising, one after another, with no cessation, except while the Honorary Secretary read, in each of the meetings, letters from various parts of our land expressing the deepest sympathy with our purpose, and giving thanks for the pamphlets and appeals which had been mailed to 45,000 ministers of all denominations during the month of February, calling attention to our country’s shame, and the curse wrought in the great Asiatic empires by our wrongdoing. The prayer-meetings were followed by four meetings for open conference, in which there were no discordant notes, and much valuable information was elicited. The closing meetings (in two halls) the last night were addressed by notable speakers. A resolution was passed in the closing meeting of conference, appointing an Urgency Committee of Seven to carry on the war, and calling for £20,000 to provide the sinews. Before the break-up on the last evening, two donations of £1000 each had been promised. It should be mentioned that the whole of the meetings were held upon the premises of the Friends’ historical meeting-house in Bishopsgate Street without ; and it was inspiring to stand within walls where Elizabeth Fry and generations of the Society of Friends had met in council to agitate against great wrongs, as well as to worship God in spirit and in truth. One of the rooms lent to the committee is that in which “ the Committee for Sufferings ” was wont, in a past age, to meet, to consider the claims of those who were persecuted for righteousness’ sake, and to help the families of such as went to prison and to death rather than deny the name of Jesus.

May we claim from American Christians much believing prayer for the speedy and complete success of this new endeavor to rid our country of this dark blot, and to deliver millions in the far East from the temptation

to the fatal indulgence in the opium habit? It may be that some of the Lord's stewards will come to our worthy Honorary Treasurer's help in this crisis; his name is George Gillett, Esq., 9 Birchlin Lane, E. C., London.

Some friends of Israel, in London, lately tried to gain access to the Czar of all the Russias with a petition that he would not oppress the ancient people of God. I wish your President, Senate, and House of Representatives would memorialize our gracious Queen about our oppression of Asia's millions with this bondage of opium; it is to be feared that her Majesty does not know that she is, as Empress of India, the greatest poison manufacturer the world has ever seen.

And now let me give you a few reflections upon God's moral government of this wicked and rebellious world. It is a trite observation that while men individually have to answer to God for their sins, here, in the world that is to come, nations are judged and dealt with in this age. Some of us are old-fashioned enough to lament the abandonment of days of humiliation and days of thanksgiving, which characterized the more reverent ages which preceded our own. But whether men acknowledge God's intervention in human affairs or no, Christians are forced to see, by His Providential dealings, that "verily there is a God that judgeth in the earth." Where, some one will say, are the wars, and famines, and pestilences which have afflicted Great Britain as judgments on her persistent crime in the matter of opium? Well, it might be answered, look at the Afghan War and Kyber Pass disaster, and later on, the Indian Mutiny, as God's rebuke of this national crime; or the repeated Indian famines; these together swallowing up as much revenue, perhaps, as we had unholy gained by our opium manufacture and sale. But calamities far away in India do not burn into the souls of people dwelling at home at ease, and I think we must go deeper than this. The Almighty and wonder-working Jehovah has other plagues wherewith to chastise the impenitent nations—plagues which touch, not so much persons or property, but which affect the moral and spiritual sphere of human beings, and determine their eternal destinies. And I note, and ask your readers to note, some ominous conjunctions of dates which, to my own mind at least, carry the conviction that their mention cannot be dismissed by the customary *post hoc non propter hoc*, but that the finger of God is here. In 1840, the year of our first Chinese war, we compelled the Government of China to pay the cost of the opium they had righteously destroyed, and to give us the cost of the war besides; by superior force and weapons we easily overcame this partially civilized people, and compelled their submission to an awful injustice. In 1841 there appeared an ecclesiastical portent, a cloud no bigger than a man's hand, in the issue from Oxford of "Tract No. 90," which wist he prelude to the deluge of ritualism and Romanism, which, after its course of just fifty years, now threatens to submerge the once Protestant Church of England. Be it marked well that this spread of sacerdotalism and sensuous ceremonial, and the substitution of the Church in the room

of Christ has chiefly been among the governing classes in our land. What next? In 1857 we had our second nefarious war with China. Lord Palmerston, then Prime Minister, was defeated in the House of Commons in a debate concerning this opium war,* appealed to the constituencies, and was restored to power by a great majority. The middle and lower classes thereby endorsed the crime, and made it their own. What followed? In 1860, scarce three years later, appeared another sign, not in heaven, but from beneath, in the publication of the celebrated "Essays and Reviews." From that time there has spread and spread, like a canker throughout the nonconformist churches of Great Britain and among the middle and lower classes, the spirit of insidious unbelief, undermining the authority of God's Holy Word in this once favored land of Bibles, putting a diminished value upon the atonement of our blessed Saviour, and giving rise to all sorts of unscriptural views about human destiny. Our old supremacy among the nations rested upon the moral and religious character of the people, and that character was formed by implicit belief in, and reverence for, God's Holy Word; when these are abandoned, our national characteristics disappear, and our strength will depart from us. "Verily there is a God that judgeth in the earth!" There are hundreds of ministers in our land to-day who, deluded themselves in their religious beliefs and disbeliefs, are unconsciously "the scourge of God" in leading multitudes into similar delusions, inflicting judicial blindness, as the plague upon us for our crime and impenitence. Accompanying the eclipse of faith is the corruption of morals, the introduction of the gospel of amusements, multiplication of theatres, and the spread of gambling; the Lord looks down from heaven to see if there be any fresh green thing for His holy eye to rest upon; but "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel 1: 4).

Yet there is hope. If we repent of our sin and forsake it, and attempt to make some restitution to China and put an arrest upon the plague in India and Burmah, God may still make this "a delightful land," where His glory may dwell and shine forth brightly through His people. "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you" (Joel 2: 25). Brethren in America, we are in an evil case. Pray for us! We need your prayers.

But why this statement and appeal in a missionary magazine? Because the opium vice, and, back of that, the cultivation, manufacture, and sale of opium, is the most gigantic stumbling-block in the way of the Gospel of the blessed God our Saviour. In India, Burmah, and China, American missionaries and British with one consent will concur in giving this testimony. It is one of the devil's masterpieces. "He knoweth that he hath but a short time" (Rev. 12: 12); and, as one false system of religion after

* Among the opponents of the war were John Bright, Richard Cobden, and W. E. Gladstone.

another begins to totter to its fall, the arch enemy of God and of man devises some new and insidious snare for the race of Adam. It would be well worth the while of all mission boards in Protestant countries to concentrate attention upon this great crime of Great Britain, to create a public opinion which would compel its termination ; it would be well worth the while of all the temperance associations in Great Britain to throw their energies into the anti-opium war, if only to secure the subsequent blessing upon their home endeavors to overcome the drink interests. J. Hudson Taylor, of China, a man who "dwells in the secret of God's presence," remarked to a friend some years ago, "I do not think your temperance crusade at home will triumph until you have redressed the wrong done to China in the matter of opium." This witness is true. What says the prophet Isaiah ? "When ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : *your hands are full of blood*" (Isa. 1 : 15). Hear the psalmist's cry, "*Deliver me from bloodguiltiness*, O God, thou God of my salvation : and my tongue shall sing aloud of Thy righteousness" (Ps. 51 : 14). Why is there so much barrenness in the churches at home ? Why such very partial success in philanthropic endeavor ? Why are the results even on the foreign mission fields so incommensurate with the expenditure of human life and energy, and other outlays ? "Your iniquities have turned away these things, and your sins have withholden good things from you. . . . Shall I not visit for these things ? saith the Lord ; shall not my soul be avenged on such a nation as this ?" (Jer. 5 : 25, 29). There has been a guilty silence in the pulpits of our land ; for very shame men may have shrunk from dwelling on the dreadful theme ; we have to knock away all props, such as apathy and ignorance of the subject, which have enabled our rulers to persevere in a course of criminality and injustice ; and we go into this new campaign with trust in the living God, with appeal to all true-hearted men and women, and with resolve to spend and be spent in this holy, just, and patriotic effort to clear ourselves and our fellow countrymen from the shame and the sure punishment of the opium traffic and its base motive—the creation of revenue by the degradation of millions of the human family.

[The writer of the above article is the well-known ex-superintendent of the Mildmay mission work in London. Few men in Great Britain are better known or more loved. For many years he presided over the many departments of evangelistic, missionary, hospital and other work, of which Mildmay is the centre. There, in the heart of the world's metropolis, is the great Mildmay Hall, seating its three thousand people, consecrated by countless gatherings, and especially famous for its June meetings. All about it are its hospital, deaconess houses, school-rooms, etc., all in a roomy and convenient park. Mr. Mathieson tore down the old garden house and built a new and more commodious one, which with characteristic self-forgetfulness he put at the disposal of his successor, as he retired from his arduous labors. And now he is devoting tongue and pen to the advocacy of everything good. We commend not only the foregoing article to our readers' careful examination, but likewise the organ of this new protest against the opium traffic, to which Mr. Starbuck refers, "National Righteousness," which with no uncertain sound thunders out its remonstrances.—Ed.]

THE MIRACLES OF MISSIONS.—NO. XIX.

MIDNIGHT ON THE HAWAIIAN ISLANDS.—I.

[EDITORIAL, A. T. P.]

The popular name, "the Sandwich Islands," was given by James Cook, who discovered them in 1778; but the proper name, which alone is used by the inhabitants, is "Hawaiian," derived from the largest of the group. They lie midway between Panama and China, and their united area is about 60,000 square miles.

Their origin is volcanic, and coral reefs are found along the coast. The vessel that enters the fine harbor of Honolulu takes shelter in one of these coral reefs; the sloping walls which enclose this bay were built by the slow labor of centuries, and the builders were innumerable minute zoophytes.

The tragical fate of Captain Cook in 1779 for seven years kept vessels from touching at the islands, but in 1786 Captains Dixon and Portlock stopped at Oahu, and La Perouse visited Maui.

Kamehameha was then king, and his settled policy favored foreigners. When the natives on the west shore of Hawaii plundered a vessel and slew the crew, sparing the lives only of Isaac Davis and John Young, the king took them under his protection and subsequently admitted them to the councils of the nation.

Vessels were attracted to these shores partly to obtain sandal-wood, for incense to the idols in Chinese temples; and thus these idolaters contributed to idolatry elsewhere. Of course the features common to idolatry were found among the Hawaiians, and human sacrifices were customary, especially in case of the sickness of a monarch; and, when Kamehameha would not permit them, three hundred dogs were offered at his funeral obsequies. The islands were filled with wailings; the people shaved their heads, burned themselves, knocked out their front teeth, and both sexes, young and old, gave free rein to their bad passions, in robbery, lust, and murder.

Idolatry here was of the lower order; the idols were of their own making, roughly and hideously carved in wood and in stone. Again were the significant words of Scripture fulfilled: "They that make them are like unto them," for the Hawaiians had become almost as stupid and senseless as the images they worshipped.

Kilauea, the great volcano, was among their gods. Its crater is 4000 feet above sea-level, and 10,000 feet farther is another active crater, not connected with this, which is three miles in diameter. Jets of scalding steam may be seen all over the field, and the burning lake rises and falls as the mighty power beneath heaves the molten mass, which every now and then swells into a vast dome, or is tossed up in jets from 60 to 80 feet high. Here the god Pele was adored with prayers and offerings. When the volcano poured forth its rivers of fire the wrath of Pele was no longer to be restrained; and when the seething crater was comparatively quiet.

he was appeased. Kalaipahoa, the poison god, was made of wood, curiously carved into hideous deformity ; and no idol was so dreaded save the deities believed to preside over volcanoes. All deaths from poison were traced to his malign power, and even the wood of his image was believed to be poisonous.

The war god, Tairi, was borne in war near the king's person. It was about two feet high, of wickerwork, covered with red feathers, and having a hideous mouth. Lono, another of the most popular and powerful idols, consisted simply of a pole with a small head on the end, probably carried in battle. One of the largest temples was dedicated to this god. It was over 200 feet long and 100 feet broad, and built of lava stones, and upon it stood the idol, surrounded by images of inferior deities. This temple still stands, a melancholy monument to what the Hawaiians once were. There was the court of idol deities ; there they met for superstitious worship and licentious festival. There they poured out human blood and burned the flesh and fat of human sacrifices, every humane instinct blotted from their natures by ages of increasing degradation and deterioration.

No intelligent view of the heathenism of the Hawaiians can be had without a knowledge of the *tabu* system of restrictions and prohibitions, inseparable from the national idolatry, and embracing sacred places, persons, and things. To violate these restrictions was a capital offence. A husband could not eat with his wife, nor could women eat certain choice articles of food ; and those whose high social position could defy the death penalty were threatened with the wrath of the gods. What was enjoined or prohibited was more tyrannically trivial than the injunctions of the ancient Pharisaic code ; yet their very insignificance made them more intolerably oppressive. The *tabu* laws left the people at the mercy of a corrupt priesthood, and under a yoke of the most galling servitude, destroying personal liberty.

Ignorance of course prevailed. The Hawaiians knew not the meaning of a grammar, a dictionary, or a literature, and the simplest operations of arithmetic were inexplicable mysteries. Ignorance is the mother of superstition as it is the twin sister of idolatry. The ignorance of the Hawaiians was as extreme as their idolatry was degrading. They were savages without the Gospel. They lived in grass huts, and were almost destitute of clothing ; the arts and sciences were unknown to them beyond those which are most primitive and essential to the preservation of life. Even language often shows the degrading influence of idolatry. As a people sink into depths of moral ruin, they lose higher and more spiritual ideas, until they have no longer any words with which to associate elevated and ennobling sentiments. The missionaries to the Pacific Isles found no word to express *thanks*, as though gratitude were unknown ; and many other instances might be given showing the influence of idolatry upon language.

The influence of superstition could be seen conspicuously in the treatment of disease by native doctors, and the apprehension of being prayed

to death, implying a belief in a species of witchcraft. The most absurd and foolish notions had all the importance of most certain facts and most weighty issues. The people lived in terror of their own thoughts, and malignant influences were believed to be all about them, shaping them and their destinies as by an inexorable fate.

It is but seventy years ago since there was one ruler, and his word was law, and his beck determined even life and death. If a chief placed a stick of sugar-cane in the corner of a field, not even the owner himself dared take his own crop away. If a person refused to obey his chief, or perform any service, his house might be burned, and his family left destitute. Hawaiians were ruled with a rod of iron.

There were formerly two cities of refuge on Hawaii, to which all might flee even to escape the penalty of crime, and those gates were never shut except against the pursuer. Thus even the provisions of mercy favored the destruction of all equity and justice. Mercy meant leaving crime to be unpunished, and sometimes even rewarded. Guilt was no assurance of penalty, nor innocence, of security. There were no forms of trial, no judges, juries, nor courts of law. The chief was sole arbiter of destiny.

Vancouver's visit and sojourn at the Hawaiian Islands (1792-94) marks an epoch. He was sent out by the British Government on a voyage of exploration, and introduced domestic animals, such as goats, sheep, and cattle from California. He had been with Captain Cook on his fatal visit, and found the population greatly decreased since the time of his first landing. As this could be accounted for but in part by the wars in the early part of Kamehameha's reign, some deadly influences were obviously at work.

Among these were two—intemperance and licentiousness, which had been in a large measure introduced by so-called civilized foreigners. It was these vessels from Christian lands that touched at the Hawaiian group and first introduced there the damnable liquid fires of alcohol, and whose licentious crews first made the harbors of Hawaii the hells of the most abandoned and shameless vice.

Infanticide was also the fatal plant growing in the death shade to destroy the very existence of the nation. With the exception of the higher class of chiefs it was practised by all ranks of the people. Few parents spared more than two or three children, and many allowed but one to live. Shortly after birth, or during the first year, two thirds of the native children actually died a violent death; and many different methods were used, some of which proved fatal to the mother also. Having failed, through lack of a "higher civilization," to understand the modes of prenatal murder so common in Christian lands, the poor Hawaiians had no alternative but to permit nature to bring to birth, and then to strangle, or bury them alive. Think of a mother thrusting into the mouth of a helpless babe a piece of tapa to stop its cries, then deliberately digging a hole in the earthy floor of her hut within a few yards of her bed, and of the spot where she ate her daily

bread, and there burying alive her own child ! And for no other motive than to indulge indolence, or *save the trouble of bringing the child up !* Parents were wont thus to put out of the way not only weak and sickly children, but even the brightest and healthiest. During the forty years, between 1778 and 1818, the population had decreased from 400,000 to 150,000, nearly two thirds, so that *a nation was saved from extinction* by the gospel, for in twenty years more, at the same rate of decrease, the Hawaiian Islands would have been an uninhabited waste.

The governor, Kekuanoa himself, in an address Honolulu, in 1841, said : “ There were, a few years ago, three laws, all designed to deliver criminals from justice by the protecting favor of the chiefs. Offenders were not then brought to trial, and even legislation set a premium upon crime. Both polygamy and polyandry were common, no law of marriage being known, and property and rank settling the question of the number of wives a man should have or the number of husbands a woman should have, and hence came the attendant evils of infanticide, quarrels, and murder.

“ The lines of distinction between right and wrong seemed well-nigh obliterated. Good and evil were alike ; the rights of others were not respected ; they abused the maimed, the blind, the aged, and the chiefs ground the poor into the dust. Gambling, drinking, and debauchery found in the rulers rather their leaders than their rebukers and punishers. The chiefs themselves became rich by seizing the property of their subjects ; and at the death of his father Liholiho made a law which sanctioned wholesale rum-drinking, dancing, stealing, adultery, and night carousing, consuming whole nights in the most shameless debauchery, and turning whole villages into brothels.”

Modesty there was none ; even among the gentler sex all sense of shame seemed dead. Nakedness brought no blush. As to virtue, what chastity could be expected where these barriers were broken down ? Parents gave their daughters, and husbands their wives to a fate worse than death for the sake of gain ; and this traffic in virtue became a systematic thing upheld by law and sanctioned by universal custom. Every foreign vessel was turned into a floating Sodom. The facts defy language ; and, if language could be found, refined taste would forbid the repetition of such shocking details.

Of course the whole social fabric was decayed and rotten from the foundation. The tie of marriage was dependent on caprice. One day a man might have as many wives as he could feed and take care of ; the next day he might turn them all adrift, as it suited his pleasure or fancy. A woman could have as many husbands as she pleased, and the relation was equally uncertain. The king himself had five wives, and one of them was his father's widow, and two others his father's daughters. Each one had her day in which to serve her lord, following him with a spit dish and a fly-brush. Conjugal concord or affection was as unknown as though they had no existence, and so of parental authority or affection, or filial love and obedience.

(*To be continued.*)

THE POLITICAL CHECK IN JAPAN.

BY REV. D. S. SPENCER, NAGASAKI, JAPAN

Recent political movements in Japan and their immediate influence upon missionary operations here demand thought. Only a brief *résumé* will now be attempted, and more interesting things must be omitted. My object in writing is simply to show the trend of "things Japanese."

On February 11th, 1890, the Emperor gave to his Japanese subjects a Constitution, according to promises made some ten years ago. In accordance with the provisions of that Constitution, the imperial parliament of this nation was opened by the Emperor on November 19th, and Japan then began her first experience with parliamentary institutions. The necessary preparations had, of course, been previously made, and the political machinery of the country, such as it is, had been set in motion. Representatives of the people had been chosen according to the Constitution, which provides that persons of certain age, and paying above a certain amount of direct government tax, shall have the right to vote. Temporary parliament buildings, costing over 300,000 yen, had been built. Now, for the first time in their history, the Japanese people began to have direct hand in the government of the nation. The outside world has looked on with intense interest to see what kind of work the Japanese would make at handling institutions, the names of which they but yesterday learned, and the meaning of which they perhaps to-day do not well understand. The people had at least some idea of the new responsibility that had come upon them, perhaps a very crude idea, and an overwhelming sense of their own importance and power. This was to be expected. It would not be vastly different under similar circumstances in any land. At any rate the people generally felt that when the Diet met something would be done. The taxes exacted by the government of the people have been somewhat high, but not excessively so. There has doubtless been here as everywhere official blunders, political corruption, and such a lording it over the people by the official class as might have been expected under the existing circumstances. But on the whole the government has done well.

It will be remembered that just as preparations for the new Diet were being actively made, the treaty revision scheme fell through, and this caused in some circles intense disappointment. A conservative feeling, for which thoughtful men had looked as a reaction from the intensely progressive spirit which had possessed the people, now set in with much force; and the treaty revision failure only added new fuel to the conservative fires.

The representatives sent by the people had, in the elections in which they were chosen, pledged their constituency that great reforms should take place in the government, among which reforms was the reduction of taxes. As soon as the budget containing the estimates of the government for the ensuing fiscal year had been presented to the House of Representatives for approval the fight began. The extreme Radicals, strong enemies of the present government, have done all in their power to swamp the government and force a resignation of the Ministry. This has been carried on till the relations between the government and the House have become very much strained. A class of hair-brained youth called *soshi*, whose policy is to carry out their plans by force instead of reason, the nihilists of Japan, have been used by some of the party leaders to carry out their plans, and threats, intimidation, personal assaults, and even murder have been the result. On January 20th the parliament buildings were totally

destroyed by fire, said to have been caused by the over-heating of the electric wires with which the Diet is supplied with light. But there is a strong suspicion that they were set on fire. To put the matter briefly, Japan is passing through a crisis, and never since the restoration has there been a time when greater skill and calmer judgment were needed than now.

As a result of this conservative reaction, foreigners who were yesterday looked up to by the people generally are now looked down upon. This applies to all nationalities with perhaps little distinction. If one nationality is hated more than another, it is the subjects of her Majesty the Queen of England. Foreign teachers formerly employed in the government schools are being dismissed as fast as their contracts expire. So also with those holding other government positions. Passport regulations have become very strict. All foreigners are watched as they have not been before. Our mission schools, especially those for boys, suffer severely, in some cases having to fight for an existence. Missionaries are often insulted when speaking in public, and when passing along the street often hear invidious remarks made by the people about themselves, or have dogs set upon them, or are stoned, or meet with other annoying things that until a few months ago were never heard of as against a missionary. Police protection has been necessary in many cases. Dr. Imbrie was stabbed in Tokyo, Dr. Worden's life threatened in Nagoya, and the Rev. Mr. Perin driven from a public meeting by a mob in the same city, and many other less dangerous, but equally insulting things have occurred. With the foreigner, of course, the foreign religion must suffer. Pastors of the churches have had and are having a hard time. Rev. Mr. Miyama, in Nagoya, has had to endure hard persecution, but he is brave, calm, and hopeful—a hero. Members have left some of the churches because of the anti-foreign feeling that has ruled them. Buddhists, seeing their chance, have been most active in this persecution against native Christians. In the Union Church of Japan, composed of the Presbyterian churches working here, a Synod was recently held in Tokyo, to which, of course, Japanese Christians were sent as members together with their foreign brethren. These Japanese Christians being in the majority, voted to substitute the Apostles' Creed for the Presbyterian symbols, adding a brief statement concerning the Trinity, and making this the creed of the Union Church. Even this confession, drawn by Professor Ishimoto "was submitted, only to be almost immediately challenged on the ground of its evident foreign authorship. Mr. Ishimoto assured his numerous questioners that not till half an hour before the meeting, when he had shown it to Dr. Imbrie, had any foreigner suspected its existence. Opposition to it vanished, and it was unanimously and enthusiastically adopted."

Without further details it will be seen that this reaction will affect all church work, and seriously the question of self-support. Now what is to be the probable outcome of all this? Will it permanently injure the cause of Christianity in Japan? The writer is of opinion that it will not. It will multiply the difficulties of the missionary for a time, will sift the Church, perhaps reducing the numbers, but not the real power of the Church, will necessitate help from home in order to keep up the work, and *may* discourage some who had been led to think that the battle in Japan was about over; but to those who have studied Japan, who have measured the power of Buddhism, and who have faith in the all-conquering power of the Gospel, it will not be discouraging. It may be a long battle, and may take more men and money than some enthusiastic persons have thought, but the victory is ours. God is with us, and the battle is not

ours, but His. Japan needs the help of the foreign churches to keep up the work, but more than all else she needs the Pentecostal baptism of the Holy Ghost. That is the supreme need of the hour. The Church machinery is here and well established; such a baptism as came upon the early Church would put life into this machinery, and solve these difficulties as nothing else can do.

RUSSIAN MISSIONARIES IN JAPAN.

It is not yet known whether the Japanese who attempted the life of the Czarewitch is a religious or a political fanatic. He may belong to the latter class, for the anti-foreign movement is strongly developed in Japan, on account of the agitation created by the proposed revision of the European and American treaties. The United States Government was the first to conclude a treaty with Japan, in 1854, its example being followed by various European Powers. In 1886 Japan proposed a revision of those diplomatic arrangements in a spirit somewhat unfavorable to foreigners. The negotiations were abruptly stopped by the Mikado's Government, which reopened them in 1889, curtailing still more the privileges granted formerly to foreign residents. Still, it is probable that the would-be murderer of the Czarewitch has obeyed the impulse of religious rather than of political and patriotic fanaticism.

Russian proselytism has been of late more prominent and more public in Japan than any other, though it must not be forgotten that three American missionaries have had to suffer during the last year at the hands of Japanese. Christianity was introduced into Japan by the Portuguese in 1549, and there were soon many thousands of converts, 40,000 of them being sentenced to death under the pretext that they had taken part in a political conspiracy. The teaching of the Gospel was forbidden. Nevertheless, when the French landed in Japan in 1860, they found there 10,000 natives secretly adhering to the Christian religion. It is only since 1872 that Christianity has been recognized officially by Japan as a tolerated religion. In that year, too, the Russian missionaries openly pursued their work. They had a peculiar method of teaching sacred history. They gathered the native pupils in front of the holy images, and used the latter as explanatory figures, thus aiding the pupils in remembering the lessons.

The Russian mission in Japan was founded in 1861, but its official life dates only from 1870. All its members must be "exceedingly learned people, speaking perfectly the language of the country, and able to conquer, by their irreproachable life, the respect and affection of all the natives." Such is the language of the regulations. Until 1880 those missionaries did not have large funds at their disposal and were able to erect only one church building, though they had made already 5000 proselytes. But the Japanese Orthodox Christians addressed a petition to the Imperial Procurator in St. Petersburg, begging him to increase the subsidy given to the mission by the Russian Government. Their request was immediately granted, and besides that, the Missionary Association in Moscow agreed to furnish \$20,000 a year to the Japanese Mission. The labors of the Russian priests were then pushed in earnest, and in 1885 they had 12,000 Japanese as members of their church. The membership now is a little more than 20,000, and in the single year 1889, 1800 natives were converted to the Orthodox faith.—*N. Y. Tribune.*

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

THE WALDENSES.

—An interesting little pamphlet has been issued, giving a sketch of Waldensian history since the Glorious Return. After that the Vaudois were, within their valleys, quietly allowed to practice their religion. But down to 1848 they were persecuted, though no longer unto blood. They could not buy any new lands, and only by tacit allowance could they even carry on any business outside their own valleys. Civilly they could not rise above the office of syndic, or common councillor. Having neither lawyers nor judges of their religion, they almost always went into suits with Catholics with the expectation of having the worst of it. Their land tax was a third higher than that of the Catholics. Their physicians, who received a mere certificate, were only allowed to practice among them. All their religious books were strictly supervised, and might, under no pretext, pass into Catholic hands. In some places, once or twice a year, the Catholics claimed the right of going in procession around their temples, singing hymns before the ministers had withdrawn. A refractory child had but to say that he wanted to become a Catholic, and, like a Catholic child in Ireland under the laws of William and Mary, he was thenceforth independent of his parents; indeed, still more completely exempt. No Vaudois worship could be celebrated beyond the valleys, and propagandism, by word or writing, was rigorously forbidden.

But at length signs of deliverance began to multiply. Generous Catholic voices began more and more to be heard in their favor. The Sardinian kings granted dispensations from restrictive laws in increasing measure. D'Azeglio and Cavour became the powerful champions of their rights. At Turin a petition of 600 leading persons, of whom 80 were priests, attacked intolerance in its citadel. Count Sclopis reminded the king that, for moral and domestic virtues, no other population of the State could be compared to the Waldenses. The king himself, coming among them to attend the consecration of a splendid Catholic church, refused a guard, and was greatly pleased when the Waldenses themselves, donning their antiquated uniforms and grasping their old flint-locks, discharged this loyal office.

At last the *Statuto*, which transferred the centre of authority from the will of the monarch to the deliberate purpose of the nation, opened the way for the Decree of Emancipation, by which, on the 17th of February, 1848, Charles Albert raised the Waldenses to the full civil rights of Sardinian subjects. This final deliverance was received with indescribable enthusiasm and gratitude, both to God and the king, throughout the Vaudois valleys, and swept the Catholics likewise along in the tide of generous feeling.

But the crown of honor was put on the heads of the long-proscribed mountaineers when, on the 27th of February, 1848, the various populations of Charles Albert's kingdom, who by the *Statuto*, the Magna Charta, not merely of the Subalpine kingdom, but of the Italy that was to be, had been raised from the humiliation of mere subjects into the dignity of free citizens of a crowned commonwealth, *regalis respublica*, assembled at the capital to render to their sovereign and to each other the tribute of joy, gratitude, and fidelity. In the great square of Turin, where in old time the Vaudois Varaglia had suffered at the stake, Ligurians, Sardinians, Savoyards, Piedmontese of various provinces, poured out before their king and his house-

hold a wealth of festal display and a wealth of enthusiasm such as Italians know how to lavish. And among them the mountain band of 600 men, those Waldenses whose name had never before been in Turin anything but a by-word, marching under a banner which bore above the royal arms the simple inscription "*A Carlo Alberto, i Valdesi riconoscenti*," "To Charles Albert, the grateful Waldenses," divided with the king himself the honors of the day. Every class of their fellow-countrymen, but above all the generous university youth, thronged to cheer them, to embrace them, to condense, as it were, into one day the amends for centuries of proscription. And the sons of the valleys so received it. "When the Lord turned our captivity, we were like them that dream." From this dawn of a delivered and united Italy they went back to "the strength of the hills" to forget the past, and to address themselves to a worthy share in that work of spiritual regeneration for which, as they say with some sadness, the civilly regenerated Italy shows little longing, but without which her civil regeneration will either stiffen into a sordid materialism or perish in the bloody waves of an anarchical enthusiasm of atheism, the worship of *La Madre Natura*, whose one regulative impulse will be the murderous hatred of God, of Christ, of all the sanctities of Christian life.

AFRICA.

—The *Bulletin Missionnaire* of the Free Churches of French Switzerland, whose mission is in the Transvaal, and in the Portuguese territory, remarks: "As we are laboring to fashion men, the missionary will be hated so long as the sentiments which refuse to the blacks equal rights with the whites shall prevail in this country. Meanwhile our Christians are extremely appreciated as policemen, confidential agents, and domestics."

—The Free Church of Scotland Mission at Main, Tembuland, South Africa, has 412 communicants, and 124 candidates.

—Bishop Tucker writes of Uganda that the whole country seems literally thirsting for instruction. He says that a man will willingly work three months for a copy of the *Suahili New Testament*.

INDIA.

—The Rev. W. B. Simpson, English Wesleyan, writes in the *Wesleyan Missionary Leaflet*: "The deadness, lethargy, the flatly indifferent toleration of any creed in heaven or earth, the inertia of Hinduism, is far the mightiest force we have to contend with."

—The *Madras Standard*, as quoted in the *Bombay Guardian* of February 14th, 1891, calls attention to the persecution of Christians in the Travancore State, alleging that though the British resident there—Mr. Hannington—could wipe out these disabilities by the stroke of his pen, he takes no interest in the subject whatever, and only exercises his interest in supporting the present maladministration. It seems that the Rajah has been prevailed on to revive a forgotten law, making it penal to build any Christian church, chapel, or school without special license, after due inquiry whether the susceptibilities of neighboring Brahmans or priests will not be offended. The law appears to be meant as virtually *prohibitory*. One would think that a gentle intimation from the Empress to her royal vassal might not come amiss.

—"In the 'Vishnu Smriti,' to sell salt, to commit fornication, to abuse the Vedes, to kill cows, and to let your younger brother marry before you,

are all sins of the fourth degree, not nearly so awful as stealing from a Brahman or getting drunk, but condemning an offender to become a seabird in the next life. And it is no doubt due to this absurd mixture of serious and trivial offences in their sacred books that the ordinary Hindu cannot distinguish between the moral well-being of the people and the accidental benefit of a class."

Again: "In modern Hinduism things the most grand and the most grotesque stand side by side. Regulations about food stand side by side with moral precepts. The three handfuls of water are as important as the Gagatri at the bathing tank, and to sneeze is worse than to tell a lie."

—Sir Charles Aitchison, in a speech in England, quoted from in the *Standard*, says: "In the large and important town of Islamabad, in Kashmir, we are told that most of the wealthy Mohammedans possess a copy of the Bible; many of them read it; and one native gentleman acknowledged that he was going through it for the eighth time, and liked it more and more. In the south of India we read of a juvenile society being formed in one of the colleges for the study of the Christian Scriptures, all the members of which are high caste lads. In Bengal we read of school-boys choosing copies of the Bible for prizes, and begging that their knowledge of Scripture may be specially noted on their school certificates."

—The examination of the Indian work of the Free Church of Scotland by a deputation of the church, and the criticisms of its report by the missionaries, have resulted in the passage of a resolution by the Foreign Missions Committee, acknowledging a wise providential guidance when the Church was led, by educational work, "to deal with that great central core of the people of India on which Christianity had up to that time made small impression;" declaring that this work still deserves cordial support, and adding, that, as always urged by the missionaries, this *præparatio evangelica* must always, and now more than ever, "be supplemented and completed by the simple, earnest proclamation of saving truth," and "that the two sides of the work should always be in visible connection with each other."

—The Fifty-second Annual Report of the Wesleyan Mission in the Mysore Province (South-western India) remarks: "The Mysore is an epitome of India, as India is of the world. Nowhere is caste more tenacious of its privileges, or religion more bigoted in its prejudices. Saivites and Vishnaivites here discuss the tenets of their respective faiths. The Lingayats, numerous and powerful, claim a proud position. The Jains, a people of peculiar Buddhist doctrines, have a stronghold here. The followers of Mohammed meet us at every turn; and though as yet we have scarcely approached them with the Gospel, the most determined of our Hindu opponents are not so violent or dangerous in their extreme antipathy to Christianity as they. In the Mysore the proportion of low caste people is less numerous than in many other parts of India, but all the social strata, from the lowest to the highest, may be here discovered."

The report says: "Life wears an altogether new aspect to a Hindu woman in her unromantic home when the visits of the Zenana teacher take away its monotony. Often with strong anti-Christian prejudices, but always with unfeigned pleasure, do the women receive these visitors. The welcome thus afforded helps greatly in removing prejudice. Then when this is followed up by systematic instruction in both religious and secular subjects, the mental and spiritual faculties of the women are marvellously

aroused, and their sympathies are brought into play on behalf of that which is pure, noble, and Godlike."

JAPAN AND CHINA.

—Dr. Daly, port-doctor at Ningpo, China, says: "Years will show whether opium is the great curse it has so often been described to be." His final conclusion, however, is that "it is possible and probable that opium will prove 'the curse of China' by diminishing the population to an injurious extent, producing an unhealthy race, and turning millions of these peaceful, sober, industrious masses into a degraded and vicious people, with what effects on this great nation time alone can show."

—The Rev. H. J. Foss, of Kobé, Japan, a missionary of the Society for the Propagation of the Gospel, speaking of the patriarch of the Episcopal Church in that place, who was seventy when baptized, and is now seventy-eight or nine, remarks that his great ambition was to see fifteen Christians around him ere he died. There are now forty-nine, including nine catechumens. This outstripping of anticipation is thus far a characteristic of Japanese missions.

—The Rev. Murdo Mackenzie, of the English Presbyterian Church, writes an interesting letter from Hak-ka, China. The following two paragraphs give vividly the two sides of the Chinese character:

"Mountain lands are very barren, but John Chinaman can make even bare hills fruitful. High up in the mountain we come suddenly upon a little cottage ensconced between two rocky precipices, and there, by the side of a little rivulet, lives a thriving family, and there they have made a habitation for themselves out of what would seem to most people but 'airy nothing.' The palm-tree is transported here and flourishes. It decorates the frontage of the little house. In variety of produce they rival their neighbors in the plains. The inevitable garlic is there, and a variety of green cabbages and other vegetables.

"Notwithstanding his pluck and perseverance, the Chinaman is a terribly ungetatable creature. You cannot get him interested in anything else than worldly affairs. When you remind him of other important matters which ought not to be overlooked, there is a look of blank astonishment on his face. It is difficult to get him to higher things. There is a little shrine by the roadside not far from his house, and under a sturdy old oak. Thither he hies sometimes, and pays his tribute to the Spirit of the hills. He does not seek after God, for he knows not God. He knows not that God or man has any interest in his welfare. His experience of man has led him to distrust him, and it is a harder task than we can accomplish to get him to realize that God loves him, and that God is worthy of his trust. We shall not fail in accomplishing much if we are the means of bringing into his life the element of trust."

—The Rev. Gilbert Reid, of the American Presbyterian Church in Shanghai, China, has lately published three interesting and able articles on three aspects of Chinese society, of which he thinks advantage may well be taken in the promulgation of the Gospel. The first respects the hierarchical gradations of official authority; the second, the almost unexampled influence of the higher classes; the third, the hierarchical gradations of the rank of cities, of which, he thinks, enough has not been made. In this respect China, Mr. Reid remarks, is extraordinarily like the Roman Empire, and we know how almost everywhere the apostles struck for the cities,

especially for the central ones, so that the whole government of the Church was developed out of this fact, of which "Metropolitan" is a reminder over vast regions where its present application may seem somewhat artificial. China seems, according to all accounts, to be like Wordsworth's cloud "that moveth altogether, if it move at all." The very opposite of the weltering chaos of India. Mr. Reid's articles are in the *Chinese Recorder*.

—The Rev. T. R. Stevenson says, in a sermon quoted in the *Chinese Recorder* of February, 1891: "During a recent visit to Japan I met with a gentleman who mentioned an incident which I can never forget. One rarely hears anything more impressive. He knew a missionary in China who one day encountered a Chinaman. The latter had been in the habit of watching the conduct of the former, and that very narrowly. He said, 'I want your God to be my God.' The missionary answered, 'What do you mean?' 'I wish to be of the same religion as you.' 'Why do you?' 'Because if your God is like you, He must be good.'"

—A pamphlet, published by Morgan & Dyer, London, entitled *Devastation of India's Millions*, says pungently: "It is a British axiom, and has been an Englishman's boast, that British law is equal for all British subjects. But in the British opium administration in the East, there is the principle of slavery, viz., that the rights and welfare of men of one race may be disregarded and sacrificed by men of another."

—Another pamphlet, *Britain's Crime*, published by Dyer Brothers, says: "Few things in Chinese history are more pathetic than the experience of the Emperor Tao Kwang. Three of his sons had died through the opium habit; and finding the curse stealthily spreading among his subjects, he ordered Commissioner Lin to proceed to Canton in 1839 to stop the smuggling of opium into China. The monarch wept as, recounting the dire effects of the drug, he sent forth Commissioner Lin on his momentous mission. Then followed, in the interests of rapacious and criminal greed, and in defiance of the elementary principles of morality, one of the blackest pages in the history of Britain's dealings with other nations—the first opium war. The emperor died, while the plague which had laid waste his own family was still forced upon his people at the point of British bayonets."

MISCELLANEOUS.

—What better ground could there be for an appeal than that of the Brethren's Unity, as we find it expressed in *Service for the King*? "Existing missions are being so blessed they must be extended."

—*Service for the King* has a letter from Mr. Barnett, written from Jaffa. He speaks of visiting the Jews in Port Said. "Among the 300 Jewish families there are many Russian and Roumanian Jews. They seemed full of hope of the nearness of restoration to Palestine, and of the coming of the Messiah. One Jew said: 'The persecutions of the past have worked for our good, and so will the present troubles; if it were not for these the hearts of the Jews would never be toward Palestine.'"

"On December 22d we landed at Jaffa. Miss Cresswell met us and took us straight to the hospital, where we met Miss Marriott also and found the spirit of Mildmay in Jaffa."

—The *Jewish Herald* for March, 1891, gives a communication from

Mr. Rabinouich, giving information that after long and painful suspense the Russian Government has at length given permission for the opening of Somerville Hall, Kischeneff. "An inscription in golden letters, both in the Hebrew and Russian languages, adorns the portal, and is well calculated to arrest attention. It is in the words of Acts 2 : 36 : 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' Surely a most striking and significant fact that this word of Scripture should be thus proclaimed in Hebrew to the Jews, and be inscribed on the door of a synagogue in which the Gospel is proclaimed. Mr. Rabinouich writes that the inscription made a profound impression."

—The *Herald* says, speaking of Jerusalem : "Every building of any importance has to do with religion, church, mosque, monastery, synagogue, or hospice. Religion is in the atmosphere. But one cannot help feeling that religion may play a great part in people's lives without the people themselves being truly religious. Devout Christians there are in Jerusalem ; but religionism is a greater force than religion. Not in Jerusalem, where the externalities of Christianity have almost choked its spiritual life, and where the spirit of Christ is so deeply sinned against in the hatreds which are cherished by His followers toward each other, and toward Jew and Moslem—no, not there has the religion of Christ any longer its special seat." In that city, it goes on to say, where the lives of men and women are fullest of Christ, there is Christ nearest ; while of Zion He may still say : "How often would I have gathered thy children together, and ye would not." But perhaps the day of redemption is at hand.

—The *Greater Britain Messenger* speaks of the diocese of Algoma as "the one missionary diocese of the Canadian Church." "The work of the clergy is at times a great physical hardship. In a recent trip to Nepigon, the bishop had only for five nights the luxury of a bed." Dr. Sullivan may fairly claim a larger share in the apostolic succession than some of his mitred colleagues, in having the privilege of "enduring hardness" for Christ's sake.

—*National Righteousness*, which, unmoved by the sneers of the *Guardian* at Exeter Hall eloquence, continues to set forth the abominations of the opium traffic, says : "Again and again we have heard the question, 'Shall I not visit for these things, saith the Lord ; shall not my soul be avenged on such a nation as this ?' and the answer we have heard, 'By fearful things in righteousness.' Yet again it is repeated. We have listened and seemed to get no answer. It may be because when the thunderbolt next falls it will be from clouds that have been longer in gathering. It may be because it is not to be by the thunderbolt. As in the individual sinner, his iniquities are sometimes visited by the stroke of apoplexy and sometimes by a creeping paralysis, so may it be with a nation. The answer to that solemn question may have to be watched for by an observant eye, rather than heard by an attentive ear. Do we see it in the stealthy spread of the opium vice in India, Australia, and other colonies, while we hear the prophet's whisper, 'Thine own wickedness shall correct thee !' "

—The Queensland Kanaka Mission has presented its fourth annual report. The mission aims at the evangelization of the Polynesian laborers on the Queensland plantations, of whom there are 2500 in the Bundaberg district alone. It is evangelical and undenominational.

II.—INTERNATIONAL DEPARTMENT.

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

Shall we Have Another General Missionary Conference? [J. T. G.]

The subject of utilizing the Columbian centennial occasion in the interests of missions has received only casual thought. It seems desirable to get a more general expression of the opinion of those who should direct any movement of the kind and awaken thought in others. In connection with work that has fallen to the writer to do for the International Missionary Union, opinions have been solicited from a few representative persons on the desirability and practicability of attempting a World's Missionary Conference in 1892 or 1893, or of a General Conference of the American missionary forces, to review the work that has been done by the churches of North America for other countries; and for planning for co-operation and stimulating zeal among us to prosecute this work more efficiently and extensively in the future. We desire to know from many persons, at home and abroad, what their thought is on the subject, and solicit volunteer opinions and statements of facts *pro and con*.* Meanwhile, as many of the persons from whom we have solicited opinions kindly put us at liberty to treat their replies as of a public nature, we venture to print some of those received from secretaries of societies.

Rev. Dr. N. G. Clark, Secretary of the American Board, says :

"In regard to the expediency of having a World's Missionary Conference in 1892, my own thought is, that while such a convention would be very pleasant to many persons, I am still in doubt as to its desirability and expediency. It requires a great deal of labor and care, and there seems to be hardly occasion for another great convention so soon. It will be only four years after the great London Conference. I should think better of a meeting of the Ameri-

can societies. They might hold a general convention to review the work they have in hand and plan to co-operate in different fields. I should like that. The time may come in 1898 or 1900 better for a World's Missionary Convention. In the mean time, a convention of the American missionary societies might be held earlier to advantage, as above suggested."

Rev. Dr. J. O. Peck, Secretary of the Methodist Episcopal Missionary Society, says :

"I would like to see a World's Missionary Convention held in this country in 1892, but I have not clearly been convinced of its expediency or desirability quite so soon after the great London meeting. I think, perhaps, at the present juncture that an American Protestant Missionary Convention for the continent might be as desirable and profitable just now as a World's Missionary Convention, and that a few years later, perhaps ten years after the London Conference, it would be desirable to have again a Congress of the World's Protestant Missionary Societies. I am heartily in favor of any movement which will increase the intelligence and zeal of the Church of Christ in the great cause of missions."

Rev. Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions of the Reformed Church of America, writes :

"I presume that I may find myself in a minority, nevertheless I have grave doubts on the subject. It seems to me that once in ten years is quite often enough for such a convention, and 1892, therefore, quite too near the London Conference of 1888.

"I have often thought, however, that it might be well to have a national or American convention at a five-year interval from the World's Convention, and should be inclined much to prefer that course to the other. Much good

* Address J. T. Gracey, Rochester, N. Y.

might be expected from such a convention, and a great impulse be given to the work of foreign missions among our American churches."

Rev. Dr. Mabie, Secretary of the Baptist Missionary Union, says :

"I have considerable doubt. So far as we Baptists are concerned, plans are already on foot whereby important meetings, embracing both bodies North and South, as well as Canadian, are to be held in commemoration of the centennial of Baptist missions. I fear we can scarcely manage to do justice to more in the same year.

"Besides, it is so soon after the World's Conference of 1888 in London. There is vast expense about such meetings to have them often. Moreover, from a personal tour right round the world among all the missions within the past nine months, I am deeply persuaded that long existent and conservative methods in mission work need strong reinforcement along well-established lines. There are no new methods to be discovered of much value that our frequent general conventions can invent or improve. I should say, let us keep right at the work already laid out by the various branches of the Church of God. A deeper spirituality and consecration within these several bodies touching the broad work is the chief need rather than improved methods."

Rev. Dr. M. H. Houston, Secretary of the Board of Foreign Missions of the Presbyterian Church in America (Southern), says :

"My opinion is that the London Conference is so recent that it would not be well to attempt another World's Missionary Convention in 1892, at least for the discussion of those general subjects which were before the London meeting. I would be glad, though, to attend a World's Convention at any time to consider the urgent practical question, What can be done more than we are now doing to evangelize the present generation of men ?

"I am inclined to think that a call for a convention of the American mis-

sionary societies would seem too narrow to be attractive, unless, indeed, it had for its chief object the consideration of methods for arousing the American churches to new activity in the foreign mission work. It seems to me that the methods of work in the foreign mission field have been so fully discussed, that now it only remains for the missionaries in each section of the broad field to determine for themselves what the true result of the discussion is. But for the development of the latent resources of the Church at home, all the skill, tact, and courage of the true friends of the Master are demanded. A World's Convention or an American Convention that would assemble in the spirit of Isaiah 58, with fasting and prayer—a convention that would 'cry aloud, spare not, lift up their voice like a trumpet, and show the people of God their transgression and their sins' might be a great power for God."

Rev. Dr. John McLaurin, Secretary of the Baptist Foreign Missions of Ontario and Quebec, says :

"I believe a World's Missionary Convention should be held in America in 1892. I firmly believe it ought to be a *World's Missionary Convention*. I believe more Missionaries and more Native Brethren than took part in the last should take part in this. Trophies of missions should be there from all lands ; they should not be thrust into a corner because they cannot thrill an audience like an Anglo-Saxon would. If there be an American one, let it be an annex. I was at the one in London in 1888. Blessed results flowed from that one, and more will flow from another."

Miss Abbie B. Child, Secretary of the Woman's Board of Missions (Congregational), and also Chairman of "The World's Committee of Women," which grew out of the London Conference, says :

"The committee for the various woman's missionary societies had thought of a similar convention. Last autumn I sent a letter to the members of the committee asking their opinion

on three points—viz., 1. As to whether such a meeting would be desirable ; 2. Whether it should be held in 1892 or 1893 ; 3. The place in which it should be convened.

"The majority of the replies—I think all but one—thought such a meeting would be desirable ; most of them mentioned 1893 as preferable to 1892, because of the attraction of the World's Fair that might bring foreigners to the country ; the place most favored was Chicago.

"This is as far as we have gone. Since it seemed best to wait till 1893, I thought we would make no special plans till next autumn. If others are planning for a World's Convention, I think it would be much better, of course, for the woman's societies to join with them. We have no very definite plans, but I should say we should need two or three days for a woman's meeting, either before or after the General Convention."

Apropos of this discussion, we quote from the *Baptist Missionary Magazine* the following :

"The year 1892 will be a year of celebrations in this country. The four hundredth anniversary of the discovery of America by Christopher Columbus will be celebrated by a great 'World's Fair' in Chicago ; and Christians of all denominations will be interested in the centennial celebration of the formation of the English Baptist Missionary Society at Kettering, October, 2d, 1792, when £13 2s. 6d. was subscribed to send William Carey and Dr. Thomas to India. A movement is on foot for a general celebration of the centenary by all the Baptist missionary societies of America, but the plans are not yet sufficiently matured for publication.

"The English Baptists have arranged for a grand centennial missionary year in 1892. In connection with these services, it is proposed to raise a special centenary fund of £100,000, and to take measures to increase the current income of the Baptist Missionary Society to £100,000 (or about \$500,000).

The fund will be devoted to the outfit, passage, and probation expenses of one hundred new missionaries, mainly for the India, China, and Congo missions. Part will be used for a working fund to obviate the necessity of borrowing money on the part of the society, and part will be used in new work in the missions. A centenary volume is also to be published.

"These plans promise to give our English Baptist friends a great missionary year, and it is hoped that whatever shall be done in this country in the same direction will have the effect of greatly increasing the interest in missions among all peoples."

"Shall Islam Rule Africa?"*

BY REV. LEMUEL C. BARNES, D.D., NEWTON CENTRE, MASS.

Whether Africa is to be, as some one has said, "the continent of the twentieth century" or not, it is likely to be the continent of studious attention during the last decade of the nineteenth century. At any rate, it is bound to be, is already beginning to be the arena of a desperate struggle between Islam and Christianity. It is needful to take a calm, if possible unprejudiced view of the situation.

* * * * *

The distance across the continent is the same north and south between Tripolis and Cape Town, and east and west between Cape Verde and Cape Gardafui, some forty-six hundred miles each way. But the Gulf of Guinea sweeps into the middle of the continent from the west so far that it is only about twenty-three hundred miles from its waters, on a line running north of eastward to Massawah, the port of Abyssinia on the Red Sea, which has recently come into possession of the

* We obtained permission from the author of the small booklet bearing this title to use whatever parts of it we pleased. We only wish we could reproduce the whole essay. It can be had of the American Baptist Missionary Union, Tremont Temple, Boston, Mass. Price 10 cents.

Italians. By such a line the continent is divided into two nearly equal portions, the northern or northwestern with its longer diameter lying east and west, and the southern or southeastern with its longer diameter lying north and south. It is as if the continent had been girded in, half-in-two, and looped on to Southern Arabia. The distance from Massawah is almost exactly the same to Cape Verde and to the Cape of Good Hope.

The *northern half* of the continent has, in fact, been attached to the Arabian prophet; all its roads lead to Mecca. By actual count it sends 14,000 pilgrims a year. It consists of three zones. North Africa proper is best known, and longest Islamized. The population of the Mediterranean states of Africa, as given in the "Statesman's Year-Book," aggregates 18,123,846. The next zone is the Sahara. In the oases of this vast desert region there are hundreds of thousands of people, according to the German statistician Hübner, 2,500,000. With symbolic fitness Islam has long ruled Sahara. Below that the Soudan stretches clear across the continent and swarms with humanity. Hübner reckons 83,800,000 people in the Soudan. These three zones, which contain considerably more than half the population of the continent, are thoroughly Islamic.

There are some tribes in the Soudan yet clinging to paganism, but they are comparatively insignificant and are fast succumbing. West of the lower Niger is a small region yet largely pagan. But Islam is taking possession of it far more rapidly than Christianity. The city of Abeokuta, exceeded in size on the continent only by Alexandria and Cairo, has a few hundred Christians, but thousands of Muslims. But sixty miles away is another city, Ibadan, of over one hundred thousand population, more largely Muslim than Abeokuta. These towns are less than one hundred miles north of the Guinea coast. Even the English coast city, Lagos, occupied by some of the strongest Christian mis-

sionary societies in the world, is becoming Muslim much faster than Christian. In the twenty years between 1865 and 1886 its Muslim population increased from twelve hundred to thirty thousand.

The whole northern half of Africa is as thoroughly Islamic as Turkey or Persia, if not more so. It is by far the largest continuous area on the globe under Islam. There are more Muslims under the government of England in India than under any other single government. But they are only a minor fraction of the population there; while in the northern half of Africa they are the bulk of the population, and are more numerous than in India. From Tounis to Youla, two thousand miles north and south, from Cape Verde to Suakim, three thousand six hundred west to east, millions of Muslims, though under one government, are all under Muslim governments, and are in one conscious brotherhood of Islam. The number is, of course, variously estimated. A low estimate is fifty millions. Cardinal Lavigerie estimates sixty-five million Muslims for all Africa. If the great authorities are correct as to the total population of the northern lobe of the continent, its Muslim population is over, rather than under, seventy-five millions.

But Islam has made large advances also in the *southern half* of the continent. Starting from Abyssinia, the eastern seaboard is in the hands of Islam for more than two thousand miles, reaching inland some five hundred miles, much of the way. There are believed to be five millions and a half of Muslims in that territory, and as many more in the same and adjacent territories who are more or less under the Islamic influence. Thus Islam is the prevailing religion throughout nearly two thirds of the periphery of the whole continent. In the remaining third there are two regions of active Islamic propagandism, Mozambique and Cape Colony. In the year 1880, Cape Colony sent one hundred and fifty pil-

grims to Mecca. There are mosques in Cape Town and Port Elizabeth, and some proselytes are being made. In a population of only six hundred thousand, thirteen thousand are Muslims.

From Zanzibar, Muslim influence extends westward half way across the continent. In the now famous kingdom of Uganda, north of Victoria Lake, Islam has much of the time recently held the upper hand, bringing native Christians to the stake by the score, and even an English bishop to martyrdom. How far the Mbadists are at this moment in sway about the head waters of the Nile is not clearly known. They are certainly in possession of the former Equatorial Province. But whether there is to be an effective junction of these Muslims from the North and their brethren from the East Coast or not, Stanley has brought Emin and the last representatives of Christendom from the upper Nile. For eight hundred miles south of Uganda, till you come to the region between the two great lakes Tanganyika and Nyassa, Muslims exert a large influence. Even further south between Lake Nyassa and the Zambesi River, the Maviti natives conduct their funerals with Muslim rites, and the grave is always turned toward Mecca. This is some four hundred miles in the interior, and in crossing the continent from north to south is much more than half way from Massawah to Cape Town. But somewhat northward, twice as far inland, directly west of Zanzibar, on the Upper Congo itself, not far apart, are two Muslim towns of some ten thousand population each, Nyangwe and Kasongo. In fact, Muslims hold the country for three hundred miles down the river as far as Stanley Falls. In one of Stanley's letters written since he approached the East Coast, he admits that when he went in, three years ago, he did not believe the Congo Free State able to cope with Tippu Tib, or even hold him in check except by a subsidy. Developments coming to light since, make it more evident that the strongest power in

the whole Congo basin at this moment is Muslim.

Islam has reached considerably more than half way from the Indian Ocean to the Atlantic. Still farther west, southward on the water-parting between the Congo and the Zambesi basins, some of the Lunda people have learned, at least, to use the word "Allah" as an exclamation.

But without reckoning any such, or other millions who are actually somewhat under the influence of Islam, it seems to be within bounds to count five million Muslims south of Abyssinia.

The interest of the competition between Islam and Christianity in Africa is intensified for the student of comparative religion, by the fact that the contest has now reached a point where it begins to be for a new race of men. Islam has captured Nigritia; but there is much land in Africa besides Negroland.

But the forces of genuine Christian faith are to be, are already being, thrown into the newly opened regions of Middle Africa. Toward these same regions Islam has long been pushing its front. Now, after twelve hundred years of contact, for the first time Islam and Faith are to meet face to face for a trial of strength on a fair field. For the first time, also, it is to be purely a trial of *moral* strength. The European Powers will not long leave Islam to propagate itself by gunpowder in the Great Lakes region. The Congo Free State is already guaranteed religious liberty. These two regions span the continent. If Islam moves farther southward in Africa, it will be because it has moral power for conquest.

Again, the conditions are altogether different here from those in India or China, where Islam and Christianity have to contend with established, highly cultivated, literary religions, which so far hold their own, and are even making more converts from the remaining aboriginal tribes, than either Islam or Christianity are. But in Central Africa the unlettered, unorganized fetishism

is sure to yield, and that rapidly, to one or the other of the noble monotheisms which are about to attack it.

Some phases of African ethnology are in no end of dispute. But all agree that south of the Soudan, or land of the blacks, nearly down to the Cape of Good Hope, there are many tribes, but all of one allied race, now commonly called the Bantu race. Their language is prefixional in its inflections, and very elaborate in some respects; yet so clear that it is generally spoken with great grammatical accuracy. The Bantus are a far nobler type of men than the negroes. There are probably seventy-five millions of them. The bulk of their territory is in the region of more than twenty inches of rainfall, *i. e.*, in the region of natural cultivation. The Great Lakes, larger than our North American lakes, the Zambesi River and the Congo River, with its lately discovered immense branches, are all of them already navigated by steam. The interior steam navigation shore line is longer than the sea-coast around the entire continent.

The Bantu race of men, so situated, is the prize which now lies open between Islam and Faith in Africa. Islam has a considerable following in the northeast, and Christianity perhaps an equal following in the south among the Bantu people. The battle is now set. Which is likely to win? One or the other substantially before 1950.

A Glance at Chinese Worshippers.

BY REV. J. L. STUART, HANGCHOW, CHINA.

The city in which I live contains about seven hundred thousand of a population. It was the imperial capital for two hundred years, is beautiful for situation, and is famous in many other respects. It is especially noted as being the location of many famous temples in the hills, one of which draws crowds of worshippers for six weeks in March and April.

There is a little village about a mile from the north gate that is almost de-

serted the year round, except at this season, when the boats for miles around come laden with incense-bringing pilgrims and stop at it as the nearest landing-place to the famous temple. On the busiest days probably one thousand boats containing, it may be, ten thousand pilgrims arrive at, and as many depart from, this little village. The little village is converted into a miniature city or active bazaar stocked with all kinds of goods attractive to the country people. Early in the morning the pilgrims who have arrived during the previous day and night start with their candles and incense, etc., to worship in the temple. After walking about a mile they come to the northern end of a little lake, where those who are willing to pay one and one half cents may take a boat and be ferried to the southern extremity, a distance of two and one half miles. The great majority, however, prefer to save the money, and walk the whole distance of six or seven miles. A few of the more wealthy hire sedan chairs or horses for the round trip. The road that winds around the edge of the little lake and at the foot of a range of hills, at this season covered with wild flowers, is quite picturesque. At intervals of a mile at most, and often separated by only a few hundred yards, there are temples and shrines where the pilgrims are invited to stop and pay their devotions, and also their money as they move on toward the grand temple, which is their main object. The road is thickly populated with beggars also, who set up their little huts and spend the season at their profession; for the greater part of the road they are stationed ten feet apart. Many of them are really objects of pity, blind, halt, lame, etc., but many of them are impostors, with a good hand hid away under the coat and a false arm with a festering sore or ulcer exposed to view, looking horrid enough to draw pity from the hardest heart. The pilgrims come prepared to give, and they are not particular about the object, as the merit

consists in giving, not in giving intelligently. The beggars have a fine time, and reap a rich harvest during the season. One day I thought that I saw a dead beggar lying in his hut and began to investigate, and soon found that it was a man that I was exposing. The beggar in the next hut began to abuse me for interfering with his business arrangements and told me to go on my business and let him alone. After walking five miles they come to a beautiful grove of large trees through which flows a clear stream of water, and hundreds of idols are carved in the solid rocks which form the sides of the hills overhanging the stream. There is one large and famous temple here, and one of the rooms in it contains five hundred idols, all more than life-size. These idols are made of a framework of wood over which clay is daubed until it assumes the shape of a man, and then the whole idol is covered with gold-foil and looks like an image of solid gold. In the back of every idol there is a little hole where some living creature, as a toad, a centipede, snake, etc., has been put inside the idol; then the hole is stopped up and the living creature dies, and that imparts life to the idol itself.

From this temple onward there is a succession of houses and temples—in fact, quite a village, where several thousand priests live. All sorts of things needed by worshippers are kept on sale. The crowds grow thicker and thicker as we draw near the famous temple. The air is full of incense; a cloud of smoke from the incense overhangs the temple. Here passes a devotee, who stops at every third step and bumps his head on the hard stone pavement. Here comes a procession of persons enduring penance, probably on account of a sick mother, whose disease they hope to have removed. There are four sons; every one has his breast and arms bare, and four little incense urns, weighing about two pounds each, suspended from his outstretched arms by means of little hooks piercing the skin of the arms and the breasts. A band of Chi-

nese music (?) goes before them and various banners and mottoes are borne above them, to let the gods and men know what a great act of filial piety they are performing. Among other shops in the little ecclesiastic village there are quite a number of opium shops, where priests and pilgrims are not ashamed to indulge in the drug.

Now we have got to the temple itself. It is a magnificent structure for China. The huge pillars which support the heavy tiled roofs are pine-trees imported from Oregon. The temple was burned by the rebels thirty years ago, and has been rebuilt since that time. The first building is the gateway, where immense figures scowl upon you and impress you with the fact that they are the guardians of the temple. The pilgrims are hurrying up the steps and offering their incense and bowing down before these horrid-looking figures. Passing through this building we enter a large court paved with flagstones and surrounded by buildings occupied by the priests. On the other side of the court is the main temple, where the image of the famous Goddess of Mercy is. In front of the door is a large iron incense urn, and the pilgrims are tossing their lighted incense sticks into it so rapidly that a priest is stationed there to throw water on the flames when they rise too high. Right inside the temple is a long low stool, and the worshippers crowd up to kneel on it before the image of the goddess. This image is placed high up in a shrine and curtains hang about it so, that it can be only seen after close inspection.

The worshipper lights two candles and sticks them on a railing in front of the altar, then lights his incense and throws it into the incense urn, then comes reverently and kneels on the stool. He bends forward until his head bumps the floor three times, and this is repeated three times, making nine bumps of the head on the ground. Then he rises and mutters a very short prayer. Then he looks around with a relieved and satisfied air, and his devo-

tions are over—worship is done. Others crowd up to take his place and go through the same mummery, and thus it goes on all day long. After worship they walk around, look at the temple, the images, the curtains. They will probably buy prescriptions for medicine, and *draw lots* for the particular one, and then go away to the city, look around, make purchases, worship at other temples, etc. They generally spend two days, one in visiting the temples in the hills outside the city, and one in visiting the temples of the “Rulers of the city.” On the city hill they pray for good crops, success of the silk worm, peace and plenty during the year. For special objects they go to special temples to pray where that object is a specialty. The worship season lasts about six weeks, and several hundred thousand pilgrims visit the city in that time.

The Ribbon Missionary Map.

BY REV. G. L. WHARTON, LEXINGTON, KY.

There ought to be a missionary map in every church. It is scarcely worth while to say it cannot be afforded. Almost any one can make a very useful map with very little labor or expense.

DIRECTIONS.

1. Use ordinary white muslin or “sheeting” from 6 to 9 feet in width, as required. To make a map of Africa, India, or South America the cloth should be 9 x 12 feet.

2. Spread the cloth on the carpet, and from a good atlas determine how many times wider apart the lines of latitude and longitude must be than on the atlas. With lead-pencil trace the lines of latitude and longitude on the cloth, upon which stitch narrow black tape $\frac{1}{4}$ or $\frac{3}{8}$ inches wide.

3. Either by measurement or the eye, or both, trace with lead-pencil the sea-coast line, boundaries of countries, principal lakes and rivers, and such cities, stations, etc., as you wish to use.

4. Upon the sea-coast line stitch by hand blue “graduated ribbon” at least

2 inches wide on a large map. For the boundaries of the different countries, States, or districts use different colored ribbon or tape about $\frac{1}{4}$ or $\frac{3}{8}$ inches wide. Let the colors be strong, and “bound” each geographical district entirely with its own ribbon stitched close up to the ribbon bounding another district, country, or coastline.

5. For rivers use blue ribbon, tape, or strips cut from blue material; for lakes “bound” with blue ribbon as if a country. For cities or any special place use red ribbon $1\frac{1}{4}$ or 2 inches square, or any other mark desired.

6. Names of countries, rivers, cities, etc., should be of large letters cut from stiff, black linen or cotton goods and stitched on evenly. Letters for the Bay of Bengal on map of India should be at least 3 inches square. For mountains use “spatter work” of India ink, or invent something better.

7. Around the map, 8 inches from the edge of the cloth, stitch a line of black tape, the same as the lines of latitude and longitude. Outside of this line leave a space of 3 inches for the figures showing latitude and longitude, and stitch black tape about one inch wide all around. Bind the edge of the cloth with pink or any light-colored material $1\frac{1}{2}$ inches wide.

In some unoccupied space stitch the name of the map in black letters at least 6 inches square. Do not place much more on the map than you desire to call especial attention to.

This will give the whole quite a finished and mappy appearance.

REMARK.

This map requires no mixing of paint or artistic skill to make it, while the colors are better than the best printed ones. You can alter the map at pleasure. It does not rub off, break, or stick together by close folding or rolling. The making of such a map will be a fine exercise for mission bands; the proper use of it will make thousands “see with eye, hear with the ear, and understand with the heart.”

This plan is due to A. T. Magarey, Esq., of Adelaide, South Australia.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Proposed Exposition of Missions.

In this REVIEW (Vol. II., p. 173) the editor ventured to suggest a grand exposition of missions or a visible presentation in material forms of the progress of the Gospel in many lands, somewhat after the manner of the international exhibits in London, Paris, Glasgow, etc. Subsequently (Vol. III., p. 627) he ventured to add the suggestion that a great missionary picture or cyclorama might be painted, somewhat like the grand picture in the garden of the Tuileries, Paris, *L'Histoire du Siècle*.

These suggestions have been taken up and embodied in part in the scheme of Mr. William G. Douglas, of the local staff of the *Baltimore American*, who proposes, in connection with the World's Fair at Chicago, some such exhibit of world-wide missions. Mr. Douglas has laid his proposal before the managers of the Exposition, and Secretary Butterworth has recommended the exhibit to the district general. It is proposed to exhibit the idols of the world by specimens, casts, and photographs, the work of missionary publishing houses, medical missionaries, and industrial schools; and the mission stations and missionaries connected therewith. The exposition would include mission work at home and abroad, in all its branches. The harems of Turkey and the zenanas of India; the alphabets and literature of missionary lands, customs, and manners; Buddhist praying wheels, and models of Juggernaut's car, and the fanes and shrines of idol gods; monkey temples of Benares, charms, etc., will be presented to the eye; and the contrast between what *was* and what *is* will be rendered as complete as possible by the models of Christian villages over against those which the Gospel has not yet lifted to a higher level.

We repeat, what we have put on record before, that if properly managed this may be a most instructive and impressive exhibit, and an argument for mis-

sions far more impressive than any words.

Meanwhile, Principal S. M. Hill, of the Luther Academy, Wahoo, Neb., adds another suggestion, which is on a scale even more colossal. He calls it

THE NINETEENTH CENTENNIAL OF CHRISTIANITY.

If the United States Government succeeds in assisting the Jews back to their native land, the next great thing would be to inaugurate a celebration of the nineteenth centennial of Christianity at its birthplace in Jerusalem! Then, every decade during the twentieth century, universal Christianity should meet on the centennial grounds at Jerusalem for a World's Chautauqua Assembly. The work of evangelization would be greatly hastened by such jubilees. The grand conquests of Christianity in the moral, intellectual, and material progress made through its agency could there be displayed as in no other way.

The centennial should be absolutely interdenominational. All parties recognized by the name of Christian—i.e., all acknowledging the three oldest confessions, should there have the right of representation. All languages in which the Gospel is preached or has been preached should there be heard. All Christian nations and peoples should there have at least one man. Relics from heathen worship and superstition should be there, and all idols superseded by the God of the Gospel should be shown as trophies.

Some of America's millions could be well spent in such an undertaking, of vastly more practical value to humanity than any polar expedition or digging expedition on old classic grounds. The plan certainly is practical. A railroad is being built to Jerusalem. A direct steamship line could be put between New York and Jaffa. There would be no lack of passengers to make it a paying enterprise.

Will it be done? Who will go ahead? It would be an undertaking worthy of a missionary century and of a missionary country like the United States.

S. M. H.

Christianized Paganism.

In the May number of this REVIEW was published a comparative chart or pictorial representation of the similarity between "Buddhism and Romanism."

As was foreseen, this startling exhibit has provoked a few hostile criticisms, though in the large majority of cases we have received rather the cordial support of our readers for printing these "twin monuments."

It occurs to the editor that this affords a fit opportunity and occasion for stating the attitude of the REVIEW as to matters of this kind:

1. First it may be proper to say that this "chart" was found among the manuscripts left by Dr. Sherwood at his death, to be published in these pages, and it was admitted to the May number because in that, Buddhism, was especially considered. The origin of this striking sketch it may be interesting to our readers to know, and the following letter will explain. Rev. G. L. Mason, of the American Baptist Mission, Huchow, Chekiang Province, China, is the author of the cartoon, and the writer of the letter. He says:

"This chart was suggested at the Shanghai Conference, as I was meditating one morning on the forthcoming paper by Dr. Martin, urging missionaries to tolerate ancestral worship. It occurred to me that the underlying reason for ancestral worship was the same as that in Buddhism and Romanism, as regards the dead—viz., a belief that the living may benefit the dead, and that the dead may benefit or injure the living; and the thought took shape in these monuments, a copy of which was given to every missionary at the conference."

It will be seen, as the editor remarked

when the chart appeared in the REVIEW, that the author was one who had intelligently studied and compared these two systems, and knew of what he was pictorially discoursing.

2. The editor would say, again, that such a chart, like any article published in these pages, does not carry with it the endorsement of the editorial staff, unless so expressed. *Every writer is alone responsible for the sentiments he expresses; the editor's province is to judge whether it is expedient to admit the article to the REVIEW.* This rule we state now, as the criterion for the future. Had the editor prepared this sketch he would have put in something left out by Mr. Mason, and left out something which he has put in. But the chart was judged worthy to be published as the author had made it, and was left to commend itself to the judgment of the reader for whatever of worth it contained.

3. The question has been raised by some of our readers as to whether it is becoming a missionary review to assume an attitude of antagonism toward a large section of the nominal Church of Christ, and in which, with all its admitted errors, charity bids us hope there are many true believers.

In reply, we would say that we make in our own minds a broad distinction between *Catholicism as a form of religious belief and church polity*, and *Romanism as a religio-political system*, a sort of Christianized paganism. We accord to all others the liberty which we claim for ourselves, of following their own religious convictions and preferences. But it is plain to an observing mind that, upon primitive Christianity, there have been engrafted from time to time conceptions and customs borrowed from heathen and pagan nations, and which have no right to be treated as any part of Christianity, even by the most liberal charity. As we distinguish between Episcopacy and ritualism, between Protestantism and rationalism, between a reverent scholarship and a destructive "higher criticism," so we can separate between an honest believer in Catholi-

cism and a jesuitical and hypocritical, or even misguided, Romanist.

It may be a matter of regret that we have not a *term* to express what, for lack of a better term, is called Romanism. But we mean by it, in the sense now used, that system of priestcraft which withholds the Bible from the people, puts man in the place of God, teaches that even a lie is justifiable in the interests of the "Church," puts penance in place of repentance, interposes the confessional between God and the sinner, and even between husband and wife; teaches prayers for the dead and to departed saints; makes a woman queen of heaven, and addresses to her direct worship; and which in some parts puts her husband practically above not only her, but her Son, who is also Son of God; a system that makes the seven sacraments necessary channels of grace, substitutes a sensuous and elaborate ritual, with man millinery, postures, and impositions, lighted candles and crucifixes, banners and processions, chanting of Latin prayers, and the adoration of a wafer, in place of simple Christian worship; that appeals to superstition by the use of holy water, sign of the cross, worship of relics; that sets a premium on sin by the vending of indulgences and masses for the dead, and so on to the end of the chapter, never yet concluded!

This system is, we repeat, an engrafting of paganism upon the stock of Christianity, a perversion of the name of Christian, a reversion toward heathenism. And the student of church history can trace the very periods, and oftentimes years, when these new features were transferred from pagan systems to the so-called Church of Christ. This system has no exact name. It has been called Jesuitism, but that means more and less. Gambetta called it "clericalism," and denounced it as "the foe of France," but that term is inexact. The author of this cartoon called it Romanism because he thought that term nearest to the "concept."

4. The editor is constrained to add

that if this REVIEW is to treat world-wide missions with comprehensiveness and candor, we cannot avoid an exposure of this system of Christianized paganism or paganized Christianity. Within this world-wide field are embraced missions in Roman Catholic countries. No intelligent student of papal lands needs to be told that missions are needed there. The editor, by no little reading, and personal travel in those parts, has become painfully oppressed with the fearful destitution of these peoples as to the pure Gospel. Thousands of inhabitants of papal Europe and South America are as much in need of the Bible and the knowledge of salvation by faith, as the dwellers in pagan Africa or heathen Asia. What should be the policy of THE MISSIONARY REVIEW OF THE WORLD? Shall we, in treating of papal lands, encourage exposure of the superstitions, falsehoods and impositions, vices and corruptions, petty tyrannies and absurd pretensions of Romanism; or shall we forbear in deference to those who, on the one hand, are tinctured with these errors, or, on the other, carry their liberality to the extreme of laxity?

For our part, we feel that it is no time to keep silence. John Knox said, "I am in that place where it is demanded of me to speak the truth, impugn it who list." And we shall dare to follow the same heroic motto, "with charity for all and malice toward none."

5. While a very few of our readers have remonstrated, the great majority have congratulated us on the publication of this chart. And we venture to add two testimonies from very high sources. One eminent brother in the Methodist communion writes: "That diagram is all right. Cartoons are not scientific statements. If it makes a ripple, let the ripple go on. It is not worth while to run a magazine that hits—nothing. The general policy toward Romanism (not Romanists) cannot vary long from the general basis of the great American missionary societies, quite decided, persistent, and well-defined antagonism to

Romish superstition and ecclesiastical corruption. Abuse has no place in this contention; ill feeling is weakness always, but steady shedding of information and statement of certified facts is essential to the very life of such a review."

Another correspondent, eminent in another great Christian body, writes:

"I approve of your 'deadly parallel' between Buddhism and Romanism, and think it should be followed up with further illustrations. There is a man now returning to this country who might be asked to prepare an article on 'Reversion to Paganism,' for he has been greatly struck in his world-tour, he says, with the tendency of Romanism and Rationalism to reaffiliate with the old heathen religions. It is a subject which needs to be set forth, especially considering the rage in some parts for 'Esoteric Buddhism.' The chart in the May number is most telling and instructive. By all means take that line and develop it. How striking that, just as soon as Christians drift from evangelical moorings, they begin to court fellowship with Rome!"

What has been written above has been calmly put on record for all time to come as the policy of this REVIEW. If any Jesuitical hand shall seize the editorial pen to write diluted statements in the pale ink of half truth, or insidious presentations of a corrupt and mis-called Christianity in the purple ink of a fascinating apology, it will not be our pen that will be so used. And, in this course of Christian candor, whether against rationalism, ritualism, or a baptized paganism, we invoke the blessing of the God of truth and the prayerful support of every truth lover.

The Signal Cry of the New Crusade.

"Let us evangelize the world in this generation!" Let us be thankful that even one man has been found to send forth such a cry as that. It has stirred the heart of the Church to its depths.

Behold five thousand young men standing at God's missionary altar ready to go! Send them, and see what will follow."

So writes Chaplain McCabe in that alive paper, *World-Wide Missions*.

The editor of this REVIEW has often been asked to give to the public the story of the way in which he was first led to sound out this trumpet call, which is now, thank God! becoming the signal shout of God's army.

God moves in a mysterious way. As nearly as can now be remembered, it was in or about the year 1870 that the writer of these lines saw a paragraph from the pen of the venerable Joseph Angus, D.D., of London, calling on the Church to do nobler things for the cause of the kingdom. Dr. Angus affirmed that the Church could easily raise a band of 50,000 missionaries, and that such a body of evangelists could preach the Gospel to the whole unevangelized portion of the race in a quarter of a century. This was at least the substance of Dr. Angus's challenge.

This and other similar thoughts took possession of my mind, and, like other thoughts in which lie the seed of the kingdom, began to germinate. What was at first a vague conception grew into a definite and practicable enterprise. It became apparent that if the Christian Church in Protestant communions, numbering perhaps 30,000,000, would send out one in a hundred, it would give 300,000 missionaries; and that if an average contribution of even one dollar a year could be obtained from all Protestant communicants, it would yield \$30,000,000 annually—an immense sum, obtainable without any real sacrifice at so low an average.

The conception seemed so practical and practicable that, as it was reflected upon, it took deeper root until the autumn of 1877, when, as the pastor of the Fort Street Presbyterian Church, in Detroit, I gave public utterance to it in the prayer-meeting of the Church. From that day to this the thought has grown upon me, and wherever by tongue or

pen it has found utterance it has found also, both in America and Great Britain, and especially on mission fields, a sympathetic response in other Christian hearts ; and so, like a trumpet blast, echoed from hill to hill, the cry, " Let us evangelize the world in our generation," has found wider and wider reverberation. No one man can claim the honor of starting that thought on its way. It was *God's* thought and signal cry, emphasized by His providence and Spirit, and only caught up and echoed by human lips.

On no occasion was this sentiment more devoutly responded to than at Northfield, Mass., in the Believers' Conference, presided over by D. L. Moody, the evangelist, in August, 1885, and it may be interesting to our readers to see a copy of the original resolution which led to the call for a world's missionary convention. Here it is :

" *Resolved* : As those gathered in the solemn presence of Almighty God, this eleventh day of August, 1885, that this conference appoint a committee of seven, to prepare and issue a circular letter addressed to Christian disciples of every name, calling them to united prayer for a mighty effusion of the Spirit on all ministers, missionaries, evangelists, teachers, and Christian workers, and suggesting that, at some great world centre, at an early date, a great world council of Christian believers be called with reference to the immediate distribution and occupation, and to the speedy evangelization, of all districts of the earth's population now destitute of the Gospel."

This resolution was unanimously passed, and a committee appointed to issue a call for such a convention, and on the third day after there followed a unanimous adoption, by a standing vote, of the accompanying

" *Appeal to Disciples Everywhere.*

Issued by the Northfield Convention :

" *To Fellow-believers of every name, scattered throughout the world, Greeting* :

" Assembled in the name of our Lord Jesus Christ, with one accord, in one place, we have continued for ten days in prayer and supplication, communing with one another about the common

salvation, the blessed hope, and the duty of witnessing to a lost world.

" It was near to our place of meeting that, in 1747, at Northampton, Jonathan Edwards sent forth his trumpet-peal, calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole habitable globe. That summons to prayer marks a new era and epoch in the history of the Church of God. Praying bands began to gather in this and other lands ; mighty revivals of religion followed ; immorality and infidelity were wonderfully checked ; and, after more than fifteen hundred years of apathy and lethargy, the spirit of missions was reawakened. In 1784 the monthly concert was begun, and in 1792 the first missionary society formed in England ; in 1793, William Carey, the pioneer missionary, sailed for India. Since then, one hundred missionary boards have been organized, and probably not less than one hundred thousand missionaries, including women, have gone forth into the harvest-field. The Pillar has moved before these humble laborers, and the two-leaved gates have opened before them, until the whole world is now accessible. The ports and portals of pagan, Moslem, and even papal lands are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labor in the Hawaiian and Fiji Islands, in Madagascar, in Japan, probably have no parallel even in apostolic days ; while even Pentecost is surpassed by the ingathering of ten thousand converts in one mission station in India within sixty days, in the year 1878. The missionary bands had scarce compassed the walls and sounded the gospel trumpet, when those walls fell, and we have but to march straight on and take possession of Satan's strongholds."

" God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice, ' Speak unto the children of Israel, that they go forward.' And yet the Church of God is

slow to move in response to the Providence of God. Nearly a thousand millions of the human race are yet without the Gospel; vast districts are wholly unoccupied. So few are the laborers, that, if equally dividing responsibility, each must care for at least one hundred thousand souls. And yet there is abundance of both men and means in the Church to give the Gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach one hundred other souls with the Gospel message, the whole present population of the globe would have heard the good tidings by the year 1900!

"Our Lord's own words are, 'Go ye, therefore, and disciple all nations;' and, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Peter exhorts us both to 'look for and hasten the coming of the Day of God;' and what if our inactivity delays His coming? Christ is waiting to 'see of the travail of His soul;' and we are impressed that two things are just now of great importance: first, the immediate occupation and evangelization of every destitute district of the earth's population; and, secondly, a new effusion of the Spirit in answer to united prayer.

"If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's Providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers, and the various missionary organizations. What a spectacle it would present both

to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world-field!

"But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all fellow-disciples to join us and each other in importunate daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly; for the generation is passing away, and we with it. Obedient to our marching orders, let us 'go into all the world, and preach the Gospel to every creature,' while from our very hearts we pray, 'Thy kingdom come.'

"Grace, mercy, and peace be with you all.

"Done in convention at Northfield, Mass., August 14th, 1885, D. L. Moody presiding.

"Committee: Arthur T. Pierson, Philadelphia, Presbyterian, Chairman; A. J. Gordon, Boston, Baptist; L. W. Munhall, Indianapolis, Methodist; George F. Pentecost, Brooklyn, N. Y., Congregationalist; William Ashmore, missionary to Swatow, China, Baptist; J. E. Kquaston Studd, London, England, Church of England; Miss E. Dryer, Chicago Avenue Church, Chicago."

Probably in all parts of the world

Christians had by the same Spirit of God been made to feel the importance of a simultaneous movement in the direction of a world's evangelization ; and the consequence was that, in July, 1888, a World's Convention met at London, whose influence on foreign missions was simply incalculable. The "student volunteer movement," likewise originating at Mt. Hermon, and in a convention called by Mr. Moody, caught up this cry, and made it the signal for the "Modern Crusade."

This conviction of the duty and feasibility of giving the whole world the Gospel in the present generation has taken possession of countless men and women in all parts of the globe. Hence the simultaneous calls for increased laborers, enlarged means, and higher consecration. Let us keep this cry echoing, and let us press the Lord's enterprise until not a lethargic church or apathetic disciple remains—until not a child of Adam remains without the knowledge of the Second Adam, who is able to repair the ruin wrought by the first. No believer can tell how much depends upon his actively joining in this crusade of the ages. Every voice and pen, every heart and hand and purse, should be enlisted constantly and unreservedly to secure the immediate proclamation of the Gospel to every soul. To this end the pages of this REVIEW are pre-eminently and prayerfully devoted.

We have a communication from Mrs. S. Philpott, as follows :

DEW, FREESTONE CO., TEXAS.

The friends of evangelical work in the "Land of the Aztecs" were much pleased to see, in the March number of the REVIEW, an article by Miss Brown, of Tuscaloosa, Ala., on "Faith Hall," Laredo, Mexico. It should have been *Laredo*, but the mistake involves no ambiguity. There is but one such institution. It is a parallel to Mt. Holyoke, and many think its superintendent the only living peer of Mary Lyons.

But nothing written about the events of 1887 can give an idea of that seminary now. I quote the language of Rev. Mr. Rankin, agent of the American Bible Society, just after a visit to Laredo : "I go there often, and never fail to visit the seminary. There the ragged, neglected children of the poorest Mexicans are taught everything a Christian woman ought to know." In the spring of 1890 nearly all the pupils were converted. Six of the former students are now doing faithful missionary work in Mexico. It has, as results, a school for boys in the same city, also mission schools of its own type in Saltillo, Durango, and Chihuahua, all these on the Mexican border. Their influence has extended as fast as their means would permit, and Miss Loland, one of our first and most successful missionaries in Laredo, has advanced into Central Mexico, and established a similar work in San Luis Potosi.

Miss Frances Williams was appointed to report to the REVIEW the doings of the late Conference in West Africa.

She writes :

ROTUFUNK, W. AFRICA, Feb. 10, 1891.

The Mendi, Sherbro and Bompeh missions of the United Brethren Church met in their eleventh annual meeting at Rotufunk, West Africa, on Wednesday, January 21st, 1891. There were present fifty-three workers, including missionaries, teachers, and helpers.

Bishop E. B. Kephart, D.D., LL.D., who had recently arrived from America, presided. The bishop opened conference by reading and commenting on the fifth chapter of Matthew. He expressed himself as being glad to be present, and to bring greeting from the Church at home. All rejoiced to hear him speak of hope and faith for the spread of the Gospel in dark Africa. His wise counsel, given in the spirit and power of the Master, gave to all a new inspiration for the work of saving souls.

The reports of the workers for the past year show the year to be the best

the conference has ever known, there having been gracious revivals at some of the appointments; and many were turned to righteousness. The plans and resolutions adopted gave all hope that the coming year will be marked with even greater success. The reports given by those who, during the year, had gone into the interior, where the Gospel was never heard before, were so encouraging that we longed to go and possess the "goodly land" for our King.

One evening was given to temperance work, when the Loyal Temperance Legion of Rotufunk was called upon to instruct and entertain the people on this subject and work. Earnest sermons were preached on the other evenings, and sinners were invited to accept Christ. A number began seeking the living way, and four men were hopefully converted.

On Sunday morning the bishop preached an able sermon, after which he ordained the following persons to preach the Gospel: Mr. Jacob Miller, Jr., Mr. S. B. Morrison, Mrs. Lida M. West, Misses Ellen Groenendyke and Frances Williams.

A spirit of love and unity was manifested throughout the conference sessions. And as the workers separated, it was with a consciousness of having come nearer the first and greatest missionary, and also nearer to each other. "In union there is strength."

Dr. L. P. Brockett also writes:

BROOKLYN, April 20, 1891.

I find in the May number a communication from Rev. H. Morrow, Karen missionary at Tavoy, taking exception to some statements of mine, in the November REVIEW. Mr. Morrow has in, this communication, fallen into some errors very natural in his position, but which should be corrected. He errs in supposing that I attributed the scanty success of the Burmese missionaries to their schools, or to a lack of preaching on their part. No more devoted and earnest missionaries have ever labored

among the heathen than Adoniram Judson and his associates; but the rocky hearts of the Burmans did not readily yield to the fire and the hammer of Divine truth. They were arrogant, conceited, and proud beyond any other nation on the face of the globe; they had a religious system dating back about 2500 years, and a written language, with an abundance of literature, explaining and defending their doctrines, and they were contented and at rest in their religious and their social position. It is no wonder that the missionaries, who were few in numbers, and who had to prepare their books and tracts and their translations of the Scriptures by long and painful labor, in one of the most difficult of Oriental tongues, should have found their progress slow and at times almost disheartening. Dr. Judson understood this, and recognized the fact that it was much easier to bring souls to Christ among a people who had no written language, no literature, no religious system, but who had a deep consciousness of sin, and of their need of a Saviour.

In regard to *Ko-tah-byu*, there is no doubt that he was baptized by Mr. Boardman, and was the first Karen convert, or that he accompanied Mr. Boardman to Tavoy, preferring to be baptized there, among his own countrymen; but his conversion took place in Moulmein, and under Dr. Judson's own labors. Dr. Judson had redeemed him from slavery, and labored with him long before he was willing to abandon his wicked life and become a Christian. (See Dr. E. Judson's "Life of Adoniram Judson," Carpenter's "Self-Support in Bassein," etc.)

We know that "God has chosen the weak things of this world to confound the mighty; and things that are not, to bring to naught things that are." If it had been possible for the earlier Burmese missionaries to have understood and acted upon this principle, and to have given their first labors to the Karens and the affiliated tribes, they might have endured even fiercer perse-

cution than they did ; but after seventy-seven years of labor, they would have had a very much stronger Karen constituency than they now have, and the Burmans would very largely have humbled themselves before the cross. But our Lord, in this case, as among the 'Telugus, saw fit to bring His people into Canaan after half a century of doubt and trial, and in the end His way will be shown to be the best. Mr. Morrow is undoubtedly in error in estimating all the Karen churches by the standard of those in Tavoy. After the large ingathering under the labors of Ko-thah-byu and his associates, with some superintendence by Dr. Mason (who, however, soon removed to far-away Toungoo), the Karen churches in the lower Tenasserim province were left for nearly forty years under the care of native pastors, nearly all of them illiterate, without the Scriptures, and most of them unable to read them if they had them, and isolated from the other Karen churches. They had no schools except the most elementary ones, and these were sustained by government aid. A few of the churches partially supported their pastors, but the pittance they gave was so small that they could only maintain an existence by hunting and fishing. What wonder that their condition was so low, and that the degeneration was so great that it was a question with the managers of the Union whether there was enough left to be worth saving !

Contrast these neglected churches with the intelligent, devoted Christian churches of the Sgau Karens in Bassein, described in the May number of the Review ; churches whose poverty abounded to the riches of their liberality, and whose benevolence, education, and social position might be fairly compared with those of our rural churches at home, and then say whether Mr. Morrow was justified in judging all the Karen churches by the Tavoy standard.

There are certainly among the Bassein pastors some who are not behind most of our American pastors in eloquence, knowledge of the Scriptures,

and soundness of doctrine. Yet those churches as a whole need an American missionary superintendent.

P.S.—As to the number of missionaries, both to the Burman and Karen missions, we do not differ materially. My statistics were taken from the official hand-book of the Missionary Union for 1890-91, and they show the comparative success of the Karen missions over the Burman to have been as fifteen to one. No doubt there should have been ten times as many missionaries in each.

L. P. B.

Baron Hirsch is probably the greatest philanthropist in Europe, if not in the world. He has established a special office with a corps of clerks for the management of his plans. He has offered \$2,000,000 for the public schools of Russia, on condition that no distinction shall be made in the application of the fund as to the race or religion. The offer was declined. He now proposes to transport to the river Plate half a million of Russian Jews. His recent beneficent appropriation for Jews in this country is well known. And we believe that the aggregate of his gifts to benevolent purposes cannot be less than from \$10,000,000 to \$20,000,000. We would gladly have any trustworthy information as to this remarkable man—who he is, where he was born and has lived, how his great fortune was acquired, and how it is expended.

The following, says the *Australian Sunday-school Teacher*, is from a boy's essay on total abstinence. It is a whole volume on temperance in a nutshell : "I abstain from alcoholic drinks because, if I would excel as a cricketer, Grace says, 'abstain ;' as a walker, Weston says, 'abstain ;' as an oarsman, Hanlon says, 'abstain ;' as a swimmer, Webb says, 'abstain ;' as a missionary, Livingstone says, 'abstain ;' as a doctor, Clark says, 'abstain ;' as a preacher, Farrar says, 'abstain.' Asylums, prisons, and workhouses repeat the cry, 'abstain !'"

A Remarkable Farewell.

The readers of the REVIEW have been informed in regard to the remarkable ingathering among the Telegus in India. Dr. Clough, the leader in this great movement, arrived in this country on the 18th of May, being compelled, from sheer exhaustion, induced by his immense labors, to leave the field for a season of rest. He comes with the importunate cry for twenty-five new men to be sent out at once by the Baptist Missionary Union to reap the harvest which is now ripe for ingathering. Eight thousand converts have been baptized on this one field since the first of January of the present year; and Dr. Clough believes that these are only the first-fruits of the coming ingathering. Nothing like it has occurred in the history of missions. It is, however, of a significant event in connection with Dr. Clough's return that we are now writing. When he went to the field twenty-five years ago, the caste prejudice was such that Hindus meeting the missionary on the street would make a long *detour*, lest his shadow falling on them, or the odors of his person being wafted toward them by the wind, might defile them. Such has been the change in a quarter of a century that the Hindu citizens of the highest position in the city gave a farewell meeting to the departing missionary, inviting Christians, Mohammedans, and Brahmans to join in a public expression of gratitude for the great blessing which the missionary's labors had brought to their country.

The *Madras Mail*, in recording the event, gives a long list of the distinguished representatives present, and a verbatim report of the farewell address tendered to the departing missionary. The address says:

"REVEREND AND DEAR SIR: We, the people of Ongole, consisting of all classes and communities, have come together here to-day and asked your presence for awhile, that we may bid you farewell on the eve of your departure to America. We take this opportunity of tendering you our deep gratitude for the many obligations you have conferred on us and the people at large in

these parts. Actions speak louder than words, hence much does not remain for us to say as to what valuable service you have rendered the country in which you have faithfully worked for the last quarter of a century, since the results of your hard and honest labor are themselves monuments of the standing evidence of the good you have done in the improvement and elevation of this place. We feel that you have been a powerful instrument in God's hands in the accomplishment of His great purpose. The poor downtrodden people who were grovelling in darkness and sunk in ignorance have been brought to the light and knowledge of the living God," etc.

The address continues in this strain, closing with a commendation of the departing missionary to the care and keeping of God during his voyage, which almost reminds one of Acts xx. After the reading of the address, several native gentlemen spoke, among them Mr. D. Markundayulu Sastry, who said that "according to the Shastras he should not have stirred out of his house that day, as there was a ceremony to be performed by him; but *whatever the Shastras could have prohibited him, they could not prevent him being present to do honor to one who had done so much good to the people and the country.*" Surely all this from an assembly of Hindus is remarkable.—A. J. G.

The Mission to the Children.

From March 1st, 1890, to March 1st, 1891, the missionaries of the American Sunday-school Union in the Northwest, under the direction of F. G. Ensign, Superintendent of Chicago, established 650 new Sunday-schools in destitute places, and induced 2759 teachers and 20,705 scholars to attend them. Besides this, they visited and aided other schools in 2745 cases where 14,020 teachers are giving Bible instruction to 135,389 scholars, held 7522 meetings, made 26,245 visits to families, distributed 5532 Bibles and testaments, placed in circulation \$5070 worth of religious reading, and travelled 191,685 miles.

Already 2982 conversions have been reported from this work during the year, and 85 churches have developed from the Sunday-school.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. D. L. LEONARD.

A glance is to be taken at missionary work among the Japanese and Chinese in this country, among the American Indians and the Mormons, and in the islands of the sea. The theme has no lack of either length, breadth, or variety, and includes points not a few of profound interest to every Christian patriot.

JAPANESE.

The census returns for 1890 are only in part available ; but enough is known to make it certain that this class of our population is but small, and does not constitute a very serious "problem." The few thousands we have are scattered far and wide, some in almost every large city, though about 1500 are found upon the Pacific border ; Louisiana contains 39, Florida 14 ; Virginia, 13 ; Tennessee, 10, etc. Wherever found they are intelligent and polite, and readily adopt the ideas and manners and customs of their neighbors. Nor is the task specially difficult of persuading them to accept the Gospel with all their heart. Not much organized work has been begun or is possible in their behalf. But the Methodist Episcopal Church expends some \$5000 to enhance their spiritual well being in California, dividing it among several missions, and reports 4 missionaries, 3 helpers, 160 members, 21 probationers, and 44 baptisms during the last year. Not many enter the United States intending to remain, and quite a large proportion of the converts sooner or later return to Japan to strengthen the missions there.

CHINESE.

They number not far from 130,000, of whom the census reports 71,681 as residing in the single State of California. They are found also in all the principal cities West and East ; in the flourishing mining "camps ;" in the region west of the Rockies they constitute the force of railroad builders and sec-

tion men ; are found to some extent in the mines, though having no fancy for toil underground ; are expert gardeners and laundrymen, and when trained excel as cooks also.

The Chinese are industrious and economical in the extreme, and, more than anything else, it is their ability to make so little go so far that tends, wherever they are found in considerable numbers, to cheapen and degrade labor, and so stirs the fear and the wrath of other toilers. From several causes they are compelled to endure an endless amount of opprobrium and insult, are the butt for jokes, and a mark for the mob. Though Bret Harte's "Heathen Chinese," Ah Sin, with "ways that are dark" and "tricks that are vain," may occasionally be duplicated in real life among the Celestials, yet the representation is a slander nevertheless. The worst feature of the Chinese question is found in the fact that those who come to us take no interest in American affairs. They journey hither only to make money and return, and hence keep the way open by clinging to their old ways, the queue, their peculiar dress, etc. To lay these aside is not only to be treasonable to the emperor, but also to apostatize from Confucius.

Missionary work is carried on largely by means of evening schools and Sunday-schools, advantage being taken of the fact that many—it may be only with a business motive—are eager to learn to speak and to read the English language. In the early stages of instruction it is found necessary to supply each individual Chinaman with a teacher. Many of them are found to be possessed of bright and inquiring and impressible minds, most are models of good deportment, as well as generous and grateful for favors.

In all the large cities missions are carried on, and are not especially discouraging, but bear fruits which are

substantial, and, all things considered, fairly large. Many are found in Christian churches who in every way adorn the Gospel of Jesus Christ, and whose godly and self-denying lives rebuke their white brethren. The American Missionary Association alone sustains 18 schools in California, with 33 teachers and 1310 scholars. Of these 204 have given up idolatry, and 159 give evidence of conversion. In all, from the first, 750 are counted as having been led to Christ in these schools. The Methodists also and Baptists and Presbyterians are doing work.

INDIANS.

Well may Americans blush when they meditate upon the Indian question. Not including Alaska, we have to do with 249,273 red men who are found scattered through 35 of our States and territories. The Indian Territory holds 66,289, of whom most are civilized. In New Mexico dwell 20,521; in South Dakota, 19,845; in Arizona, 16,740; in California, 15,283, and 10,000 each in Montana and Washington. Upon the various reservations 133,382 are gathered, of whom 98,707 are self-supporting, and the land contains 32,567 Indians who are taxed or taxable.

The government, after expending for forty years an annual average of \$10,000,000 in fighting him, and at a cost of \$1,000,000 for every one killed, is now at length devoting \$500,000 a year to educational work; and the churches have found that for the average expenditure of \$1000 the red man can be converted. Though the facts are all the other way, the conviction is yet widespread that the Gospel and the Indian have next to nothing in common. And this though Eliot and Edwards and Brainerd met with abundant success; and the Moravians civilized and Christianized the Delawares and the Mohicans by hundreds, and powerful revivals were vouchsafed in Pennsylvania and Ohio; and triumphs of grace are to be seen among the savage Sioux, and almost every tribe in the West. The

Methodist Episcopal Church South reports a church-membership of 3909 in the Indian Territory. Bishops Whipple and Hare of the Episcopal Church find abundant ground for thanksgiving and hope. The Congregationalists have gathered 9 churches with 438 members, and 16 schools with 527 scholars, and support 87 missionaries and teachers. Twelve theological students are in training for the ministry. The Roman Catholics were first in the field, beginning nearly 300 years ago, during the French *régime* in Canada, and even yet maintain their self-denying zeal. It is much to be hoped that with civil service introduced into the Indian Bureau, and the churches encouraged by the past fruit of their prayer and toil, a brighter day for the American Indian is at hand.

MORMONS.

The Mormon Church was founded in Seneca Co., N. Y., in 1830, or more than 60 years ago, and sprang from causes in which is found a strange combination of iniquity and folly, boundless falsehood and trickery, on the one hand, and credulity to match on the other. Its origin was in a generation famous for isms, and it was but one of a half hundred patent schemes for the hastening of the dawn of millennial bliss. From the first it was a shining mark for ridicule and hate, and within 15 years was compelled five times to change its habitat, and finally, after its prophet and high-priest had fallen victims to mob violence, sought refuge in the wilderness 1000 miles beyond the Missouri. Already its emissaries had crossed the sea, and recruits began to pour in by the thousand from the Old World and to cross the great plains, lured on by specious but deceitful promises.

Meantime polygamy, which for ten years had been practised in secret, was openly proclaimed and defended in 1852. A little later, made bold by success, and during a reign of terror originating in a dreadful outburst of fanaticism, Brigham Young felt himself strong enough to defy the Government, and it

became necessary to send an army in 1857 to bring him to reason ; and then began a contest for supremacy, in which for 25 long and disgraceful years the hierarchy was able to hold its own. Nor was it until the passage of the Edmunds law in 1882 that the haughty and defiant priesthood began to be brought to terms and feel compelled in any measure to obey the law of the land. But since then every year has witnessed solid gains against polygamy and the rule of the priesthood. But even yet constant watchfulness is called for. It will not do to trust the wily leaders, and in particular not for years yet will it answer to bestow upon Utah the boon of statehood.

For nearly 20 years no Christian missionary appeared in Salt Lake, and the Great Basin was as effectually closed against missionary work as were China or Japan. Nor was it until after the discovery of rich mines of silver, and more, after the completion of the Pacific Railroad in 1869, that the churches of the land began in earnest to endeavor to win the "Saints" from the error of their ways. Indeed, the last decade contains the bulk of the educational and religious victories which have been won. It was soon found to be as good as impossible to reach the adult population, and hence great emphasis has been laid upon Christian schools, and a troop of consecrated and heroic women were despatched to the scene of strife and have been there maintained, and great have been their achievements in breaking down barriers of prejudice, letting in the light of intelligence, and leading hundreds to better lives. Progress is slow, the field is as full of discouragements as any in foreign lands, and yet the changes which have transpired within the decade are amazing. By the development of mining and the increase of railroads such an influx of non-Mormon population has taken place that three of the largest cities have been wrested from Mormon hands, and a fourth will soon be redeemed.

The church is now scarcely holding its

own against its foes. It is more than likely that the gains from conversions in foreign lands are more than neutralized by apostasies at home. By a series of defeats extending over ten years the spirits of the leaders begin to be broken, finding the Government and the moral sense of the whole nation united against their schemes. Though not ready yet to yield heartily and thoroughly, even upon the point of polygamy, their faith begins seriously to stagger. It therefore remains to continue the momentous struggle. Let the courts withhold not a whit of their stern pressure of penalty ; and let the churches sustain and multiply the toilers in school and pulpit, and to measures hitherto employed add wise and vigorous and persistent evangelistic effort, and ten years hence yet greater marvels of improvement will have been wrought.

ISLANDS OF THE SEA.

The isles shall wait for His law ; and, alas ! for shame, that the countless islands of the ocean, with their millions of souls benighted and depraved, should have been compelled to "wait," in a sense not at all scriptural, and for eighteen centuries before an opportunity was supplied to hear the Gospel command. True, many of them were not known until times quite modern, and only recently have they been explored and made accessible.

It is worth recalling that the first formal missionary undertaking set on foot by the Christian Church had an island for its object ; and when the Holy Ghost said, "Separate me, Barnabas and Saul, for the work whereunto I have called them." This was ten years before the continent of Europe received the Gospel. It was also to the West Indies that Frederick IV. designed to send Ziegenbalg and Plutscho. The Moravians despatched their first representatives to St. Thomas, and the second company turned their faces toward Greenland, where Egede had already been long at work. It was Captain Cook's discoveries in the South Seas that first fired

Carey's soul with zeal for the world's evangelization, and for years he thought the Lord had called him to labor for the souls of the heathen in Tahiti, while it was the enthusiasm stirred by those same explorations that led to the formation of the London Society, and gave to it such an astonishing initial impulse. The American Board occupied Ceylon at an early day, and soon after seventeen men and women were en route for the Sandwich Islands.

The earth's islands have never been numbered, nor has an accurate census of their inhabitants ever been taken. But they doubtless hold from thirty to forty millions. Often possessed of climate nearly perfect, and of wondrous natural beauty, they also in many cases supply a flora and fauna most remarkable—birds and blossoms decked in array most gorgeous, and fruits and flavors delicious beyond comparison. Behold the peculiar treasures of the Spice Islands, and the pearls, and ebony, and satin-wood, and coffee, and cinnamon, and cocoa-nuts of Ceylon! And how strange that where nature has wrought many of her chief marvels, and so is seen at her best, man is often found at his very worst! The islands of the Pacific stand for the lowest type of barbarism and shocking savagery, for the unspeakable horrors of the *tabu*, cannibalism, universal lust, and endless war. Fiji, New Zealand, New Hebrides, Rarotonga, and Tierra del Fuego have long been names with which to conjure up scenes most forbidding and loathsome. High among the names of martyrs, too, stand those of Williams, and Patteson, and Gordon, and Gardner, the latter gladly laying down his life in a land as dreary as any under the sun, and in behalf of a people as brutal and God-forsaken as can anywhere be found. But, over against all this, perhaps nowhere else have the triumphs of the cross been more numerous or more glorious. Upon the Hawaiian Islands there were toiling and waiting and watching with weeping for twenty long years, but after that within six years 27,000 were gathered

into the churches, which now are independent, almost self-sustaining, and earnestly engaged carrying the Word of life to other islands. What dismal tragedy was enacted for a generation in Madagascar after thousands had chosen the way of life! The whole company were called to endure the fiery trials of relentless persecution, and not a few to be faithful even unto death. But the Church came forth from the furnace with scarcely the smell of fire upon it, and to-day the London Society, God's most honored instrument, can count 670 ordained and 3785 unordained toilers in that fruitful field, with upward of 50,000 church-members and 250,000 adherents. The Church Missionary Society entered New Zealand as far back as 1814, but waited and toiled eleven years for the first convert, and then five years longer for the second. But then ensued such a remarkable religious overturning that in 1842 Bishop Selwyn could write: "A whole nation of pagans has been converted to the faith." And now, out of about 45,000 Maoris, 18,000 are Christians by profession, with 38 of their number ordained clergymen. And Fiji, under the wise and patient and self-sacrificing care of the English Wesleyans, has become at length to all intents and purposes a Christian nation, and with perhaps a larger proportion of the population in regular attendance upon religious services than can anywhere else be found. And it may be that Japan will speedily prove herself the queen of all the isles, because of her ready and eager and thorough acceptance of Christ and His salvation!

The secret of these distinguished conquests for the kingdom of heaven is doubtless to be found in part in the fact that the insular races, as a rule, are of a make more gentle and docile and impressible than that of the Chinaman or the Hindoo, and this because, never having been burdened and enslaved by any form of civilization highly wrought and hoary with age, or by any religious system elaborate and fortified by centuries of learning and culture. The

people, therefore, were more like children, were ready to look up to their teachers and to learn, were far less proud and self-sufficient, and so, with all their base superstition and measureless depravity, like the publicans and sinners of our Lord's time, were much nearer the kingdom. And only let those who have received the knowledge and hope of salvation, and who also, in a sense, love and prize the unspeakable gift, make haste with all their might to evangelize, and so far as possible to convert, the millions who even yet are altogether unreached, and another sublime Scripture will presently inspire our glad song. The Lord reigneth, let the earth rejoice; let the multitude (or the many, or great) isles be glad thereof.

The figures which follow will give definiteness and point to the more general statements which have preceded:

The Presbyterians are carrying on mission work in 28 towns outside of Salt Lake City and Ogden, and have 21 ministers, 58 teachers, 30 schools, and about 2100 pupils, 75 per cent of which pupils are from Mormon or ex-Mormon families. The summary of the work done by all the Christian denominations in Utah is about as follows: 85 mission Christian schools in 78 different towns, employing 172 Christian teachers, and educating about 6500 pupils, three fourths of whom are from Mormon families.

In Micronesia the American Board is doing work in the Caroline and Gilbert groups, and with Ponape and Ruk as centres. In this field Robert W. Logan was the apostle, and in labors abundant wore out his life. The mission contains 3 stations and 49 out-stations, with 19 American missionaries and 86 native helpers. The 51 churches have 4475 members, of whom 496 were received on confession of faith last year.

The first Moravian missionaries were sent to the West Indies and to the negro population, then in terrible bond-

age. In Jamaica alone 20 stations are held by 26 missionaries, and the churches have 6444 members and 16,936 adherents. In the 74 schools 7444 children are taught. In the other islands—St. Thomas, Antigua, Tobago, Barbados, etc.—are found upward of 10,000 communicants, and 6500 in schools, with 23 missionaries and 21 trained native helpers. The Episcopalians have a church in Hayti with a bishop, 9 presbyters, and 4 deacons. Its communicants number 402, of whom 84 were confirmed in 1890.

The London Missionary Society has a Polynesian mission with 20 English missionaries, 347 native ordained ministers, and 216 native preachers, 13,663 church-members, 40,651 adherents, 13,445 in Sunday-schools, and as many in day-schools. The principal work is done in the Heroey, Samoan, and Loyalty groups, and in New Guinea. In Rarotonga a training institution was established as far back as 1839, and in it hundreds of natives have been fitted for preaching and pastoral toil, and from thence have gone out through all the vast region of the South Pacific.

A treaty has just been concluded between Japan and the Hawaiian Government for the unrestricted immigration of Japanese subjects into the Hawaiian kingdom. Special inducements are offered to Japanese coolies and farmers—a free passage to the islands, exemption from taxation, and a bounty of seventy-five Mexican dollars given to each *bona fide* immigrant. The first steamer, carrying one thousand farmers, sailed for Honolulu February 27th.

J. T. G.

Matches and kerosene seem strange mission factors, yet the extent to which they are being imported into China makes an item of considerable interest in the increased intercourse with Christian countries, and Western ideas flow in with these light-giving articles.

J. T. G.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—Dr. Kerr, who has been for 36 years in charge of the missionary hospital in Canton, has treated, during that period, 521,000 patients, has written 27 medical and surgical works, and educated 100 native physicians. And yet an unbelieving and ill-informed world continues to ask in wonder: "To what purpose is this waste upon missions?"

—The great Church whose seat is upon the Seven Hills is neither dead nor sleeping. During the last four months of 1889 no less than 49 Roman Catholic missionaries, male and female, arrived in East Africa, and 15 of the number were destined to the mission which is rival to the Protestant Mission in Dar-es-Salaam.

—One of the most powerful private associations to which the recent anti-slavery movement has given birth is the African Association of German Catholics. *L'Afrique* reports that this association holds many public meetings in different cities, publishes a journal—*Gott will es*—and has 10 diocesan committees, comprising 1500 circles and about 200,000 members. The central council at Cologne has received more than \$130,000 in money. This is to be spent in African expeditions, in founding safe retreats for threatened negroes, in missions, orphan houses, etc., all over the German African possessions. Six thousand dollars have been given to aid in the transport of the first German steamer for the Victoria Nyanza.

—The Swedish Congo Mission, during the last 10 years has opened 5 stations, which are occupied by 18 missionaries. The Swedish Church Mission sustains 8 ordained missionaries in Natal and Zululand, 2 of them natives. The Swedish National Evangelical Association supports 12 Swedish and 14 native missionaries in Massowah and Abyssinia. And in Algeria several wom-

en are at work, sent out by the Swedish Woman's Missionary Society.

—More than 100 Waldensian delegates assembled recently at Torre Pellice, near Turin, in Synodical Convention. The 17 mountain congregations have 78 Sunday-schools, with 3270 scholars, some 40 lay societies for practical Christian work, and 13 societies for mission work, home and foreign. There are now found in Italy 43 Waldensian congregations, with 53 stations for preaching with reference to the formation of congregations. In all, 4228 communicants and 511 catechumens have been gathered, and mostly from the Catholic Church.

—Though it is but a few years since Protestant missions were founded in Mexico, already 20,000 have been gathered into the churches, and a few of these are already large and even self-supporting. The M. E. Church, South, is expending \$105,000 annually upon this field, the Presbyterians, \$90,000, the M. E. Church, North, \$50,000, and the American Board, \$24,000. Besides these the Episcopalians are at work, the Associate Reformed, the Cumberland Presbyterians, and the Friends.

—The Hawaiian Islands, though long since substantially Christianized and left to care religiously for themselves, still find mission work in abundance on hand. Upon the islands, among other foreigners, are found 12,000 Portuguese, 13,600 Japanese, and 20,000 Chinese, and work in behalf of all these is carried on. The Hawaiian Evangelical Association raised \$47,857 last year, and was sustaining 9 missionaries with their wives upon the Marquesas and Gilbert Islands.

—For large, visible, and tangible results the Baptist Ongole Mission among the Telugus takes rank with the North India Conference of the Methodist Epis-

copal Church, and the Hawaiian Islands, 1838-43, when 27,000 were received to the churches in 6 years. In 1878 in Ongole over 9000 were baptized, and 2222 in a single day. A revival has continued ever since. One church has reached a membership of 12,000. Last year was fruitful in conversions, 2023 receiving baptism in three months, 1671 in one day, with 2000 candidates.

—It is said that 4000 parishes of the Established Church of England are so uninterested in the foreign missionary movement as to put forth no effort whatever in its aid. There is a growth, however, of foreign missionary interest in the English Church, as evidenced by enlarged receipts of money and the increased number of missionaries sent out. The London Church Missionary Society, for example, sent out no less than 82 new missionaries in 1890.

—Bishop Potter, in a recent sermon in behalf of New York City missions, said that the Church he represented was preaching the Gospel in that city "not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey, and Persia." A certain parish has promised him \$3000 a year, and the daughter-in-law of Robert Browning has promised to build a \$40,000 chapel.

—In Belgium one out of every 200 of the population is a monastic brother. These 32,000 monks, notwithstanding their vow of poverty, have property valued at \$26,000,000. In France there are fully 10,000 Sisters of Mercy, who upon entering the 800 cloisters of that country, resign all claims to their property. Yet the property of these orders is worth more than \$5,000,000.

—According to the *Gospel in all Lands*, the benevolent contributions of the different Evangelical denominations in the United States for the year 1890 were as follows :

Baptists.....	\$1,362,488
Protestant Episcopalians...	1,689,401
Congregationalists.....	2,398,837
Methodist Episcopalians...	2,769,172
Presbyterians.....	4,783,657

—The Free Church of Scotland, with 335,000 members, raised last year from all sources, a total missionary revenue for the evangelization of the world outside the United Kingdom of £113,431 16s. 3d (\$567,155). Its native communicants in all foreign fields aggregate 6620. It supports 51 ordained missionaries, 8 medical missionaries, and 23 professors and teachers.

—The provinces of Alsace-Lorraine, acquired by Germany in 1870, have a Roman Catholic population of 1,191,974, served by about 3000 priests and prelates, while the Protestants number 288,895 souls. These are divided into 238 parishes and 118 preaching places. Of the former 199 are Lutheran and 39 Reformed. The Lutheran pastors number 226 and the Reformed 139. In addition to these there are 25,000 soldiers in the provinces, served by 12 clergymen.

—In St. Petersburg there are 83,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized into 14 congregations, served by 30 pastors. The church work among them receives no support from the State, the voluntary contributions of each member averaging about six or seven dollars annually. One of these congregations is building a church costing \$250,000. The same congregation has a gymnasium which graduates its pupils into the university. Another congregation has also a gymnasium of its own, one of the best in Russia, expending about \$20,000 a year for this institution. The city mission work of the Protestants of the Russian capital is being energetically prosecuted.

—From the last statistical Year Book of the Protestant Church in Prussia, it appears that in 1889 no fewer than 3125 persons became converts to the Evangelical Church. Of these 2317 were from the Roman Catholic Church, 525 had been Dissenters and 283 had been Jews. During the same year 107 Protestant pastors had died, the average age

being 60 years and 6 months, the average time of service, 30 years and a few months; 98 were placed upon the retired list, receiving a pension from the Government. The average age of these was 71, and the average service time 40.

—Gossner's Mission, founded by Pastor Gossner, of Berlin, in 1844, is a most vigorous missionary body. They are at work among the Kols of Chutia-Nagpur, India, and are wonderfully successful. Within the last twelve months 10,073 have been baptized and 2796 have broken caste and come under Christian instruction. There are now in the mission 167 churches, with 11,552 full members, and a Christian community of over 35,000. The leper asylum of the mission has been recently blessed with many conversions.

—The thirtieth anniversary of the Woman's Union Missionary Society was held recently in New York City, Mrs. Henry Johnson, President, presiding. The report of the treasurer indicated receipts the past year of \$60,027. The expenditures amount to \$48,681, leaving a balance on hand of \$11,346. The board of managers comprises representatives of eight different Christian denominations, namely, Protestant Episcopal, Congregational, Presbyterian, Reformed, Methodist Episcopal, Baptist, Reformed Episcopal, and Friends.

—It has been pungently affirmed, and apparently with truth, that if the United States, Canada, and Great Britain were supplied with ordained ministers in the same proportion to population that the pagan world is supplied, Canada would have 20 such ministers, the United States 200, and Great Britain and Ireland 100. As it is, "there are 400 ordained pastors in Christian lands to every one on the foreign shores, and there are 600 Christian workers to every one abroad." The same writer also accepts the estimate that \$98 are expended in Christian work in Christendom to every \$2 sent to the foreign field. Yet there are those who say that gifts for

foreign missions are disproportionately large.

—The fact is well known that for years the Roman Catholic Church has been vigorously pushing itself among the Freedmen of the South, and among the American Indians, in the latter case securing the lion's share of Government appropriations. According to a late church official report, 81 priests have established 108 churches and 58 schools among the Indians, have the care of 87,375, and last year baptized 3807 children and 245 adults. The same authority reckons up 151,614 Catholic negroes who are taught by 33 priests in 27 churches and 110 schools. The sum contributed last year for these two forms of mission work was but \$74,664.

—Mr. Stanley has recently said: "At the present time there are over 1000 officials administering the laws of civilization in the Kongo State, where 23 years ago there was but one white man. Thirty steamers now ply the waters of the Kongo, and innumerable steam launches now cleave the waters of the great lakes. This year a navy will be placed upon the lakes; railways are now being constructed by the Belgian and German Governments, and an English road has already been completed for a distance of 40 miles. Over 50 missionary stations have been established, that precept and example may not be wanting for the regeneration of Africa. The old continent will never become what the new is, but the new State of Kongo will become the nursery of the dark nations. And he speaks of the time when he wrote a letter urging that missionaries be sent, which was published in the *London Telegram*, and nearly 400,000 copies of the paper containing the letter were sold, and in a very short time money was subscribed toward equipping the first missionary station in Central Africa. Now there are scores of stations and over 6000 converts after years of ignorance and darkness."

—The following table, taken from the *Missionary Herald*, sets forth the "ex-

travagant" expenditures of the churches redemption of the Dark Continent with
of these United States for the spiritual its 200,000,000 of pagans—

WORK OF AMERICAN MISSIONARY SOCIETIES IN AFRICA.

SOCIETIES.	Annual Expenditure in Africa.	Mission- aries— Male and Female.	Native Laborers.	No. of Churches.	Communi- cants.	Stations and Out- Stations.
Baptist Missionary Union, Congo.....	\$43,746	30	5	5	386	4
Protestant Episcopal, Liberia.....	44,093	32	48	17	709	69
United Brethren in Christ, Mendi.....	10,318	17	43	55	317	61
United Presbyterian Church, Egypt....	42,000	35	296	29	2,971	112
American Board, Natal.....	45,265	53	137	17	1,174	37
Methodist Episcopal Church, West Coast	7,500	3	57	38	2,755	38
Bishop Taylor's Mission, Congo and Angola		27	38		141	10
Evangelical Lutherans.....	13,000	4	9	3	200	3
Presbyterian Board.....	31,156	28	24	17	1,398	25
Total.....	\$237,077	204	617	181	10,051	359

MISSIONARY WORK IN JAPAN FOR THE YEAR 1890.

CONDENSED FROM STATISTICS PREPARED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	MISSIONARIES.			Stations.	Out Stations.	Churches.	Converts in 1890.	Total Membership.	Natives Employed.	Scholars in all Schools.
	Male.	Unmarried Women.	Total including Wives.							
Church of Christ in Japan *	44	48	150	23	42	71	1,077	9,314	136	1,409
Nippon Sei Kokwai t.....	40	37	110	17	66	56	466	4,000	110	669
American Baptist Missionary Union.	16	15	45	9	43	13	125	1,027	94	222
American Board.....	28	32	84	9	73	61	1,615	9,146	109	3,240
Methodist Episcopal Church, North.	20	29	68	9	39	53	492	3,923	75	2,144
Methodist Episcopal Church, South.	12	5	27	4	15	6	77	318	18	136
Canada Methodist Church.....	10	11	29	5	12	15	287	1,446	50	348
Twelve Smaller Societies.....	28	12	62	18	34	21	289	1,623	51	526
Total.....	214	189	577	93	423	297	4,431	3,062	584	8,758

* In the "Church of Christ in Japan" are joined the United Presbyterian Church, Scotland; the Presbyterian Churches, North and South, and the Cumberland Presbyterians; the Reformed Church in America, and the Reformed Church in the United States, and the Woman's Union Missionary Society.

† In the "Nippon Sei Kokwai" are joined the Protestant Episcopal Church, the Wickliffe College Mission, Canada, the Church Missionary Society, and the Society for the Propagation of the Gospel.

STATISTICS OF PROTESTANT MISSIONS IN CHINA. FROM TABLES PREPARED BY REV. J. W. DAVIS, D.D.

NAME OF SOCIETY.	FOREIGN MISSIONARIES.			NATIVE HELPERS.		Churches.	Pupils in Schools.	Communicants.	Native Contributions.
	Men.	Unmarried Women.	Total including Wives.	Ordained.	Total.				
London Missionary Society.....	30	14	65	11	75	62	2,124	4,078	\$ 5,673
American Board.....	36	15	83	4	91	20	1,074	1,549	1,619
American Baptist.....	14	7	34	7	75	14	325	1,479	715
American Baptist (South).....	14	8	35	8	21	13	338	808	760
American Protestant Episcopal.....	11	3	18	19	11		1,123	450	548
American Presbyterian.....	58	21	122	20	100	44	2,482	4,041	2,372
American Presbyterian (South).....	12	7	23			2	300	100	72
British and Foreign Bible Society.	12		18		128				
Church Missionary Society.....	27	8	56	17	151	19	2,000	2,695	3,100
English Baptist.....	20		36	1	18		177	1,154	360
Methodist Episcopal.....	37	27	99	76	167	148	2,708	3,888	7,341
Basel Mission.....	19		33	6	45	38	849	2,029	1,237
English Presbyterian.....	26	10	51	3	137	40	628	3,471	6,935
Wesleyan Missionary Society.....	17	3	31	2	48	15	534	1,079	1,300
China Inland Mission.....	161	135	366	10	82	80	182	2,337	676
Twenty-six smaller societies.....	95	58	221	22	298	271	993	7,529	4,176
Total.....	589	316	1,296	211	1,446	522	16,836	37,287	\$36,884

steam raised on the third day after re-erection was begun, will be asked to give once more their intelligent co-operation.

Contributions for English Church Missions.—Corresponding with the increasing subscriptions for home missions are the large sums contributed on behalf of the foreign field. This is specially characteristic of High Churchmen. For example, the income of the Society for the Propagation of the Gospel, distinctly belonging to the High Church party, exceeded in 1890 all previous years. The grand total reached was £164,382, an increase of nearly £40,000 on the year 1889. From the subscription list it is apparent that a steady advance is being made in the regular subscriptions. Equally surprising is the progress of the sister organization, the Church Missionary Society, whose accounts, which do not close until March 31st, will doubtless show a similar gratifying return.

Church Friction in Palestine.—No solution of the quarrel between Bishop Blyth and the Church Missionary Society has yet been found. The London *Guardian*, representing the bishop, urges the society to withdraw and transfer its agencies to the Society for the Propagation of the Gospel, a recommendation which a majority of the supporters of the Church Missionary Society decline to accept, believing that such a course should be taken by the bishop, who came second into the field and was aware of the nature of the society's operations. To the letter of the Church Missionary Society secretaries the Anglican Bishop of Jerusalem replies that the society's missionaries are proselytizers, inasmuch as they win over converts from Eastern Christian churches, and "a general policy of proselytism endangers," he says, "not only your own, but all our English work in these lands, and is against Church order." He asks what is the use of the Archbishop of Canterbury desiring fraternal relations with the Eastern hierarchy when this kind of missioning is practised by the society under his patronage, and further observes that although the society professes to have centres of work among Mohammedans, these are, in reality, as a rule, members of the Greek Church previous to their entrance into the church mission fold. His sympathies, he says, are with genuine missionary work wherever carried on, and if the society proceeds on these lines it will command his aid. Obviously the answer of the Evangelical

party is that the Greek Church is defective in its teaching of "the Gospel" as understood by Low Churchmen. It is disappointing to see that the Church Missionary Society, after thirty years of labor, cannot reckon more than 600 communicants, 2000 adherents, and 2000 children, whose interests are cared for by ten ordained and five lady missionaries, besides sixty or seventy lay workers. The question has been put to the Church Missionary Society whether it might not devote some thousands of pounds annually to needier and more promising fields. I learn that the Archbishop of Canterbury has had the matter of settlement referred to himself, and every one will hope that a *modus vivendi* may be discovered.

The Niger and the English Universities' Missions.—Doubts of the Rev. F. N. Eden, the English secretary of the Lower Niger Mission, not being prepared to return to his sphere of toil in Africa, owing to the Special Committee of Inquiry appointed by the Church Missionary Society, exonerating from blame most of the native clergy against whom he had made charges, are dispelled. Mr. Eden will, to the joy of many in church missionary circles, go back to his post. Though a young man, he is a rising missionary force, whose services to the cause of African missions may be of increasing value. The clouds which have been hanging over the Niger stations are quickly vanishing.

Archdeacon Maples is addressing English audiences on the Universities Mission at Zanzibar, on the Rovuma, and Lake Nyasa. He says that they are training a native ministry which in time will enable the English missionaries to withdraw and leave the work in the hands of African teachers and preachers. Progress is slow; nevertheless, in connection with the mission, there was a large band of African workers, both men and women, formerly released slaves, who were now doing excellent service. A native ordained minister was at present working with much greater success than any of the white missionaries.

Mashonaland.—Speedily in the track of the successful British encampment in Mashonaland, missionaries are being dispatched. In response to the appeal of the Rev. Owen Watkins, a Wesleyan South African missionary pioneer of deserved reputation, the Wesleyan Missionary Committee have decided to establish a mission in this lately opened territory. To meet the expansion of English in this and adjoining regions, a new bishopric, known as the Bishopric

of Mashonaland, is about to be created, the nomination and consecration resting with the Archbishop of Canterbury. Since the death of Bishop Colenso there has been no real tie between the Church of England and that of South Africa, which is perfectly autonomous.

The Situation in Uganda.—Heroism for God marks every stage of this much-checked East African Mission. The Rev. E. C. Gordon, writing from Mengo, the capital of Uganda, on November 1st, has, after four months' solitary occupation, been gladdened by the face of the Rev. R. H. Walker. On Bishop Tucker and party arriving at Usambiro, October 13th, they were detained six weeks pending the return of the mission boat, which Mr. Walker had taken across the lake to secure canoes for transport to Uganda. Mr. Walker carried to Mwanga a letter from Bishop Tucker, and a copy of the treaty relating to the spheres of influence agreed upon by England and Germany. It appears that the French priests had strongly advised Emin Pasha to take Uganda in the name of Germany, but of course he scorned the notion. Mwanga dispatched twenty canoes to Usambiro for Bishop Tucker, who, together with the Rev. D. A. L. Hooper and Messrs. G. L. Pilkington, G. K. Baskerville and F. C. Smith, started on December 4th for their voyage across the lake, leaving the Rev. J. O. Dermott and Mr. D. Deekes at Usambiro with instructions to move to Nasa, on Speke Gulf. Sadly unfortunate was the delay of the little band at Usambiro. By fever both the Rev. W. Dunn and Mr. H. J. Hunt died, and from the same cause the bishop had suffered four successive attacks, from the last of which he was barely recovering when Mwanga's canoes hove in sight. The followers of the Protestants and Romanists are frequently in antagonism in Uganda, though they invariably combine against their common Mohammedan foe. It is cheering, however, to note that many natives had been baptized, the majority being young men, with a sprinkling of older men and women. The catechumens had been carefully prepared, had attended classes three times a week, read most of the Acts of the Apostles, and appreciated the "Pilgrim's Progress."

British Misrule in West Africa.—Lurid and deplorable revelations of the vices of English government in Sierra Leone have been sent to the *Daily Graphic*, a London paper of good standing, by Mr. F. Buxton. Complimenting the French on their laws, sanitation, business, and the morality of the people

in Senegal, he sets in contrast the depraved condition of things, notably in Freetown, under the British. The uncleanness of the place is a crying scandal, the streets in many directions grass-grown and reeking with smells of decayed fish and vegetables. Trade and enterprise are practically dead. More appalling are the numbers of Government-licensed grog-shops. These haunts of degradation are crowded day and night with hundreds of natives, who afterward stagger through the streets in a ragged and helpless state. The consequences are terrible. These victims either fall into the holes or man-traps which abound, until they are sober, or they are carried off to the lockups, where horrible barbarities are perpetrated upon them. "I found," says Mr. Buxton, "our English Freetown a filthy, forlorn, and uncared-for Darkest England in Darkest Africa." It is not surprising that self-respecting natives say of British rulers and traders, "From whence come these white savages, who are more savage than ourselves?" These poor creatures, united testimony says, are now much more demoralized than they were before seeing a white man's face. For the purpose of making a rich revenue, Government allows the Gambia and Sierra Leone to be deluged with this fearful curse. Mr. Buxton speaks of a ship in which he had a passage, carrying from Rotterdam to the West Coast 100,000 cases of gin, worth two shillings a case, while it is common to witness dhows laden with huge carboys of poisonous rum slipping up the rivers. These disclosures are in the main confirmed by other writers, and the hope is expressed that as soon as the civil governor is withdrawn the primary remedial enactment will include the total prohibition of drink in the colony. Shocking details of the traffic in spirits and its results on the native races may be gathered from the Aborigines' Protection Society's Annual Report, from Book C 5740 in the Sierra Leone returns.

New Mission to the Central Soudan.—Great interest has been excited in the religious community of Bolton, Lancashire, by the departure, on February 10th, of Messrs. Hermann G. Harris, B.A., and Edward White for missionary work in the Soudan. Their destination is one of the five or six remaining countries which are ignorant of the Gospel, and continue totally unevangelized. The region measures a thousand miles in length and five hundred in breadth, and is quite distinct from the Egyptian Soudan on the east and the

Western Soudan to the west of it. It contains five negro kingdoms, each larger than Great Britain, with populations of many millions. With both gentlemen it has been the writer's privilege to have intimate friendship, and of their Christian life, enthusiasm, and capacity it is a pleasure to bear unequivocal testimony. The missionaries intend to tarry in Tunis until they have mastered the elements of Arabic, and then join one of the caravans *en route* from Tripoli to Lake Tchad, in the Central Soudan. Miss M. F. Harris, a devoted lady missionary in Tunis, connected with the North Africa Mission, is the sister of Mr. Harris. The two missionaries are depending in faith upon the sympathies of God's people for temporal assistance.

Another Anti-Slavery Conference.

—Announcement is made of the next of the series of anti-slavery conferences, which owe their origin mainly to the activity of Cardinal Lavigerie, and will be held in London. The British and Foreign Anti-Slavery Society, which conveyed the London invitation to the Cardinal, is exerting itself energetically to make the gathering what it promises to be—an important event. One of the features of the previous conferences at Brussels and Paris was their absolute freedom from political and sectarian coloring, which allowed men of every shade of politics and phase of religious belief to unite on a common platform. This wise arrangement will be observed at the forthcoming demonstration.

Monthly Bulletin.

Brazil.—A movement has been started at Rio Janeiro to found a Protestant hospital. The new hospital will receive a share of the taxes levied on the shipping, and will be under the care of skilled physicians. It will increase the field of Christian work and the responsibility of the Protestant missionaries in Rio Janeiro.

Buddhism.—Rev. Dr. Happer, the veteran missionary of China, writing to the *Presbyterian*, estimates that instead of four to five hundred millions of Buddhists, as claimed or conjectured by many writers, there are not more than seventy-five millions. Dr. Happer gives reasons for these figures, furnishing in considerable detail the statistics of Buddhism in the different countries where it has adherents.

China.—Miss M. M. Phillips, M.D., and Miss Smithey, of the Soo-Chow, China, M. E. Mission, while returning by boat from Shanghai to Soo-Chow had an ex-

perience recently that no one could envy. They were attacked by river pirates, who, after opening their trunks and searching their persons, robbed them of many articles of value. "Perils by water, and perils by robbers," it seems, were not confined to the apostolic age.

—The work done among the Chinese on the Pacific Coast is now beginning to bear fruit of a very hopeful kind. Here are two illustrations: One thousand Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, organized a Foreign Missionary Society, with one thousand dollars to start with, and have also contributed twenty-two hundred dollars to home missions. Lun Foon, a member of the Methodist Mission Church in San Francisco, gave up a good business and returned to China to do missionary work at his own charge. He has built a mission property in foreign style of architecture, with preaching hall and school-rooms.

—Dr. Judson Smith says the Chinese are manifestly the governing race of Eastern and Central Asia. They evidently hold the key to the future of almost one half the unevangelized people of the globe. So long, therefore, as the Chinese remain without the Gospel, the great bulk of Asia will be pagan; when they become Christian the continent will be Christian, and the world will be won for Christ.

—The medical missionaries in China appear to be making a deep impression upon the people. The physician is well-nigh worshipped; his person and work are sacred. A remarkably healthful and uplifting influence flows from the labors of the female physicians and of the native nurses trained by them. Their work has opened the eyes of the Orientals to the capabilities of women. There are said to be 109 medical missionaries in China at the present time, 38 of whom are women, all but two of whom are from America. The *Medical Missionary Record* says: "It is not always easy to obtain entrance into a Chinese city. The man who gains the good-will is the physician. With a hospital, a daily clinic, and a large country field, the most skilled surgeon would always find his hands full. We ask our friends of the medical profession to come over and help us. There are about 100 missionary doctors in China; 1000 are needed."

—One thousand men in the next five

years, is the call from China. Of course 1000 men will mean nearly, if not quite, 2000 workers; for many of the men will bring their wives, and a good wife doubles the power for good of a missionary in the field; and unmarried ladies in increasing numbers are volunteering from time to time. It is hoped that this number will respond and be sent by the Church.

—The most recent statistics of the missions in China are 1296 foreign missionaries, including 316 single women and 391 wives; 211 ordained, and 1235 other native laborers; 522 churches, 37,287 communicants, and 16,836 pupils in schools.

—China's production of tea last year was 43 per cent of the world's consumption. This shows the commercial importance of China.

—Mr. Trow Ahok, a prosperous merchant of Foo-Chow, lately gave \$10,000 to found an Anglo-Chinese College in that city.

—One hundred Australians have volunteered for service in connection with the China Inland Mission. A domestic servant in Tasmania has given \$100 of her savings to this mission, and \$20 for the work in Africa. This is an illustration of the earnest missionary spirit of these people.

Hawaii.—The largest congregation in the world, numbering 4500 members, is on the island of Hawaii.

Iceland.—The Icelandic Lutheran congregations of Manitoba and the Northwestern States recently celebrated the three hundred and fiftieth anniversary of the translation of the Scriptures into Icelandic.

India.—It is pathetic in these days of emptied missionary treasuries to read such a letter as the following, received by Secretary Clark of the American Board, from a missionary in Bombay: "I have collected a band of superior young men as workers in this field. How can I suddenly dismiss them without great wrong to them? Again, if I close any of my schools now it will be at the expense of prestige, which, at this especial juncture, will be most unfortunate. Our work here is beginning to bud after these nine years of labor. The Church has been organized; two admitted from this place to the Church; a Brahman young man—a former pupil—has just come out for Christ, and the whole district is stirred up about it. To diminish our work now is to lose

and throw away what will require years of labor, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over three hundred rupees of the reduction, so that the work here may not suffer. . . . If the school is cut down, it must be cut down from the top. If it is cut down from the top it dies. If it dies, what is to become of all our Christian labor in this community? If the children of Christian parents grow up ignorant and not grounded in Christianity, they will be a curse to the community." The American Board is obliged to retrench the next current year twenty per cent.

—As another evidence of the extent of the influence of Mr. Spurgeon, it is stated that Miss Tucker, known as A. L. O. E., reads three of his sermons every day with native converts in India.

—Dr. Pentecost is spending the hot season in Simla, which is a centre of fashion, society, and godlessness, but not idly. A wealthy friend in Scotland has purchased, for his use in India, a tent capable of seating 1200 people. Dr. Pentecost will use this in his campaigns in various parts of the country, owing to the difficulty and expense of procuring suitable halls.

—The recent great revival in the Baptist Mission at Ongole, in the Telugu field, is one of the most remarkable in the annals of missions. In exactly three hours and five minutes two native preachers are said to have immersed 1065 persons! Rev. Drs. Clough and Johnson immersed 606 in one hour and twenty minutes.

Ceylon.—A Christian convention of great interest was recently held at Jaffna. Its specific aim was the arousing of Christians to greater earnestness and consecration, and it is believed that much good resulted not only in the reviving of believers, but also in impressing those not believers.

N. A. Indians.—The total Indian population of Canada is about 120,000, and of these about 30,000, it is said, are more or less under Christian instruction at the hands of the Methodist, Episcopalian, and Presbyterian churches. There are in the United States 243,000 Indians. Of these only 58,000 receive any assistance whatever from the Government, and a large proportion of these are only slightly dependent. There are 64,871 included in the five civilized tribes of the Indian Territory, and there are, besides, 35,287 not living on reservations who

are counted in with the general population. The main disturbances in the recent uprising have been among the Sioux, who number about 28,000. — *Congregationalist*.

Japan.—The Synod of the Church of Christ in Japan adopted the following as its Confession of Faith: "The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man being dead in sins, cannot enter the Kingdom of God. By Him the prophets, and apostles, and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession: hence, we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving." Here follows the Apostles' Creed.

—The Doshisha University at Kyoto is putting its theological students into practical evangelistic work by sending them to points in and about the city. They preach the Gospel in places where most of the people hear it for the first time. In this way their own hearts are kept warm, and they gain a valuable experience. The catalogue for the present year, illustrated with cuts of all the college buildings and containing much information regarding the institution, gives the number of those in the different courses as 570. President Kozaki is tireless in his efforts to improve the school, and largely through his influence the theological students are pushing forward more aggressive evangelistic work.

—From 32 members at its organization, the church in Okayama, Japan, has increased, in ten years, to a membership of above 550. Five churches in the province, and two in adjoining provinces may claim to have sprung from it. A girls' school, with 52 students, a boys' school, with 34, and an orphan asylum, with 90 occupants are some of its outgrowths. Not one communion has passed without additions, and hardly a year without the formation of a new church. It reckons 1300 profess-

ing Christians, whose beginning in the Christian life was in this church.

—The Rev John L. Dearing, a Baptist missionary, gleans from the *Independent* some significant facts from the statistics of missions in Japan in 1890. One is that Japan is not a field for medical missions, the reason being that that country is so well supplied with competent physicians trained abroad, and that the Government provides hospitals and medical attendance for the sick. Another fact noted is the great advance in Sunday-school work. Buddhism ignores the children, Christianity gathers them in. There are in Japan 514 Sunday-schools, with about 21,000 members. Another encouragement is in the increase in students for the ministry.

—*Woman's Work for Woman* says that one of the Presbyterian missionary ladies in Tokyo invited the newly elected Christian members of the Japanese Parliament to her house to tea, and that out of fifteen members thirteen accepted the invitation.

Judea.—Professor Sayce, in his article on "Excavations in Judea," dwells particularly on the mutability of ancient names in the East, and the necessity of renewed excavation for discovering the archaeology of the Holy Land. He says: "We have dug up Homer and Herodotus; we shall yet dig up the Bible."

Madagascar.—This island, with its queen and 200,000 of her subjects, is ranged on the side of the cross.

Manchuria.—This country presents a good instance of Presbyterian union. Here the Scotch United Presbyterians have already 956 communicants, and with them the Irish Presbyterians have agreed to unite in forming one Presbytery.

Mexico.—The missionaries in Mexico have much to contend against. At Guadalupe, the headquarters of the Northern Mission of the American Board, the Romanists are very bitter, and are endeavoring to get possession of the chapel site, thus creating an unpleasant complication for the missionaries, who are liable to insults and injury from the armed rowdies.

—There are 97 Presbyterian churches in Mexico. Twenty-nine converts are now able ministers of the Gospel. Over 5000 converts are in full communion.

Trinidad.—Rev. John Morton, D.D., the pioneer missionary of the Presbyterian Church of Canada in Trinidad,

and who has been in the field since early in 1878, was offered by the last General Assembly the position of permanent Secretary of the Foreign Missions Committee, Western Section. Dr. Morton, in view of the demands of his present field, has made up his mind to decline the offer, and to remain preaching and teaching the East Indians of Trinidad. His decision, while disappointing to the Committee of Foreign Missions will be extremely gratifying to the members, the friends and supporters of the mission in Trinidad.

Turkey.—The burning of the college building of Central Turkey College, at Aintab, on December 26th, is a severe blow to the mission work in that locality. Strenuous efforts were made to stay the progress of the flames; but the building, with the exception of the west wing, was destroyed. In the face of many adverse circumstances the professors and other Christians on the spot have promised financial aid, and contributions from all fields are earnestly asked to help the cause of rebuilding. This is the second disaster which this mission has sustained—the burning of the woman's college a year ago hindering the work for a time. Dr. Fuller, the president of the college, writes very hopefully of the outlook, and a new and more commodious building ought soon to replace the one in ruins.

Smyrna.—An idea of the manner in which missionary work is done now in regions in which St. Paul once wrought may be gotten from the following paragraph from a letter in the *Independent*: "A missionary from Smyrna writes of his winter tour through a field of some 40,000 square miles in extent. He went eastward from Smyrna, stopping at hopeful places a day or two, or prolonging his stay for two or three weeks where there was special interest; visiting men in their shops, receiving calls from inquirers, preaching every night, traveling by day under circumstances that recall Paul's description of his adventures in the same regions; and all this in the bitter winter weather, because it is the season when men can be found at home. This sort of work has the most immediate results. The man who preaches to a stated congregation, or teaches, or writes books, is sowing seed for others to reap. But the man who tours much in his district returns with joy, bearing his sheaves with him."

—Rev. W. H. Roberts, D.D., American Statistical Secretary of the Presbyterian Alliance, says that the Presbyte-

rian and Reformed denominations throughout the world have 20,265,500 adherents.

—An English missionary was recently heard to remark: "If there was more abiding in Christ there would be less abiding in Britain." The same may be said of America.

—The *Presbyterian Record*, of Canada, says: "The problem of Christian union seems likely to find its solution in the foreign field. Christians at home do not realize the wickedness of sectarianism, nor feel the need of united forces and united action as do those who are called to apologize for the divided Church in the face of perishing heathen."

—The impression left by the great assemblage at Cleveland of 500 students pledged to the foreign missionary service was that the possibilities of this remarkable uprising are not yet fairly estimated. So stirring were the scenes in this convention, in which 100 missionaries participated, that two local pastors are reported to have decided to go to the foreign field. The meetings were admirably conducted, and it is hinted that the regular yearly anniversaries of denominational societies would be made more effective if some of the methods used at Cleveland were adopted. One specially successful feature was the opportunity given to ask questions of the speakers, fifteen or twenty minutes being reserved at the close of each address for this purpose.

—The *Missionary Herald* tells of a Scotchwoman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself: "I have long done very well on my porridge, so I will give the sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2500 additional, and others of the party followed his example, till the sum of \$11,000 was raised before they separated.

—The Young Men's Christian Association of Chicago is to erect a magnificent building at a cost of \$1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the association.

Mission to the Australian Aborigines.

Rev. Dr. Steel, Sydney, N.S.W., writes Sept. 30; it has been proposed to establish a mission among the aborigines in northern Queensland by the Federal Assembly of the Presbyterian churches of Australia and Tasmania. A deputation from the Mission Committee, consisting of the Rev. Professor Rentoul, D.D., of Ormond College, Melbourne; the Rev. Samuel Robinson of St. Kitto, Melbourne, the Rev. F. A. Hagenauer, Superintendent of the Aborigines in the Colony of Victoria, and for more than thirty years a missionary among them, along with the Rev. Robert Steel, D.D., of Sydney, went to Brisbane, Queensland, in July. They were there joined with the Committee on Missions to the Heathen appointed by the General Assembly of the Presbyterian Church of Queensland, and had an interview with the Premier of the Government respecting reserves for the mission. The Premier promised all that was required, and as already given to the Lutheran Mission among the Aborigines. The deputies preached in various Presbyterian churches in Brisbane and Ipswich, and held a public meeting on the mission. They also lectured in different churches. A meeting was held in Sydney on their return. It is expected that two Moravian brethren will be secured from Germany to undertake this mission on behalf of the Presbyterian Church. It has always been a difficult work to carry on missions among so migratory a people. The most successful has been when the Aborigines were induced to settle on reserves granted by the Government. In the course of a year it is hoped that this mission may be commenced. J. J.

The New Hebrides Mission.—A deputation from the Federal Assembly of the Presbyterian churches of Australia and Tasmania visited the New Hebrides in May and June last. It consisted of the Moderator, the Rev. James Lyall, of Adelaide, the Rev. Andrew Hardie, Convener of the Committee on Foreign Missions, Melbourne, and Mr. M. McGillivray, an elder. Professor Drummond, of Glasgow, also joined the party. They all went round the group, visited the different stations, and addressed the Synod at Aneityum. They were much gratified with the progress of the mission everywhere. The Synod resolved to begin a new mission on Espiritu Santo, the largest and most northerly island in the group, and appointed three missionaries to the work. The Rev. D. Macdonald, who has

been eighteen years at Havannah Harbor, Fate, was appointed to pioneer the new work. He has left the islands for Melbourne, where he is to make necessary arrangements, and it is hoped to get a steam launch to be of service to the new enterprise. Mr. Macdonald is married to a daughter of the late Rev. Dr. Geddie, the first Presbyterian missionary in the New Hebrides. The Rev. Joseph Armand, M.A., missionary of the Presbyterian Church of Canada, has already established a station on a small island to the south of Santo, and from which he operates on the larger island. A new edition of the Gospels and Acts of the Apostles in the Erromangan language has just been printed in Sydney, at the expense of the British and Foreign Bible Society. A thousand copies, bound, have been sent to the island, where the Rev. H. A. Robertson, who superintended the printing, lately returned to resume his work. J. J.

Dr. Edith Pechey-Phipson.—In January, at a Convocation of the Bombay University, Mr. Justice Birdwood, the Vice-Chancellor, announced the appointment of this distinguished lady physician as a member of the Senate. He remarked that, although for six centuries ladies had held the office of Professor of Medicine at the Cologne University, he believed this to be the first instance of a lady being appointed a member of the governing body of any University. He added that the Senate would recognize the propriety of appointing a lady who had bravely fought woman's cause in the face of much opposition and obloquy. J. J.

From a letter sent by a student volunteer to the *Missionary Echo* we gather the following items:

"Miss Lucy E. Guinness has been working in colleges in this country for three months under the direction of the Student Volunteer movement. She has recently returned to London. Miss Guinness is the daughter of Hon. H. Grattan Guinness, F.R.S., who superintends three missionary training schools in England.

"Miss Guinness visited many of our western colleges, and through her direct instrumentality over 200 names were added to the volunteer list.

"She expressed herself as greatly surprised at finding many Christian girls in our colleges without the habit of daily Bible reading and unfamiliar with Scripture. Things are not so in England, she says. She has been the means of awakening fresh interest in Bible study among many college girls."

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THE MIRACLES OF MISSIONS.—NO. XX.

[EDITORIAL, A. T. P.]

THE DAY-DAWN AT THE HAWAIIAN GROUP.—II.

IN 1808, thirty years after the discovery of the Hawaiian Islands by Captain Cook, a lad was brought to the United States by a shipmaster of New Haven.

His name was Obookiah, and he had been trained by his uncle, a pagan priest, to the practice of idolatry. On the eastern shore of Kealahou Bay, opposite where Cook was slain, may yet be seen, rising above the ruins of a small heathen temple, a cocoanut tree planted by that boy when as yet he had never heard of Jesus.

Obookiah was intelligent, and not long after his arrival at the City of Elms, Mr. Edwin W. Dwight, passing the college buildings, saw him seated on the doorsteps weeping because the treasures of learning, so freely opened to others, were locked to him. Sympathy led Mr. Dwight to become his instructor, and he was the instrument in his conversion. The next year Samuel J. Mills, the father of modern American missions, wrote to Gordon Hall, from New Haven, suggesting a mission to the Sandwich Islands. Eight years later a foreign missionary school was established at Cornwall, Conn., of which Mr. Dwight was the first teacher; and five of the ten earliest pupils were Hawaiians. Obookiah, while being taught here, died in 1818, aged 26, and that which seemed a sad blow to the prospective missionary work among his countrymen God used as the means of awakening greater interest by the published account of his life and death. Hiram Bingham, a student at Andover, offered to go as a missionary to the Hawaiian Islands, and found in Asa Thurston, a classmate, a worthy colleague. These two men were ordained as evangelists, and on October 15th, 1819, in the Park Street Church, Boston, a mission to the Hawaiian Islands was organized with the following members: Messrs. Bingham and Thurston, ministers, with their wives; Messrs. Whitney and Ruggles, teachers; Thomas Holman, physician; Elisha Loomis, printer; Daniel Chamberlain, farmer, with their wives, and three Hawaiian young men from the Cornwall Missionary School. These seventeen went forth, having among themselves the essential elements for creating a Christian civilization upon pagan

shores, for they represented the Gospel, the common school, the printing-press, the medicine chest, and the implements of agriculture.

They set sail from Boston October 23d, 1819, and reached the Hawaiian coast March 31st, 1820, after somewhat more than five months. They had expected a long, hard struggle with paganism, with its human sacrifices, bloody rites, and deep-rooted prejudices.

But God had prepared their way. Only ten months before, Kamehameha I. had died, and, strange to say, forbidden human sacrifices during his illness or in connection with his obsequies ; and so the people offered three hundred dogs instead. This *first blow* at the idolatrous customs of the people had been dealt by a professed idolater ! Liholiho, his son, succeeded, Kaahumanu, the king's widow, sharing the government during life. The king's mother, Keopuolani, saw foreigners violating the sacred rules of the tabu system with impunity, and even the natives, when intoxicated, trampling heedlessly upon them, and yet no divine wrath pursued the violators ; and satisfied that her fears were groundless, she herself dared to break over the sacred limits and eat with her son. Such an example would naturally find followers ; other chiefs, and finally the king, yielded, and then began a ruthless disregard of these tyrannical caste restraints. They saw that the gods did not punish their profaning of sacred laws, and naturally concluded that their gods were but the creatures of their superstitions ; and thus the chiefs actually led in a revolt against the national religion, ordering the tabu system to be disregarded and the idols burned and temples razed. Stranger still, the high-priest resigned his office, and " first applied the torch to this Hawaiian structure of an idolatrous faith ! " He was joined by many of the lower priesthood, so that, before the arrival of the missionaries, idolatry was abolished by law, and heathen temples were laid in ashes. Perhaps for the first time in human history idolatry threw down its own altars, and a nation was without a religion. Moreover, in the civil war that had followed this abolition of the national religion, God had given victory to the king, and thus established the new order. The newly arrived missionaries found the old religion abolished, but no desire for a new faith. The king objected to giving up his polygamy, and feared the effect of an American mission on his political relations. The old high-priest, however, favored the missionaries, and the king's mother counselled toleration ; and, after twelve days, royal consent being given for them to reside on the islands for a year, they disembarked, April 12th, 1820. Part of them were ordered to Kailau and part to Honolulu. Mr. and Mrs. Thurston and Dr. and Mrs. Holman for a time abode in one small thatched hut assigned by the king, which was less than four feet high at the foot of the rafters, and had neither floor nor ceiling, windows nor furniture, in the centre of a noisy, filthy village ! Those at Honolulu likewise found themselves destitute of common comforts ; but, as God's providence dispersed them among the people, they went without fear, and were kept from all evil. The king, his brother, his wives, and other prominent persons became

their pupils. After two years the printing-press was called into use in reducing the language to a printed form. The Hawaiian tongue having but twelve letters—seven consonants and five vowels, every letter having but one sound, and every syllable ending with a vowel—it was easy for the natives to learn to read and write, and a large portion of them made rapid progress. Thus a foundation was laid for introducing the Bible in the native tongue. Unfriendly foreigners represented the missionaries as political spies, and that their presence would be offensive to the English king, who bore to the Hawaiians the relation of protector, and declared that the missionaries at the Society Islands had robbed and enslaved the people ; but these falsehoods were exposed at the very crisis, when the king threatened to banish the missionaries. An English vessel, touching at the Hawaiian port in 1822, had on board *from the Society Islands* two chiefs on their way to the Marquesas group as missionaries, and had also on board a deputation of English gentlemen, who had been visiting the islands on a missionary tour ; and so the *exact means* were suddenly supplied to expose the false statements made by the enemies of the missionaries. Who could so well tell the true influence of missions in the Society Islands as the two converted chiefs ! and who represent the feeling of the English Government so well as these men from British shores ! God thus directly interposed at this juncture ! Meanwhile, the wife of the late king made a tour of the islands, searching out and destroying idols. Hymns were written in the native tongue ; in 1823, twenty-four chiefs, male and female, were learning to read and write, and the missionary band was reinforced. The same year Keopuolani died, the *first convert, baptized*. In this daughter of a kingly race, wife of a king and mother of two other kings, the Sandwich Island church began visibly to exist. She forbade the customary heathen abominations to be practised at her death, and from that day dates their permanent decline. Liholiho, in this same memorable year, visited America and England with his wife and two chiefs. The whole party were attacked with the measles in England, and the king and queen died. Liholiho had already, before leaving home, declared his belief in Christianity, attended public worship, and urged it on his people. At his death the favorite wife of his father became regent, and gave emphatic support to the Gospel and schools. Kapiolani, a female chief, made a journey to the great crater of Kilauea, where the great goddess Pele was said to dwell, and there purposely set at naught the power and wrath of the supposed deity to show the people their superstitious folly.

At the time of the visit of Lord Byron, in the British frigate which brought the royal remains, the government had begun to assume a Christian character, and the council formally acknowledged the authority of the Christian religion. Efforts were made, with royal sanction, to prevent murder, theft, infanticide, Sabbath desecration, licentiousness, and drunkenness ; and Kauikeaouli, the heir to the throne, now nine years old, was put under the instruction of the missionaries, that he might shun the errors of his de-

ceased brother ! A little more than five years after the first missionaries came, Kaahumanu, the regent, and nine chiefs were received into the church, and afterward died in the faith—a rare instance of a pagan *government* embracing the Gospel in advance of the people ! Yet there was never a formal union of Church and State, but only concurrent action.

At Kawaihae 10,000 natives assembled, in 1826, to hear the Gospel. Governor Adams, the same year, built at Kailua a rude house of worship holding 5000 people, and at its dedication the rulers of the nation pledged it to Christianity. Schools were already in every district of the islands, with 400 teachers and 25,000 pupils, mostly adults. Such marvels had God wrought in six years !

At the regent's request, a second reinforcement was sent out in 1828, and another house of worship built at Honolulu. Another prominent chief, Kalanimoku, died in 1827 a triumphant Christian death, and during the three succeeding years, Governor Adams and other persons of great influence joined the church.

In 1832 Kaahumanu died, universally lamented, and the young prince of seventeen, on assuming the sceptre, replied to the godless chiefs who sought to turn him against Christianity, "The Kingdom of God is strong !"

It has sometimes been said, "Civilization first, Christianity afterward." But on these islands Christianity far outran civilization. In 1836 the young king and chiefs applied to America for a carpenter, tailor, mason, shoemaker, wheelwright, paper-maker, type-founder, agriculturists skilled in raising sugar-cane, cotton, silk, etc., cloth manufacturers and machine-makers ; but already for ten years the Christian religion had been espoused by the government.

Rev. Mr. Richards was released from the service of the Board to act as Minister of Instruction, and Rev. Dr. Armstrong became Overseer of Schools. Dr. Judd, a physician, also retired from the missionary service to aid in administering the government finances, and it was he who, during the strange usurpation of the government by Lord Paulet in 1843, withdrew the national records to the royal tomb ; and there, with the dust of dead sovereigns around him, using the sarcophagus of Kaahumanu as a table, for weeks he passed his nights in labors for the Hawaiian Government and people ! To such aid and counsel of pious men, in secular affairs, the Hawaiians owe their progress and civilization.

As early as 1825 the spirit of God had begun to work conspicuously upon the Hawaiian people. In not less than fifty families in Lahaina morning and evening prayer ascended to God, and the number daily increased. Mr. Richards was interrupted every hour by calls from earnest inquirers. He woke in the morning to find people waiting at the door ; during the day the house was never empty, and even up to midnight there were those who came to ask the great questions of the soul ! Six months before, he says that he would have been satisfied if assured of such results after the lapse of a whole generation !

In 1835, when as yet the missions had been established barely fifteen years, the American Board felt their work to be fast drawing toward its close. They looked forward to the Christianization of these islands as a glorious example and proof of the Gospel's power and as the greatest incentive to missionary zeal, but they dared not look for this result in less than a half century.

In hope to hasten this consummation, it was determined to concentrate efforts for a time upon this field, and in 1836 thirty-two additional laborers were sent out, and had scarce been distributed over the islands and begun to use the strange dialect, when a wave of spiritual influence, like the billows of the sea, swept over the islands, bore before it all traces of idols and idol temples, and left the Hawaiian people virtually cleansed of their pagan superstitions.

The first sound of its approach was heard in the general meetings of the missionaries in 1836-37, in resolute, importunate pleading for the conversion not of these islands only, but of the whole world ; and a printed appeal to the churches of the United States was sent forth from the mission press.

Among the natives this great work of reformation began in 1838 at Waimea and at nearly all the stations on Hawaii, as also on Maui, Oahu, and Kauai. The power of the work left no doubt *whose* work it was ! Dull and stupid, imbecile and ignorant pagans began to think and feel ; groveling, vile, and wretched slaves of lust and passion began to aspire after holiness and rise out of their dust and degradation ; hard and insensate consciences began to suffer pangs of sorrow for sin, and manifest the quickening of a sense of duty, and proved a force at work, higher in source, deeper in reach, than any that man can wield ! The islands became vocal with the cries of penitence and prayer ! Crowds flocked to hear the Word. Intoxication became rare, Sabbath observance well-nigh universal, and family worship common, even among those who had not as yet publicly professed faith in Jesus !

In 1839, May 10th, the whole Bible was given to the people in their own tongue, and the diffusion of the Holy Scriptures greatly promoted the work of evangelization. Three years afterward the number of professing Christians had reached 19,210, nearly sixteen times greater than five years before. In one year more there were 23 churches, with an average membership of over one thousand ! and during this season of extraordinary interest, the congregations at Ewa, Honolulu, Wailuku, and Hilo numbered from 2500 to 6000. From 1838 to 1841, 8000 were added to the church, from the districts of Hilo and Puna whose whole population was but 14,000. Mr. Coan admitted 5000 in one year and 1700 in one day ; and only after careful inquiry into each individual case.

When before did a half century produce such changes ! They were idolaters of the grosser sort ; human sacrifices were common ; they worshipped the great volcano, had their Poison God and War God, and Tiari, with infe-

rior deities and licentious revels. They lived under a tyrannical tabu system, were sunk in ignorance, without a literature or even a grammar in their own tongue, or a knowledge of the simplest principles of arithmetic. They were savages of the lowest sort, living in grass huts, almost naked, without the arts or sciences; superstition was their religion, absurd fancies had all the power of facts, and they lived in fear of their own thoughts. Government was the strong oppressing the weak, and subjection was slavery.

Shameless nakedness has disappeared; the people are decently clad; respect is paid to the natural, social and domestic relations, and wholesome statutes with appropriate sanctions sway the people.

Forty years ago it had become rare to see a drunken native! and the average morality and practical religion was as high as in any other nation. The arts of civilized life were practised; the laws protected and encouraged virtue.

Thirty years ago R. H. Dana, Esq., wrote to the *New York Tribune*: "The missionaries of the A. B. C. F. M. have, in less than forty years, taught this whole people to read, write, cipher, and sew; given them an alphabet, grammar, and dictionary; preserved their language from extinction, given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, etc.; have established schools, reared up native teachers, so that the proportion of the inhabitants who can read and write is greater than in New England. Whereas they found these people half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, we see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than people do at home, and the more elevated part of them aiding to conduct the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies!

"In every district are free schools for natives, where they are taught by native teachers reading, writing, singing by note, arithmetic, grammar, and geography. At Lahainaluna is the normal school for natives, in which the best scholars from the district schools are carried to an advanced stage of education, or fitted for teachers. At Punahou is the college, now having 70 students, and the examinations in Greek, Latin, and mathematics, which I attended, were particularly satisfactory. In no place that I have visited are the rules which control vice and regulate amusements so strict, so reasonable, and so fairly enforced. A man may travel in the interior alone, unarmed, even through wildest spots. I found no hut without its Bible and hymn-book in the native tongue, and the practice of family prayer and grace before meat."

When Rev. Dr. Anderson visited the missions, in 1863, he bore witness that the government rests upon an avowedly Christian basis, and the Magna Charta of the kingdom is worthy of any government on earth, re-

ognizing, since 1840, three grand divisions of a civilized monarchy : king, legislature, judges ; and going beyond our own in declaring that no law shall be enacted at variance with the letter or general spirit of the Word of God. In 1846 the religion of Christ was established as the national religion, and freedom of conscience in faith and worship, Sabbath observance, etc., were guarded from invasion.

These people have from the first profited by a literature in their native language, learning to read and write, and evincing capacity for literary culture not only by eagerness to read, but by original contributions to the press, and by grappling successfully with the problems of arithmetic, algebra, surveying, geography, etc.

From the beginning the Bible has been a text-book in morals and religion.

How can such results be regarded with indifference ? An organized Christian government, with a constitution and laws accordant with the Word of God ; nearly one third of the whole population numbered among the members of Protestant churches ; native education provided for by the government ; houses for worship everywhere built, and regular service maintained—in a word, all the requisite machinery for healthful, intellectual, social, and spiritual development, and all this as the fruit of less than forty years of toil !

Well has it been said that, as to the progress of this nation in Christian civilization, *the history of the Christian church and of nations affords nothing equal to it.*

A CALL TO NEW PRAYER AND EFFORT.

A MEMORIAL from the Presbytery of Los Angeles, California, was sent to the late Presbyterian General Assembly at Detroit, asking for the issue of a Pastoral Letter, addressed to the churches, and calling upon pastors and people to make the coming ecclesiastical year—the year 1891-92—a *year of specific, continuous, prayerful, and hearty endeavor for the salvation of souls.* Though this is always the chief business of the Church of Christ, the General Assembly is entreated to give special emphasis to the enforcement of this duty now. Facts and figures are given to show how vast is the work before the Church, and how inadequate are the efforts to overtake this work. The memorial urges the need of a great, powerful, all-pervading Revival of Religion, which is to be looked for only through the “ministry of personal, systematic, unanimous work for souls.”

When such a story as this of the Hawaiian Islands is before us, and similar marvels of grace in modern missions, one is disposed to ask, What is to prevent such mighty works in our day, and in every part of the habitable globe ? Surely God's arm is not shortened, nor is His power straitened. We are straitened in ourselves. Let unbelief, prayerlessness, and selfishness be put away, and mighty prayer go up to God.—EDITOR.

PRAYER ANSWERED IN CONNECTION WITH MISSIONARY WORK.

BY MISS HELEN L. BURNET, NEW YORK CITY.

THE explicit declaration of Scripture that God is the Hearer and the Answerer of prayer, coupled with the experience of "those who humbly try to do His will," brings rest to the trusting heart, although this subject is hedged about with philosophical doubts and difficulties which reason cannot fathom nor wisdom solve.

In addition to instances already published in these pages, the following cases of great emergency in which the faithfulness of our prayer-hearing God has been put to the test by His people will tend to confirm the faith of every devout Christian reader :

1. Dr. Chamberlain, a veteran of the Arcot Mission in India, relates that while on an extended missionary tour, he found himself overtaken by the rainy season on the outskirts of the jungle, where the ground was covered with water, and where lurked fever and man-eating tigers, from fear of which his guard of coolies soon ran away. With difficulty he procured another escort for sixty miles, where he expected to find a boat which would float him down the river. "Above the cataract not a boat could be found, and the river had overflowed its banks. All day they waded in the jungle under alternations of heavy showers and a boiling, sickening sun. Toward evening nothing but water, and endless stretches of it, appeared, and not even a hillock on which they could spread their tents for the night !

"Must he and his band perish ? In this extremity, the doctor, on the back of his horse, prayed to his covenant God for help as His servant, and in obedience to whose call he had come to India to preach the Gospel. Immediately an answer came, distinctly pronounced in the ear of his soul, 'Turn to your left, go to the river, and you will find that which you need !' "

Twice he consulted his guides, who assured him that rescue from that quarter was impossible. But a second and a third time the voice came with the same explicit direction. "Then, as master in command of the company, he gave the order to turn to the left, and, coming to the river—what did he see ? The very thing he needed most—a large flat boat, and in it two boatmen, who, mistaking him for an English officer, began to apologize for the boat's appearance in such a strange spot. They said the flood in the river had loosened the boat from its moorings, and that the 'devil himself seemed to be in the boat,' for, despite their efforts to the contrary, it persisted in floating to the spot where it was found."

Dr. Chamberlain, armed with authority from the English Government, took possession of the boat, which he found just broad enough to allow the spreading of his tent, under which they safely rested that night undisturbed by the hungry tigers, who were heard howling in the jungle. The next morning they began floating down the river, and continued floating

till they came to the next cataract, where they found another boat, and with it relief from all anxiety.

2. Aniwa, in the New Hebrides, is a coral island on which there are no streams, lakes or springs, rain water being the sole dependence of the people. One morning their missionary, Rev. John G. Paton, said to one of the chiefs, " ' I am going to sink a well deep down into the earth to see if our God will send us fresh water up from below.' " They looked at him in astonishment, and said, in a tone of sympathy approaching to pity, ' O Missi ! wait till the rain comes down, and we will save all we possibly can for you. Rain comes only from above. How could you expect our island to send up showers of rain from below ? ' But," he writes, " I started on my hazardous job, selecting a spot where my prospective well might be useful to all. I began to dig with pick, and spade, and bucket, an American axe for a hammer and crowbar, and a ladder for service by and by. The good old chief now told off his men in relays to watch me, lest I should attempt to take my own life, saying, ' Poor Missi ! That's the way with all who go mad ! ' "

Becoming exhausted under that tropical sun, he for a time secured the aid of the natives, by the promise of English fish-hooks, in taking out buckets of earth, although, he continues, " the shaft seemed to lower very slowly, and my fish-hooks were disappearing very quickly. I was thankful one evening to find that we had cleared more than twelve feet deep, when, lo ! next morning one side had rushed in, and our work was all undone. The old chief and his best men remonstrated with me very gravely, assuring me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa ! ' You are making your own grave, Missi, and you will make ours, too, for when the man-of-war ship comes, and we tell the captain that you are buried in the well, he will think that it was our work and will kill us.' " Mr. Paton quieted these fears, and constructed a sort of derrick, so that, with pulley and block, the bucket could be lifted from the bottom of the well. But not a native would enter that hole. Day after day, digging with his own hands till he was fairly exhausted, he reached the depth of about thirty feet. He says that the phrase, " Living water, living water," kept chiming through his soul like music from God as he dug and hammered away. At this depth the earth began to be very damp, and he believed that he was nearing water, but he had constant fear that it would be salt water. One evening he said to the old chief, " I think that Jehovah God will give us water to-morrow from that hole." The chief said, " No, Missi ; you will never see rain coming up from the earth on this island. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you. That will be the end of it ; death to you, and danger to us all." " I still answered, ' Come to-morrow. I hope and believe that Jehovah God will send you the rain-water up through the earth.' " At the moment I knew that I was risking much, and probably incurring sorrowful consequences had no water

been given ; but I had faith that the Lord was leading me on, and I knew that I sought His glory, not my own. Next morning I went down again at daybreak and sunk a narrow hole in the centre, about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the ‘tinny’ dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water ! It was fresh water ! It was living water from Jehovah’s well. True, it was a little brackish, but nothing to speak of ; and no spring in the desert cooling the parched lips of a fevered pilgrim ever appeared more worthy of being called a well of God than did that water to me. The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal, in a small way, of the Israelites coming round, while Moses struck the rock and called for water. By-and-by, when I had praised the Lord and my excitement was a little calmed, I filled a jug which I had taken down empty in the sight of them all, and ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it. At last he tasted it, rolling it in his mouth with joy for a moment ; he swallowed it and shouted, ‘Rain ! Rain ! But how did you get it ?’ I repeated, ‘Jehovah, my God, gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves.’

“And then they went and saw, and marvelled and gave praise to God, and company after company returned to the spot loaded with their gods of wood and stone and piled them in heaps amid the tears and sobs of some and the shouts of others, in which was heard the oft-repeated word, ‘Jehovah, Jehovah.’

“The old chief said, ‘Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well ?’ ‘Yes,’ I at once replied, ‘if you will try to bring all the people to hear you.’

“‘Missi, I will try,’ he eagerly promised. And preach he did a rousing sermon, closing with these words, ‘The Jehovah God has sent us rain from the earth. Why should He not also send His Son from heaven ? Namakei stands up for Jehovah !’ In those intensely exciting days we sat still and saw the salvation of the Lord.”—*From Autobiography of Rev. John G. Paton, Missionary to the New Hebrides.*

3. “One evening, after commending ourselves, our friends, and the mission to God, I went outside my house, and right under my window was a tiger about twelve feet off. My first thought was to turn and flee, but fearing that he would jump on my back and shake me by the neck, as the cat does the rat, till I was dead, and seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. What a blessed thing that my soul was in my Saviour’s keep-

ing ! On the veranda was lying my Scotch dog, who rushed at him and barked furiously. The tiger had never seen impudence like this. He had taken his prey from his youth, and had always seen dogs taking to their heels much faster than he cared for. He snarled at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. I expected every moment that he would paw me, but after walking twenty yards I realized that I was safe and thanked God, and my dog, saved also, was barking at the far-off tiger."—*Rev. A. Haegert, in the Missionary.*

4. In 1885 the work of the Church Missionary Society, London, England, having greatly increased, a special day was appointed to pray for workers. The evening previous more than one hundred graduates of the University Church assembled who desired "to dedicate themselves to foreign missionary work, ready to go at the command of the Master when their studies were completed. Thus the meeting which had been called for prayer became a meeting for thanksgiving." "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65 : 24).

5. In 1872 a missionary in the city of Cadereita, Mexico, made it a special subject of prayer that the Lord would open the way for the return of himself, his wife and child to the States for a little season, the circumstances seeming to indicate this as a duty. The needed means were provided, but the country was in a state of revolution, and his friends tried to dissuade him from going, as General Cortinas would probably cross their path, who was a murderous man and regarded as having a special hatred for Americans. He determined to go forward, however, trusting to Divine protection, and they started for Matemoras, some three hundred miles distant, two hired men and their wives accompanying them, the brethren "promising to pray daily for their safety." "The third morning, after commending ourselves as usual into the care of our covenant-keeping God," he relates, "we started on our journey, and soon espied the troops of General Cortinas two miles distant marching toward us. We again all looked to God for protection, then went on until we met the advanced guard, who commanded us to halt and wait until the general came up.

"Riding up to our company with the usual salutation, he asked whence we came and whither we were going; he then asked the news from Nueva Leon. After replying to his question, the missionary inquired if the road was safe between his party and Matemoras. He replied, 'Perfectly; you can go on without any fear, and as safely as you would in your own country;' then, bidding us good-morning, he rode on, not even inquiring about or examining any of our baggage." Upon reaching Brownville, Texas, friends pronounced the conduct of General Cortinas as truly a miracle, for they "could not have believed him capable of such kindness to Americans so in his power."

6. A missionary of the American Board among the Maharattas in India

once wrote thus : " The first Monday in January, 1833, I shall ever remember. At our morning prayers, in the native language, three strangers were present who said they had come to inquire about the ' new way.' At ten o'clock Babajee returned from his morning visit to the poorhouse in an ecstasy of joy, saying, ' The poor people all come about me inquiring, ' What shall we do ? ' ' I appointed a meeting of inquiry at three o'clock to-day, and to my joy and surprise there were sixteen present. A heavenly influence, I am persuaded, was with us. Our Christian friends in America must be praying for us." Although unknown to the missionary, that very day " had been set apart by the General Assembly in the United States and by other bodies of Christians as a day of fasting and of prayer for the heathen world."

7. A friend of the Rev. Benjamin Sligh, of the Methodist Church, while journeying as a missionary in Africa " came to a fork in the road, one branch going round a hill, the other up the hill." Hesitating which to take, he besought the Lord to give him direction. He was decidedly inclined after prayer to take the up-hill road.

Reaching the summit, he saw clearly on the rejected path several large lions. Making a memorandum of this remarkable escape from certain death, he had occasion on his return to England to refer to it, and learned that on this very day his friend was so impressed with the thought that danger threatened his missionary brother that he had " made him a subject of earnest intercession."

8. Many years ago, in a New England village, the widowed mother of a large family in narrow circumstances was called upon for a contribution for missionary purposes. She went about sad-hearted all day because she had so little to give in aid of a cause so near her heart. Calling her children together for family worship, she brought her burden to the Lord, and prayed that He would accept one of her children for such glorious work. A daughter was much impressed by this prayer of consecration. This daughter afterward became Mrs. Wilder, a missionary to India, wife of the late editor of THE MISSIONARY REVIEW, and in her old age and widowhood she returned to India with her young daughter to labor on till life shall end among the people of her love, soon to be followed by her son, who has also given himself wholly to the work.

9. It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, *felt a strong desire to do something for the salvation of the children of Abraham according to the flesh.* But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last came a gleam of light which thrilled his heart with grateful joy. Mrs. Judson was sitting by his side while he was in a state of great languor, with a copy of the *Watchman and Reflector* in her hand. She read to her husband one of

Dr. Hague's letters from Constantinople. The letter contained some items of information which filled him with wonder.

At a meeting of missionaries at Constantinople, Mr. Schauffler stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labors ; that it had fallen into the hands of some Jews, and had been the means of their conversion ; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople, asking that a teacher might be sent to show them the way of life.

When Dr. Judson heard this, his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said :

" Love, this frightens me. I do not know what to make of it."

" To make of what ?" said Mrs. Judson.

" Why, what you have just been reading. I never was so deeply interested in any object ; I never prayed so sincerely and earnestly for anything but it came—at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came !"

What a testimony was that ! It lingered on the lips of the dying Judson ; it was embalmed with grateful tears, and is worthy to be translated as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come.

In Judson's case, the news of the answer came before he died, but it was answered long before. So we may know the results of prayers and toils even while we sojourn here ; but if not, what sweet surprises shall await us in the great beyond !—*Northwestern Christian Advocate*.

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would come if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, " All things whatsoever ye shall ask in prayer, believing, ye shall receive !"

The conviction grows upon us that upon a revival of the praying spirit everything else depends in the further prosecution of missions. Hence we give space to the testimonies of a prayer-hearing God. We hope to publish still other papers, from time to time, which put on permanent record the remarkable interpositions of God in the critical and pivotal periods of missionary work. These proofs are countless, but they are scattered through various biographies and narratives, and hence lose their cumulative force. In these pages we hope to gather them, and thus give them fuller opportunity to impress the hearts of our readers with their joint testimony. To know and feel that God is a present living and faithful God, that Christ is with us on the battle-field as He is with the Father on the throne—who shall say what new energy and power would come into all work for God if this conviction could once more become the ruling thought of the Church in her work for souls !—[EDITOR.]

"A FEW PAGES FROM THE HISTORY OF THE HUGUENOTS,"* BY EUGENE BERSIER.

BY ALICE BERTRAND.

THERE is hardly a more melancholy definition of death than this expression of the Psalmist, *The land of forgetfulness*. Few of us aspire to a posthumous glory but whose heart does not yearn for a kindly remembrance? We are then happy to think that the memory of Eugene Bersier seems as yet far from sinking into oblivion. A full year has elapsed since his death, and never, perhaps, has he been more present in the hearts and thoughts of all.

On the mournful anniversary of November 19th a crowd filled the Etoile Church and, moved to tears, assisted at the inauguration of a black marble slab which had been placed under the pulpit "in memory of the first pastor and founder of this church."

Almost at the same time a little black and gray volume appeared in the windows of all Protestant booksellers—and very soon disappeared, too. The friends of the regretted preacher had gathered together a few lectures delivered by M. Bersier on different occasions and entitled them, "A Few Pages from the History of the Huguenots."

The Huguenots! Eugene Bersier, in relating their sufferings, was not only accomplishing a useful task, he was almost performing a filial duty. This descendant of French refugees, though born in a land of exile, was proud to feel the blood of martyrs still running in his veins. But, recalling the tortures of his ancestors, there was no bitterness in his heart. He loved his country too dearly to bear her any resentment. And if a word were needed to give the substance of this book—and perhaps of the whole life of M. Bersier—no better could be chosen than this motto: *Faith and patriotism*.

M. Bersier's favorite hero was Admiral Coligny, undoubtedly because he thought with the historians, Michelet and Henri Martin, "that Coligny was the best Huguenot and the best Frenchman of his time." He commenced a history of Coligny of which, unfortunately, we have only the first volume. But this was not enough. M. Bersier, thinking of the statues of poets and orators which crowd the squares of Paris, resolved that Protestantism should be represented in this army of the illustrious dead. And Coligny was destined to stand up once more for his religion before the people of Paris.

It was precisely to defray a part of the expenses occasioned by the erection of this statue that M. Bersier delivered a remarkable lecture on Coligny in many towns of France and of foreign countries.

An analysis, somewhat complete, of this conference would either be too long or too dry. But a few facts will suffice to throw some light on the noble figure of the admiral.

* Paris, Fischbacher, *Quelques pages des l'histoire de Huguenots*, par Eug. Bersier, with a remarkable preface by Professor Sabatier.

Gaspard de Coligny was born (1519) at Châtillon, in the green valleys of western France. He was brought up in that solitary castle by his pious widow mother, who had quitted the brilliant court of the Valois to devote herself to the education of her three sons.

Gaspard was, from his youth, eminently qualified to be a soldier. He had nothing, truly, of the knightly valor of a Duc de Guise, but his strength of character, his indomitable perseverance and, above all, his unselfish patriotism, were unparalleled. But alas ! fortune had few smiles for him. "Gentlemen," said M. Bersier, in opening his lecture, "I am about to relate the history of a vanquished soldier."

His two great deeds were two failures. His plan—wonderful for the age—of establishing a Huguenot colony in Florida wretchedly failed. The Huguenots were murdered by a band of Spaniards, who hung them on the neighboring trees, with this inscription, "Not because they are Frenchmen, but because they are heretics."

The defence of St. Quentin was more glorious. The north of France was threatened by an invasion of Spaniards, directed by the "iron-headed general," Philibert-Emmanuel, Duke of Savoy. Coligny, though sure of being defeated, went to the little town of St. Quentin to oblige the Spanish general to besiege it. On the duration of the siege depended the salvation of France. Coligny knew it, and resisted heroically. The town was taken by the Spaniards, and Coligny sent to jail ; but the French king had had the time to assemble the troops and to protect Paris. Yes, "we feel that some defeats are more glorious than victories, and that true heroism is sacrifice."

But the bitter cup had to be drained to the dregs. Coligny heard, in his dreary captivity, that the Duke of Guise, having possessed himself of the admiral's own plans, had taken the town by surprise, to the enthusiastic admiration of France. "God, in chastising Coligny, had, as Calvin said, called him aside, that he should better listen to the heavenly Voice." The admiral's brother, a prisoner like himself, had sent him a copy of the Holy Scriptures, which Coligny studied with the greatest care. He then began to correspond with Calvin, and soon after his release he openly entered the ranks of the Huguenots.

M. Bersier, who had shown the patriotism and courage of the French soldier, dwelt here on the simple faith and the austere piety of the Christian. It would have been interesting to have followed him in that beautiful castle of Châtillon, ornamented with the sculptures of Goujon and the paintings of Primatice, and which is now, alas ! little more than a heap of ruins. It was there that, under the superintendence of a learned and pious tutor, the young Colignys received a sound classical education, for their father, says M. Bonnet, the Protestant historian, hated ignorance almost as bitterly as he did ungodliness. Every morning and evening the children and servants gathered in the great hall to hear the family prayers said by the chaplain, or, in his absence, by the admiral himself. But whereas

peace and happiness were reigning there, on the other side of France, in the village of Vassy, a hundred Huguenots had been murdered while they were singing their psalms in a barn.

This news caused an immense sensation. What could the Huguenots do? Clamor for justice? Alas! the government was openly with the murderers. The Protestants had no choice left, except death or fighting. "Ought not religious liberty to be defended as other liberty is?"

However, such a decision could not be lightly taken, and we fully understand the hesitation that tortured the admiral's noble mind.

One night Coligny, who was awake, heard the sobs of his wife, the Lady Charlotte de Laval. "I regret," said she, "to disturb your rest. But think, my lord, that while we are reposing here in luxury, the bodies of our brethren, our own flesh and blood, are lying in prisons, or in the fields, at the mercy of dogs and ravens. I tremble to think that your prudence may be worldly. Oh! my lord, the blood of our dead weighs heavily on my soul!"

Coligny explained to her the difficulties of civil war, and added, "Put your hand on your heart, and think if you would have the courage to endure flight, exile, shame, and hunger not only for yourself, but, what is worse, for your children; if you will suffer death by the hand of the public executioner, after having seen your husband exposed to the mockery of the rabble, and your children servants to your bitterest enemies. I give you three weeks to decide, and if your heart is strong enough to bear all this, then will I go and die with you and with your friends."

Charlotte de Laval answered with these sublime words: "My lord, these three weeks are over!"

Death was merciful to the heroic woman; it spared her most of the calamities of the civil war, and the direst of them all, the murder of her beloved lord.

The Protestant nobility had been invited to meet in Paris, on the occasion of the wedding of Margaret, Charles IX.'s own sister, with their prince, young Henri de Navarre, who became afterward King Henry IV. Coligny had joined them. But it is not only in poetry that a dagger is hidden in the jewel casket of a bride. This marriage was but a snare to entrap the Huguenots.

A few days after the religious ceremony, the bell of the Church St. Germain l'Auxerrois rang for the massacre of the Huguenots. It was about two o'clock in the morning. Coligny, hearing a great noise and cries in the house, understood at once that his last hour had come. "Monsieur Merlin," said he calmly to his chaplain, "will you pray with me?" Then he begged his friends to leave him and save their own lives, for he was too ill and weak to escape. The murderers soon rushed into his room. "Art thou the admiral?" cried one of them, called Besme. "Young man," answered Coligny, "how dare you attack an old and wounded man? However," added he, with resignation, "you will not much shorten my life."

Besme, swearing fearfully, pierced him through with a spear. The body of the admiral was then thrown out of the window. Henri de Guise turned it over disdainfully with his foot.

But, thanks to M. Bersier, France has now, in a certain measure, atoned for this odious crime. A beautiful statue of the admiral, which M. Bersier had the happiness of inaugurating some months before his death, now adorns the Oratoire Church, on the side toward the Rue de Rivoli. Coligny stands in a proud attitude, one hand placed on his heart, the other grasping his sword.

M. Bersier read, on that occasion, a speech which might, too, be compared to an antique statue for the perfection of its form, with something, if I may say so, of the coldness of the marble. These were the concluding words of his speech: "It is worthy of a great nation to honor those who have served her, as Coligny has, with this noble aim: The glory of God and the public welfare!"

The following lecture is a description of the intellectual condition of the French Reformed Church in the seventeenth century. With patriotic pride, M. Bersier enumerates our glorious Protestant academies of Nîmes, Sedan, Caen, and Saumur, where Dubose was professor, that same Dubose of whom Louis XIV. once said, "I have heard to-day the best orator of my kingdom." And the illustrious pastors of Charenton, Daillé, and Claude, the worthy rival of Bossuet in theological controversy. . . . But why are they so little known? It is not because of their lack of learning. Professor Samuel Petit, listening accidentally to a rabbi's attacks on Christianity, retorted on the spot by an extemporary *Hebrew* speech. It is more probably on account of their heavy and somewhat provincial style, but, above all, it is because they were too conscientious to be very fashionable.

The Protestant erudition proved to be favorable to Catholic theology. Thanks to frequent controversies, the Scriptures were attentively studied, stupid legends became discredited, and a great reform of the doctrines and of the morals of the Gallican Church was at hand.

But the Revocation, like a deadly wind, soon blasted these fair promises of a rich harvest.

The 18th of October, 1685, Louis XIV., incited by the clergy, as M. Bersier has proved once more, revoked the famous Edict of Nantes, which granted to Huguenots the free profession of their faith. This revocation had been prepared by petty cavillings which deprived Protestants of many legal rights, and now this last safe-warrant was taken from them.

If the Roman Church did not lay claim to infallibility, she would feel a pang at the thought of the persecutions of the seventeenth century, for she then not only tortured the body of the heretic, but attempted to disunite his family and to destroy his conscience.

We know what the Protestant homes were, for historians have told us of the austere piety of the wife and of the mother, of the authority of the father, a priest in his own house. . . . Now, a troop of drunken soldiers

invaded this holy of holies, insulted the women, and tortured children before the eyes of their mothers.

Poor mothers ! a decree was issued at that time, which authorized the legal kidnapping of children, that they might be brought up in the Catholic belief.

But some persons think that, at least, the inmost recesses of the conscience were respected during these persecutions. The facts prove too clearly, alas ! the worthlessness of this opinion.

"What can we say," writes M. Bersier, "of these peasants of Saintonge, forced by the swords of dragoons into Catholic churches, to receive there what was told them to be, the holy body of the Lord ? Horror-stricken, they spat it out of their mouths, as soon as they were unobserved. . . . Do not be mistaken, this is the greatest of all crimes, the attempted murder of the soul !"

But no one—the victims excepted—dared to protest publicly against those iniquities. Nothing but praises were to be heard. The greatest orators, Bossuet (who calls Louis another Constantine), Massillon, the mystic Fénelon himself, La Bruyère, the moralist ; La Fontaine, the poet—all congratulate the king of having accomplished such a great deed. The women are not more tender-hearted. Witty Mme. de Sévigné gayly writes, "The dragoons have been such very good missionaries ;" and Mme. de Maintenon, the granddaughter of the noble Huguenot d'Aubigné, is not ashamed to affirm "that it will soon be quite ridiculous to profess *that* religion."

"This universal approbation is certainly one of the scandals of history."

But is there not a compensation for us in the praises given to our Huguenot refugees by foreigners ? "Oh !" writes M. Bersier, in a page which is one of the most eloquent of our Protestant literature, "they must allow us to exclaim in the bitterness of our hearts, It is no consolation for us ! We know that France has received a deep wound, out of which a large stream of blood has flowed. . . . And we needed these lost riches ! these severe virtues ! Tenacity in trial, respect of liberty, austerity in conduct—all those traits are now missing in our national character.—"

"We have often lamented it in many a terrible crisis, in many a battle that our people fought to conquer their rights and their liberties. In these dark hours we look for our absent ones, we call to our dead, and, as Augustus to Varus, we cry to him who exiled our fathers, 'O king, give us back our legions !' "

These legions were not, according to an opinion generally accredited, an army of noblemen. M. Bersier, in a most interesting essay on "The French Refugees and Their Trades," has victoriously proved that, as Coligny used to say, "The little ones are before us in the kingdom of heaven."

Thanks to their rare holidays, to the practice of lending money on interest, and, above all, to their intelligence and industry, they soon became the first manufacturers of France. Their cloths, made at Sedan or Elbeuf,

their Lyons silks, their Angoulême paper, etc., were universally appreciated. And the Candebeec hats were quite a celebrity. The cardinals themselves, in spite of their dislike for heretics, would wear no others.

The Revocation was the death-blow of all this prosperity. But Huguenots were not men to be easily disheartened. Facing the greatest dangers, they fled from their ungrateful mother-country. Whole families sailed on the ocean in a small boat ; men and women hid in empty wine-casks ; little children—Bonnet, the future founder of New Rochelle, was one of them—crept into vegetable baskets, at the risk of being wounded by the dragoons' long lances. Most of them reached the hospitable lands of Switzerland, England, and Holland. These strangers, moved by a noble pity, did their best to assuage the sufferings of their martyr brethren. And a great reward was in store for them.

Thanks to the Huguenots, Geneva was endowed with its now world-famed watch-making. But the "Ark" of the refugees was Holland. They were in such a wretched state when they arrived there that most of them had no other food than the snails which they picked up in the woods. However, before many years had elapsed, they had founded the famous manufactories of paper and of that yellow velvet known as Utrecht velvet. And England ! I am sorry for Albion's pride, but the list of her debts to the refugees is far from being a short one ; it is sufficient to mention Sheffield cutlery, Irish lace, mutual help societies, etc. We might note also that a great many members of the House of Lords and the queen, Victoria herself, are of Huguenot origin. Of Huguenot origin, too, alas ! the famous ox-tail soup. They were such very good housewives, these poor Huguenot ladies, they knew how to make use of everything, and when the butchers threw away the tails of oxen, they bought them and made this soup, which all loyal Britons believe to be a national dish.

These discoveries may be a little hurtful to national pride, but, seriously speaking, are they not, as M. Bersier observes, far more painful for our own patriotism ? And when we remember that we have wantonly despised these treasures, it is sometimes rather hard to find comfort in saying, "Our Huguenots have well deserved the gratitude of mankind."

But all the Huguenots could not flee. The rich only—rich in money, heroism, or health—could face such perils. What became of the others ? Ah ! this is the dreary story of the Church of the Desert, of nightly assemblies held in the woods, of pastors sent to the rack, of women shut up for life in the Tower of Constance. Persecutions slackened little by little, but in the middle of the eighteenth century Protestant marriages were as yet illegal ; the austere Huguenot lady was considered no better than a mistress, and her children were bastards, incapable of inheriting their father's fortune.

M. Bersier enumerates the efforts made to obtain, at least, the legal marriage of Huguenots. Rousseau, alleging his bad health, civilly refused to lend a helping hand to his brethren. But Voltaire roused Europe to

indignation about the unjust sentence of the Protestant Calas. It was not, however, without many difficulties that the Toleration Edict of 1787 was issued. It granted to Protestants legal birth, marriage, and burial, and the right of trading in the kingdom. Two years later, under the Revolution, they enjoyed at last the benefits of a full liberty.

The best conclusion of this volume is in the words of M. Bersier on the Revolution, but which might apply still better to the history of the Huguenots, "We must pity them who have not learned in those tragic scenes the respect of the human soul and the hatred of all religious oppression."

MRS. HELEN W. GIBSON, of Paris, writes as to "a call from over the sea :—" "all true followers of Christ are missionaries, and devote their lives (in one form or another) to carrying the glad tidings of salvation, the glorious Gospel of the blessed God, to those that are 'without.' These outsiders are found crowding the boulevards of Paris, as well as turning off prayers by machinery in China ; they are found wallowing in the slums of our civilized cities, as well as vegetating in the wilds of Africa. Wherever exists a soul 'without hope and without God in the world,' there is a mission field for the Christian worker. The 'all the world' of Christ includes the places nearest home, as well as the far distant 'regions beyond.' How many in civilized France are bowing down to stocks and stones ! After having during several years burnt, broken, and thrown away the relics of their 'former ignorance' given to us by our converts, we are just now beginning to form them into a little museum. The people cling to such 'helps' *only* until they get the real thing in their hearts ; they then feel them to be 'hindrances,' and hasten to put them away.

"God has greatly blessed our mission work lately, especially in Paris and its suburbs. The old Methodist mode of after-meetings and direct personal dealing with the people is employed, and with marked success. We have no *parti pris* as regards these meetings, otherwise they might become formal and defeat their own end. We sometimes close up with the first service, but always try to lay hold of the people as they leave, and get one here and there into a corner (in a double sense) ! Then, if we find, as we often do, that the Spirit of God has been beforehand with us in preparing the way, we are soon down on our knees together.

"When the people give evidence of sound conversion to God, or even when they seem to be sincerely seeking, we invite them to the class-meeting held in connection with each hall, where they are further instructed in the Bible and helped by the interchange of experience, and last, not least, taught to *give* systematically. The sacrament of the Lord's Supper is administered to the members every month in the various halls, and is always a time of blessing. These dear French converts *live* well ; many of them have the old Huguenot spirit of endurance. They stand not only open persecution, but the annoying pin-pricks of domestic taunts and mockings ; and they *die* well ; one of our members has just gone home

proclaiming her joyful faith in Christ as the only Mediator, though the priest stood by her bedside cursing her, and telling her she was *damnée* and 'going to hell!' Two young men, also, saved at the eleventh hour through the visits of another of our converts (himself a bigoted Romanist up to last November), have just died exulting in Christ, but followed to the last by the threats of the priests. The work is precious in France. I wonder when I look at the recent successes of our little mission, which has been hitherto almost unknown outside of English Methodism. We are a mere handful of workers, and most of our helpers are ignorant and unlearned men and women; but they are full of faith and the Holy Ghost, such agents as God can best use, and He opens doors before them everywhere. The fact is that *every* human heart is craving for *God in Christ*, but His professed disciples show Him up so poorly that the weary seekers turn disappointedly to the world. If we Christians would best see our duty and then tarry on our knees till we receive the power from on high to do it, there would soon be a universal revival.

"There is no room for details in a short article. Let our American friends come and see and hear for themselves! Let them listen to the glowing testimonies and the fervent prayers of men and women who a few months or weeks ago were, some of them, on the brink of suicide, and all of them either defying God altogether, or mumbling over their beads to the Virgin! I earnestly beg that visitors to Paris from all churches—for surely we may make common cause against the errors of Rome—will call at our headquarters, 4 Rue Roquépine, and ask to see my husband, Rev. William Gibson, conductor of the mission, who has his bureau there. We need sympathy, and we need *practical* help beyond what our own people can give. The conversion of Romanists appeals equally to all churches and to all Protestant countries. May God awaken an effectual response!"

Rev. Dr. Gibson supplies to us the following further facts as to Methodist Evangelization in France among Roman Catholics:

"The Methodist Evangelistic Mission in France, under the direction of the British Conference, consists of 14 stations: 8 in and around Paris, 2 at Rouen, 2 at Havre, 1 at Elbeuf, and 1 at St. Servan.

"During the last three or four years the work has made great progress, and some of the stations have been marvellously blessed. The methods employed are: Lively popular Gospel meetings, followed by after-meetings, in which the people are spoken with personally on the subject of their salvation; women's and children's meetings; and the Methodist 'class,' in which the converts are trained and led on higher. All these meetings are aided and followed up by assiduous visiting and tract distribution. Our journal, *La Bonne Nouvelle*, of which we distribute about 10,000 monthly, is of great help to us.

"The mission costs yearly \$11,000, of which \$5000 is 'granted' by

the Wesleyan Missionary Committee of London, and the remaining \$6000 is provided (mainly collected in England) by myself. The substantial premises in Rouen, which have cost £4000 for the building and £2000 for the ground, are composed of a large shop on the ground floor, the rental of which will, with the collections, make the station self-supporting; a handsome hall for public services, good reading-rooms for French and English sailors, and ministers' and evangelists' houses.

"About £1000 had already been collected in January, 1871, and the debt on the ground can be paid off by yearly instalments; but for the remaining £3000 I am personally responsible, and it is in a great measure the pressure of this burden which brought me to America. The work is, as far as possible, to be made self-supporting. A missionary restaurant has been opened in connection with our principal hall in Paris, and promises to be a help financially as well as spiritually to the station. I believe that France is on the eve of a revival. Already we have felt the first drops of the shower in the numerous and satisfactory conversions from Romanism to Christ that we have seen with our own eyes. Methodism suits the French temperament. Our converts are prompt and fearless in their testimonies, delight in prayer and praise meetings, and soon become active workers according to their light and opportunity. Two of our evangelists were brought to God in the mission.

"We are in urgent need now of generous help for Rouen, as well as for many other objects less costly but equally important. We also earnestly request yearly subscriptions toward the support and extension of the work. Doors are opening all around us; France is craving for the Gospel as perhaps never before since the days of the persecutions; her fields are white unto the harvest; disgust of superstition is hurrying her along toward atheism; nothing can save her but the pure Gospel of the grace of God, preached and applied to the heart by the power of the Holy Ghost."

NEWS FROM CONGO AND ANGOLA.

From Banana, mouth of Congo, April 14th, Bishop William Taylor writes:

"Last night I slept aboard our steamer, the 'Anne Taylor.' No such cabins on any other river steamer on the Congo. This steamer will be the best and cheapest sanitarium for Congo workers this side of Europe or America. She has made one trip to Boma and return. We go on to Angola in the Gaboon. I will visit our mission stations in that province, and hope to return in five or six weeks to open new fields in the North Congo region.

"We anchored at St. Paul de Loanda, Angola, April 16th. Rev. A. E. Withey, our presiding elder for Angola district, came aboard and remained all night. He is looking well, and reports general good health among our people and prosperity in their work, including abundant self-support in all our Angola stations.

"Thursday, P.M., April 17th, arrived at the Missio Americana. Brother Burling and family all well."

THE GOSPEL IN SPAIN.

BY J. E. BADGETT MEAKIN.*

I.—INTRODUCTORY.

SPAIN ! What an array of historic associations is brought before the mind in dwelling upon the connection of this stronghold of popery with the light of the Gospel, and how black they look ! Instinctively one thinks of the fiendish Inquisition, of the brutalities of the *autos de fê*, and of the more recent but no less determined efforts of the priestcraft to stifle the voice of protest which has earned for us our distinctive title of Protestants. In the study of the blood-stained pages of her past history one is apt to think that in this day of progress and religious freedom, Spain has marched forward with her compeers, and that now her spiritual condition must be more or less that of other countries equally advanced in civilization. But this is not the case, and the only vital difference between religious Spain to-day and the religious Spain of three centuries ago is the lack of sufficient temporal power to carry out all it could wish.

For some time past the country has been split up into two pretty sharply divided parties, the priest-ridden monarchists and the atheistical republicans. It is the history of France and of Italy repeating itself. The one party, ever on the decrease, includes most of the wealth and political influence of the kingdom, and the other comprises a large proportion of the poorer classes, and those who may be fitly described as “Adullamites.”† The vast majority of these, disgusted with the inherent rottenness of the phase of Christianity presented to them by the Church of Rome, have rejected religion entirely. Even among the ranks of the first party are numbered thousands whose only ties are those of position and politics, and whose religious opinions only remain unchanged on account of their indistinctness. If they think at all, the result is almost inevitable. They either turn to the truth in the measure in which it has been revealed to them—by human agency or not—or they lapse into the condition of infidelity so prevalent around them.

Between these two, which are no less than manifestations of the crumbling to pieces of the State religion, there is an open door for the Gospel. It is true that the task of entering it is one of difficulties and discouragements, but “if God be for us, *who* can be against us ?” Would to God that there were this day more laborers in this vineyard, for the harvest truly is plenteous, and ripe withal. Here and there, scattered up and down the Peninsula, are bright and shining lights to guide the wanderer home, but oh, how few and far between in comparison with the need for them !

Having just concluded a five-weeks’ tour through Spain, from Cadiz to

* For some years editor of *The Times of Morocco*.

† “Every one that was in distress, and every one that was in debt, and every one that was discontented” (1 Sam. 22 : 1, 2).

France *viâ* Barcelona, during which I have visited all the mission stations I could bring within my course, I will endeavor to give some idea of what is being done, and what opportunities this country offers for Christian effort. After what I have said, there is no further need to dwell upon the *need*, and our marching orders are to "all the world." I may mention that a knowledge of the language of the country, and a previous residence of some years among Spaniards, have placed me on a better footing than the majority of travellers to judge of the state of the country and the value of what is being done, while it also enabled me to gain some personal experience from attempts to make known the Good News on my way.

II.—THE AGENCIES AT WORK.

At present there are no less than twelve foreign societies more or less engaged in work in Spain and the Balearic Islands, mustering among them some eighty preaching places, while there are about forty more managed independently of any society. Owing to the number of agencies at work, exact statistics are very difficult to obtain, especially in connection with the independent workers, who, it will be seen, occupy about a third of the field.

The eighty stations were thus distributed when the last general survey of the work was made two years ago,* and since then very little change has taken place, insufficient to warrant the labor of going over that task again.

	Preaching Places.	Pastors.	Evangelists.	Attendants.	Communi- cants.	Day Schools.	Male Teachers.	Female Teachers.	Boys.	Girls.	Sunday- schools.	Teachers.	Children.
American Congregationalists	14	8	3	1250	413	14	4	11	262	215	13	20	466
American Baptists	5	2	3	155	34	2	2	..	58	..	6	6	158
English Wesleyans	20	6	9	1540	269	17	12	13	306	299	11	30	387
Church of England	15	6	3	1884	1194	13	6	8	236	292	1	1	30
Scotch Presbyterians	4	4	1	290	284	8	4	4	256	118	6	25	276
Irish Presbyterians	4	4	1	108	22	4	3	2	111	52	3	7	60
Dutch Presbyterians	3	3	..	127	67	5	3	2	75	68	2	7	165
Swiss Presbyterians	6	2	3	223	192	9	5	6	120	104	11	23	310
German	2	2	..	60	80	6	6	3	184	56	2	11	168
Scotch-Spanish Evang. Soc.	3	3	..	1425	154	7	3	4	118	92	3	5	91
Scotch National Bible Soc.	2	..	1	27	15	..	..	..	..	..	..	..	..
English Congregationalists	1	2	..	70	30	3	2	1	60	1½	2	4	57
Independent	35†	12	11	2035	688	23	11	24	759	784	20	44	1063
Totals	114	54	35	9194	3442	111	61	78	2545	2095	80	183	3231

The *general position* may be briefly summarized thus : preaching places, 114 ; † pastors, 54 ; evangelists, 35 ; attendants at divine worship, 9194 ; communicants, 3442 ; day-schools, 111 ; day-school teachers, male, 61 ; day-school teachers, female, 78 ; boys on the lists, 2545 ; girls on the lists, 2095 ; Sunday-schools, 80 ; Sunday-school teachers, 183 ; Sunday-school children, 3231.

The above figures are those which each pastor or evangelist supplied, and therefore rest on their authority. With reference to the number of

* By the Rev. J. W. Brown, of Barcelona, to whom I am indebted for these figures.

† There are a few more of which no statistics were obtainable.

communicants of the Church of England Mission, which is known in Spain as the Reformed Church, it should be mentioned that little care is taken in granting admittance to this church, as evidence of the New Birth is not considered necessary. Then again, though the numbers of school children in all cases are those on the lists, the average attendance is from three fourths to four fifths of this number. The average number of attendants at the services, too, is to a large extent conjectural.

In addition to these agencies, the British and Foreign Bible Society has a representative at Madrid, in charge of a central depot, with a body of colporteurs in various parts of the country, as also has the American Board.

The Religious Tract Society of London, too, has a branch in Madrid, with a committee of the leading workers of each mission, and a depot from which are issued periodically a vast number of most excellent tracts, book-lets, and periodicals suited to meet the objections of Romanists and infidels. In addition to these there are published, in one place or another, one weekly, two fortnightly, and two monthly periodicals, devoted to Christian enterprise and the spread of Gospel truth, in Spanish.

III.—THE DISTRIBUTION OF THE WORK.

If my readers will open the map of Spain, they will have no difficulty in following me in an imaginary trip through the country, calling at all the principal mission stations, for I will commence with the northwest corner and take them in order as they come.

The province of GALICIA is almost entirely occupied by workers belonging to the Brethren community. At *Coruña* Mrs. Chesterman, at *Vigo* Mr. and Mrs. Hoyle, at *Marin* Mr. Blamire, are all carrying on an earnest warfare for the truth, with out-stations at six minor towns, in all of which blessing has been received. There are schools for children of both sexes at Marin and Coruña. The only other station in this province is that of the Scotch National Bible Society, at *Ferrol*.

In ASTURIAS the only evangelical chapel and schools are at *Besullo*, under the direction of M. Fliedner, of Madrid, while there is work carried on at three smaller centres.

LEON, as a larger province, has more to show. The Reformed Church is here to the fore, with chapels at *Salamanca* and *Villaescusa*, in the charge respectively of Señors Antonio Garcia and Regaliza, who engage also in work of more or less importance in eleven neighboring villages. At Villaescusa the result of the work has been greatly exaggerated in some reports, but it is fairly prosperous, and a small church is being erected. In this province are also two out-stations maintained by Mr. Hoyle.

Several bodies are at work in the next province, OLD CASTILE. At *Santander*, on the sea-coast, is a station of the American Board, under a Spanish pastor, Don Enrique de Tienda, with chapel and schools. Owing to the efforts of the Romanists, during the sixteen years that this

church has been in existence it has had to move seven times in search of a meeting-place, and was once nearly two years houseless. This is an instance of what goes on in most parts where the work is prospering, and the churches own no property of their own, showing how important it is that this need should be provided for. This mission has other stations at *Logroño*, *Pradejon*, and *Roa*. At the first-named place Don Angel Dijon is pastor; a worthy old saint who founded the church at Saragossa was long in charge here, but has at length retired to the south to end his days with his family. At Pradejon, for the past year or two, opposition has been more than usually intense, owing to the arrival of a stern and bigoted parish priest. Nevertheless, progress is steadily made. Owing to lack of workers, this is in the same charge as the one previously mentioned. Roa is able to boast of a purchased place of worship for the Protestants, but as yet it has no fixed pastor, and remains in the care of the evangelist from Pamplona, through whose means its church was founded. Mission work is also carried on at *Caniego*.

The Reformed Church has a chapel at *Valladolid*, ministered to by Sr. Martinez, with mission work in six or seven villages round, and an out-station at *Palencia*. For many years a most valuable work was done here by Mr. and Mrs. Armstrong, independent workers, who have now removed to Murcia to open a new station, leaving Mr. Macarthy here in charge of their chapel and schools.

In the little province of BISCAY is the head station of the American Board, at *San Sebastian*, under the direction of the Rev. W. H. Gulick, with a chapel and schools, one of the latter for the preparation of female teachers, superintended by Mrs. Gulick, being a most important work. In all there are about a hundred and twenty day-scholars and thirty boarders. There is another chapel at *Sestao*, and a mission at the mines of *Triano*.

The important town of *Bilbao* would seem wholly given up to Romanism, for though it is full of priests and nuns, and a vast amount of money is ever ready to add to its numerous Mary-temples, Jesuitical convents, etc., the Protestants have for two years been unable to secure premises for public worship. Is it not a disgrace and a shame to our wealthy Christians that they are not forthwith supplied with funds to purchase a site and build? The work here is sustained by the Evangelical Continental Society of London, but under the superintendence of Mr. Gulick. There is also here a mission for sailors of all nations.

The only mission station in NAVARRE is that at *Pamplona*, where a little group of faithful ones has existed for several years, often without the presence of a pastor, who is now maintained by the American Board.

In ARRAGON the same mission has a pastor, the Rev. Carlos Arango, with chapel and schools, at the idolatrous town of *Saragossa*, and an interesting out-station at *Tauste*. Mr. Armstrong had formerly a chapel here, but this has recently been given up.

The next province, CATALONIA, has a most flourishing work at *Barce-*

Iona, one of the earliest attempted in Spain. Here several bodies are engaged. The Brethren are represented by Mr. Henry Payne, who, with Mrs. Payne, has labored here for nearly twenty years. Under their care are three chapels, each having its schools for girls and boys, which are supported through Mr. Müller, of Bristol. They have gathered around them quite a large number of souls plucked from the fire of Rome, and their schools are well attended. The Wesleyan Methodists have long been represented here by Mr. Simpson, who has, however, been for a year or two laid by in England, and his post ably filled by the Rev. W. J. Brown. Here, too, are good congregations and excellent schools, five of the former and three of the latter, with four out-stations. The Swiss Presbyterians have also their representative here, M. Empaytaz, who has grown gray in the work. Under his direction are chapel and schools in the town, four other chapels and schools in other localities, and three out-stations, two with schools. The Swedish Baptists support Mr. Lund, who has here a chapel and schools, and one out-station. Another important institution in Barcelona is a Protestant hospital, managed by a committee formed of the gentlemen named. This meets a deeply felt want, and is a work which should have the fullest sympathy. There is also a Bible and tract depot here. Apart from the Spanish work there is an English chapel, and work among the Swedish and Norwegian sailors.

From various causes the work at this, the second city of Spain, has been proportionally more successful, perhaps, than anywhere else in the country. I was delighted to see the well-managed schools and earnest services, and the good attendance at lectures which I was asked to give in Spanish at two of the chapels. As I had visited nearly all the chapels and schools, I was able to form some idea as to their actual condition better than by the comparison of reports.

Near the famous shrine at Montserrat, the Reformed Church has a station at *Monistrol* and another at *St. Vincente de Castellet*, with chapels and schools at both places, and four out-stations.

At *Figueras*, farther north, is an independent mission carried on by the Rev. and Mrs. Lopez y Rodriguez, the latter being English. They are assisted by several English ladies and two brothers of Sr. Lopez, carrying on work in quite a number of villages round. The American Board has also an evangelist and school at Figueras, and another at *La Escala*. An independent work at *Villafranca* concludes the list in this province.

In VALENCIA and MURCIA there are chapels and schools at the town of *Valencia* and at *Carthagera*, the one under the Swedish Baptists and the other under the Swiss Presbyterians. As already mentioned, Mr. and Mrs. Armstrong are just now occupied in commencing work at the port of *Aguilas*. The only other work is at *Sagunto*, an out-station.

In the province of NEW CASTILE there is but one mission centre, except in *Madrid*, though here several agencies are busy. In the capital, again, the Brethren are to the fore with a chapel and three schools sup-

ported through Mr. Müller, all excellently managed, and giving evidence of real spiritual blessing. Mr. and Mrs. Albert Fenn have charge of it, and have labored at Barcelona and here some twenty-one years. They are assisted by several English ladies. At *Funcos* they have an out-station, with schools, but work in the villages round the capital has all along proved very hard and unencouraging. The Reformed Church in Madrid is represented by the Rev. J. B. Cabrera, the bishop-elect, who has a chapel and a mission room with three schools. A church is about to be built for this congregation with funds from England, by which also the pastors and schools are supported. The Scotch Presbyterians had formerly a good deal of work here, but latterly they have been abandoning it piecemeal. The only remnant here is a good congregation, with schools, eloquently addressed at their services by the Rev. Sr. Tornos, and under the superintendence of the Rev. John Jameson, once supported by this Society, but now British and Foreign Bible Society agent. They have also an out-station at *Mocejón*, with a boys' school. The Wesleyans have a chapel and a boys' school in Madrid under the superintendence, just now, of the Rev. J. W. Lord, but the work having suffered recently from various causes, has not come into Mr. Lord's hands in a flourishing condition. The remaining mission here is a German one, that of the Rev. F. Fliedner, assisted by a preacher, Sr. Vargas. He has a chapel and schools, with a small orphanage, accommodation for a few boarders, and a "sick bay" over them, as also a cottage near the Escorial as a country branch. Mr. Fliedner likewise directs the Protestant book-shop and tract-depository, and is honorary chaplain to the German Embassy. There is, too, an embryo Young Men's Christian Association here, which is at present in but a crude state, though it should develop. For English-speaking people, there are formal services in connection with the British Embassy. The only other station in this province is at *Criptana*, where Mr. George Lawrence is at work, with his three daughters, in chapel and schools; they are independent workers.

Sad to say, the adjoining province of ESTREMADURA is totally without evangelistic work, and only that of ANDALUCIA remains to be noticed. The Edinburgh "Spanish Evangelization Society" has several stations here, under the superintendence of the Rev. William Moore, M.A., at *Puerto Santa Maria*, close to Cadiz, where they have a school for the training of young Spanish converts for evangelists and pastors. This again is a most important branch of the work, as no one can reach people like their own countrymen when properly prepared. At *Cadiz* itself this society has a chapel and schools under the care of Don Rafael Blanco, with an out-station at *Pto. Real*. At *Huelva* the English residents set an excellent example by supporting a boys' school, which is under the same superintendence, the Rev. Antonio Jiménez being pastor. They have here also girls' and infants' schools. At *Seville* the Rev. Sr. Barroso has a small chapel and schools under the same auspices, while the remaining

station is at the village of *Escornaz*, near Granada, where there is a chapel and school. One or two out-stations are under the same society, which also supports the Rev. John Murray at *Granada*. The Irish Presbyterians have here taken over the work of their Scotch brethren, who had grown disheartened, and now maintain a mission in *Jerez*, where they have a well-built chapel and schools, under the Rev. José Villiasid, and a chapel and schools at *San Fernando*, on the other side of Cadiz. Friends in Amsterdam support the Rev. Camilo Calamita at *Utrera* (chapel and schools); the Rev. C. Carreño at *Cordova* (ditto), and Sr. J. Alhama at *Granada* (chapel only). At *Malaga* Sr. Manuel Carrasco has a chapel and schools where good work is being done, and there is another independent worker. The Reformed Church supports the Rev. José Vila in this town, with chapel and schools, and in *Seville* the Revs. V. Baquero and Palomares, with built churches formerly belonging to monasteries, and schools, with an out-station at *Triana*. Farther north, at *Sinares*, Mr. Wigstone, of the Brethren, works both in Spanish and English, and at *Algeciras*, opposite Gibraltar, a new work was begun nearly a year ago, under the direction of an independent worker, Mr. Simpson, aided by several ladies. There are two more out-stations in this province.

IV.—CONCLUDING REMARKS.

This brings to an end the list of mission centres in the whole kingdom, and the reader will not have failed to note how far they are from supplying its great need for the Gospel. As forming part of the same domains, the *Balearic Isles* should not go unmentioned, for here a good work is going steadily forward under the Rev. F. G. Smith, Wesleyan minister at Mahon, who has nine chapels and five schools in his charge. At *Gibraltar*, too, there is work doing among the Spaniards, though on a small scale, by various laborers too much engaged in English work to spare much time for it. Just over the straits, on the Morocco coast, is a work among the Spanish colony at *Tangier*, which promises well. Mr. H. N. Patrick and two or three ladies, all under the North Africa Mission, are laboring there, and have a Gospel coffee hall, with services and night schools.

It will be understood, in the above brief sketch, that except when a "built church" is specified, the chapel and schools usually consist of one or more rooms in a private house, or of a store, the same apartment in many cases serving for both purposes. This is a *very great drawback*, as it is not allowed in Spain to put up any sign outside to denote an evangelical place of worship, and only special edifices will attract outsiders, unless they hear the singing as they pass. Then again, a large proportion of the people consider the present places "hardly respectable," who would be quite willing to enter a "regular church."

Space will not permit of my discussing fully the various methods of work employed in Spain, or of the causes which concur to retard the spread of Gospel truth which it might lie in the power of those engaged to mini-

mize or, in some cases, to remove. Though the *visible* results of the twenty years of toil which have been spent upon the country since its doors were opened to the Gospel are still small, this must not be made an excuse for staying our hand. We have sent but one company of soldiers to stay the on-rush of a mighty host. How can we wonder that they can do little else than keep their ground? Where one of the enemy falls there are ten to rush in. If we want to see results, let us send our thousand devoted men and woman to Spain not unprepared, but equipped with some knowledge of the language if possible. Let us not leave them struggling for lack of funds, but empty our full coffers and lay them at Jesus' feet. Let us break our pots of ointment and devote our strength to using in His service what is of greatest earthly value. How many who read this will accept the call and say, "Lord, here am I, send me"?

PROTESTANTISM IN BELGIUM.

BY MARGUERITE DE LAVELEYE, SUNDAY-SCHOOL TEACHER AT LIÈGE.

Two Belgian monks, Henri Vœs and Jean Esch, were burned alive in Brussels in 1523. These were the first Protestant martyrs in the Netherlands. The Spanish Inquisition continued its bloody persecutions till the Reformation was completely suppressed. During more than two centuries Belgium was thoroughly dominated by the Romish Church. In 1848 a society named *Eglise Missionnaire Belge* was constituted at Brussels for the spreading of the Gospel.

This society comprises now 27 churches and missions in full activity in 170 communes composed of 7000 members, 420 only of Protestant origin. Thirty-eight clergymen and Bible-teachers preach the Gospel in private houses, churchyards, and in public, presiding as well over Sunday services and Bible classes.

The Belgian missionary church might rapidly extend its blessed work if it was not constantly prevented by the insufficiency of its means. It requires about 140,000 francs yearly, and as nearly all its members are poor workmen, the receipts are always much below the expenses, not to mention the requirements of the new missionary stations. In January, 1890, the deficit reached 45,000 francs, and the missionary society will have to diminish its activity without fresh help.

We therefore appeal to all those who take an interest in the promotion of evangelization on the Continent that they may "come over to help us." The treasurer of the Belgian Missionary Church is M. Kennedy Anet, 123 Chaussée d'Ixelles, Brussels, Belgium.

PLANTING CHRISTIANITY IN GERMANY.

BY REV. HENRY GRACEY, GANANOQUE, CANADA.

In contemplating the spread of Christianity in the seventh and eighth centuries among the barbarous peoples dwelling in the north and north-

eastern districts of Europe, one cannot but admire the energy, zeal, and courage shown by many of the missionaries. Their methods cannot always be commended, nor can all their doctrines be approved ; still we must admire their fervor and glowing devotion. And our modern missionaries might find not a few things worthy of imitation in the conduct and character of those early heralds of Christianity. The tribes or peoples which inhabited at that time that part of Europe now known as Germany were fierce, warlike, and barbarous ; and the first missionaries who went among them did so at no little inconvenience, and some of them at imminent risk of their lives.

We read of several attempts made by zealous missionaries to get a foothold among the tribes on the eastern borders of the kingdom of the Franks ; but they met with comparatively little success. About the middle of the seventh century one Amandus, a bishop among the Franks, extended his labors to the Frieslanders, a fierce and powerful tribe occupying part of what is now called the Netherlands, and also certain districts in Germany. Unable to subdue the barbarism and idolatry of the people, he procured an order from the Frankish king, Dagobert, by which all might be compelled to submit to baptism ; but in trying to carry out this violent measure he raised such a storm of indignation against himself that he was in danger of losing his life. He was, however, a man of resources. By acts of benevolence, by redeeming captives, and by pretended miracles, he managed to recover his lost ground, and to persuade some of the people to destroy their idols and embrace Christianity. Another Frankish bishop who did something for the spread of the Gospel among the German tribes was one Eligius. He had been a goldsmith by trade, and was rich, benevolent, and very devout. When engaged in his trade he spent large sums of money in the interests of Christianity. A favorite plan with him was to redeem captives, which he did in large numbers—sometimes as many as one hundred in one transaction—and after giving them some knowledge of the Gospel he would send them back to their homes, from which, by the fortunes of war, they had been carried off. In 641 this pious and worthy man was appointed bishop of Tournay and Noyon, and during 18 years he continued to carry on missionary work in the neighboring territory. He was noted as much for his liberal and evangelical views as for his piety and generosity.

But the most extensive mission work among the German tribes in this seventh century was done by missionaries from Ireland. At this time the zeal, learning, and devotion of the Irish Church had attracted considerable attention. The religious schools there were noted for their many excellencies and their numerous students. The monasteries were said to be crowded in the fifth and sixth centuries with pious monks willing to engage in enterprises of Christian activity.

The first of these of whom we have information as undertaking missionary work was one Columban, near the end of the sixth century. His

method was very practical. Born in the province of Leinster, he was educated in the famous monastery of Bangor. At the age of 30 he felt impelled to enter a larger field of usefulness than seemed open to him in Ireland, and taking twelve young men with him, he crossed over to the Frankish kingdom. Christianity had been established there. Still, finding a great deal to be done, and being entreated to remain within the kingdom of the Franks, he did so. His aim was to make his colony of monks support themselves by their own labor, and while doing so they could set an example of industry to the natives around them, teach them some of the arts of husbandry, and also the truths of the Gospel. Accordingly a suitable spot was selected at a place called Anegrey; a humble lodging was built as a monastery, and the forest was cleared by the labors of his monks. At first they had great hardships, and were reduced to the greatest straits for the very necessities of life. But Columban was a man of great determination and courage, and his influence over his followers was such that even in the greatest difficulties he was able to cheer them, and induce them to persevere. After a time the method and discipline of Columban became very popular, and families of every rank committed their sons to him for education; and so numerous did his monks become that he established several monasteries. Hard work was a prominent feature in his discipline.

But he had other difficulties to contend with than the poverty and privation met with in planting his mission. His severity of discipline and the strictness of his morals were unpopular with the worldly and dissolute, and he became an object of dislike to many in high places. Then there was another cause of trouble. The usages of the Irish Church did not harmonize with those established in the Frankish kingdom. The most prominent divergence was in respect to the Easter observance. The feeling at that time was running strongly in favor of entire uniformity in the Church. The popes Gregory the Great and Boniface IV. both pressed this matter very resolutely, and Columban was urged to yield and give up his practices imported from Ireland. This he could by no means be persuaded to do. And to the Pope Boniface IV., as also to the Frankish bishops, he wrote very earnestly, counselling unity in essentials, while divergence was permitted in such matters as were complained of. He disclaimed any intention of trying to change the customs of the Frankish Church. He only wanted liberty to follow his own methods in his own monasteries in the wilderness; and he intimated pretty plainly to the Frankish bishops that there were other matters of reform of more importance to which they might with profit to themselves and their flocks turn their attention. His appeal did not meet with their approval. A synod was called in 602 to deliberate on the matter. What the immediate result of the synod's deliberations were does not appear; but shortly afterward a feeling of hostility to Columban sprang up in the Burgundian Court, within whose territory three of his monasteries lay, which became

so strong that he was forced to yield to it and retire. An order was issued that he should be sent back to Ireland. This, however, was not carried out; but, on the invitation of the Frankish king, he removed to a place within the territory of Zurich, intending to carry on a mission to the Alemanni and Suevi, who dwelt in this district. But his zeal deprived him of the opportunity; for, unable to restrain his indignation against gross idolatry, he indiscreetly set fire to and destroyed a heathen temple. This rash act raised such a strong feeling against him among the savage natives that he was forced to seek refuge in flight. The result was he forsook this region altogether, retired to Italy, and founded, near Pavia, the monastery of Bobbio. One Gallus, a disciple of his, resolved, however, to remain and continue the work. Following the method pursued by Columban, he selected a suitable spot in the forest, and gathering to him some monks, he set about clearing the forest and cultivating the soil, aiming in this at two things: First, he wished to secure a living for his missionaries, and second, to set an example of cultivating the soil that might be followed by the people. While engaged in these works of husbandry, however, he preached the Gospel. He described to the people God's plan for saving men, and told them that he and his associates were messengers sent to tell them about this great matter. He carefully pointed out to them the sins they were to avoid, reminding them of the judgment of God in time and eternity. By those means Gallus became very influential in the neighborhood, and established a great reputation for sanctity.

But other missionaries, resolved to engage in the same work, also came over from Ireland. In the seventh century it was a common thing for young men to go over from England for the purpose of leading a spiritual life among the monks of Ireland, or to gather learning in their schools. Such visitors were readily welcomed by the Irish Church.

Among these was a young man named Egbert, who, in a time of very severe illness, made a vow that if spared he would devote his life to work among the heathen. Having recovered, he made arrangements to carry out his vow, and several others of kindred spirit resolved to join him in the work. For reasons that do not appear, Egbert, who originated the mission, did not go with it; but the others carried it out. One Wigbert became the leader; and the northern part of Germany, adjacent to the German ocean, was the field selected. But, on account of the determined and bitter hostility of Radbod, a powerful native king, little was accomplished, and eventually the mission was given up. This failure, however, did not discourage, and shortly after the same enterprise was undertaken by another man from the same school. A young Englishman, named Willibrord, when about the age of twenty visited Ireland and spent twelve years in study there. After that, moved by the missionary spirit, he set out to prosecute a mission among the Germans where his countrymen had failed. By this time Pepin had subdued part of Friesland, and was able to give some protection to the missionary. Willibrord took twelve compan-

ions with him, and for more than thirty years he continued his labors amid distressing privations, and in the face of many great dangers and difficulties. King Radbod continued his implacable enemy ; but although he threw many difficulties in the way of the missionary, he failed to dislodge him as he had dislodged his predecessors. A characteristic story is told of this king which illustrates his haughty spirit and the strong doctrinal convictions of the missionary. It is said that on one occasion the king presented himself to Willibrord for baptism ; but before submitting to the ordinance he wanted to know whether the kings, his ancestors, were in heaven, and whether he might hope to meet them there if he were baptized and went to heaven himself. This question presented no difficulty to the missionary, who at once told him his ancestors were certainly all in hell, as they had died unbaptized. "What business have I, then," said Radbod, "with a few poor people in heaven ? I prefer to abide in the religion of my fathers." And so he did ; he could never again be induced to entertain the doctrines of the missionary.

Throughout the seventh century missionary work in Germany was carried on in a desultory fashion. There were a number of independent laborers, characterized by great zeal and self-denying devotion, yet having no bond of union and no common centre, nor, indeed, any means of sympathizing with and helping each other. There being no central authority, there was no organization, and the different missionaries labored under great disadvantages. And not only did these earnest men lack the stimulus of mutual encouragement, they lacked the help of material support and backing. They often found themselves without supplies in the midst of savage enemies. It can hardly be wondered at that in such circumstances, while many devoted men had engaged in the work there were no results that made a deep impression in respect to the conquests of Christianity. Yet the labors and instructions of these pious men from Ireland, continued with varying success through the seventh century, prepared the way for the work of Boniface in the beginning of the eighth century, who has been called the Apostle of Germany ; and to them belongs the credit of inaugurating that great missionary enterprise and sowing the seed, while the harvest and the glory fell to Boniface.

CHILDREN OF FOREIGN MISSIONARIES.

BY A MISSIONARY.

One of the difficult questions foreign missionaries have to decide has reference to their own children. Climate, want of proper schools, and other causes compel them to pursue one of the following courses : they must either send or take their children home and leave them to the care of others, or abandon their work at a time when best fitted for it, and when it may be most needed. This necessity is one of the severest trials missionaries have to meet, and calls for strong faith and earnest prayer.

It is difficult to see how the work can go on with efficiency if, as a general rule, missionary parents must permanently leave it when it becomes necessary for their children to leave the country where it is done. But is this necessary? May not these parents, having consecrated their children to Christ, leave them, for His sake, to the care of others?

Evidence of special care bestowed by the Master upon such children has not been wanting, as may be found, it is believed, in the following communication.

The writer has the names of all missionaries sent by the American Board to its different missions in India and Ceylon previous to 1874. And though he has not the names of all their children, he has known many of them, and had the means of learning much respecting the history of others.

While he was himself connected with one of these missions for nearly forty years, it was the practice in each for its members to observe a season of special prayer for their children at a particular time each week. How far the facts here given are the result of this concert of prayer cannot be told. But they are interesting and encouraging.

The following statement, though not claiming to be complete, is the result of careful notice, and is certainly *within* the truth. Of the sons of missionaries sent by the Board to India and Ceylon before 1874, twenty-eight became foreign missionaries, seventeen clergymen in this country, and seven physicians. Fourteen, after graduating at college, became teachers, or engaged in other useful employment, and eleven are known to have become useful men without a collegiate education. One lost his life in the Union Army during the Civil War. Two died in college, and one soon after graduating. One was pursuing his studies in college a year ago, and three in theological seminaries.

Of the daughters of missionaries mentioned above, twenty-seven, as is known, became missionaries or the wives of missionaries, and eleven others married clergymen or educated men in other professions. Ten, after completing their education, engaged in teaching or other useful employment, and three, not graduating at public schools, became useful as Christian wives and mothers. One had just entered the institution at South Hadley a year ago, one was in her last year of study preparatory to Wellesley College, one was in an academy in Massachusetts, and one in a normal school in New York City.

The following account is confined to the children of a single company of missionaries who went out in the same ship. The company consisted of four men, with their wives, and an unmarried lady. About two years later the young lady was married to a missionary. Fifteen sons and eleven daughters born to this company lived to adult age. All but two or three were sent or carried home by their parents and left in the care of others. These would have been thus left had not their parents been prevented by other causes from returning to their work in accordance with their earnest wishes.

All early became members of the church.

Ten of the sons graduated at college. Six of these became ministers, of whom three went abroad as foreign missionaries, and another would have gone but for the failure of his health.

Two engaged in journalism. One studied medicine, and settled as a physician in New York City. One, having taught for five years in a college in India, is now studying in a theological seminary in the United States.

Of the other five, one died while a senior in college. One, having graduated at a medical college, is a practising physician in Massachusetts.

One, an elder in a Presbyterian church, is a journalist in one of the principal cities of the Northwest. The two others, in useful callings, are active workers in the Sunday-school.

Of the eleven daughters, two, after several years' work in a foreign mission, became the wives of missionaries. One graduated at Mount Holyoke Seminary, and went to Ceylon as a missionary. One, after graduating at the same school, engaged in teaching in New York City. One died not long after her marriage to an educated Christian man.

One, graduated at a normal school in Massachusetts, taught five years, and married the pastor of an important church. One, having received an education in other schools of high standing, graduated at the Woman's Medical College, in Philadelphia. One graduated at Wellesley College, taught six or seven years, and is now giving assistance in missionary work in Spain.

The other three are all useful as intelligent Christian wives and mothers.

These accounts are given with the hope of affording encouragement to missionaries called for the sake of Christ to put their children from them, and to those who give them sympathy and help.

Does not the Lord care for such children ?

DECEMBER, 1890.

THE ANATOMY OF NATIONAL LIFE.—In a recent lecture on "Oriental Thought," Professor E. P. Thwing, M.D., of Brooklyn, Member of the Royal Asiatic Society, drew attention to the initial elements, the physical factors revealed in the geographical position of a continent, its climate, scenery, and soil. He quoted the remark of Dr. Coan, of the Sandwich Islands, that the Gulf Stream gave Europe its present civilization, and the occlusion of the Pacific at Behring Strait made Polynesia what it is. Volcanoes and seismic disturbances and typhoons, are related, he said, to the abnormal development of the imagination, and the *thanatophobia* of the East to demonology. Thermal extremes produce industrial and so moral instability. The study of physical geography and ancillary themes is fundamental. Only by a patient analysis is a true synthesis and so a rational science gained of human civilization. Buckle drew notice to this method thirty years ago, but modern research has illuminated the subject and emphasized its importance to every student of ethnology.

ISIDOR LOEWENTHAL.

BY ROBERT MORRISON, FULTON, MO.

In the *Youth's Companion* of April 23d ult. there is a quotation from a book entitled "Stories from the Battle Smoke," as follows :

"A missionary to India was shot, as he sat in his veranda in the dusk of the evening, by his own *chowkeydar*, or watchman, whether intentionally or by accident will never be known. Near a public road stands his solitary grave. On the stone at the head is the inscription :

SACRED

TO THE MEMORY

of the

REV. ——— SONNENTHAL.

He translated the Scriptures in the Afghan tongue, and was shot by his own chowkeydar.

'Well done, thou good and faithful servant.'

The above epitaph recalls a flood of memories of the years gone by. The real name of the missionary referred to above is *Isidor Loewenthal*.

God's dealings with him were so strange that a sketch of his history can hardly fail to interest God's people of the present day.

He was born in Posen, Prussian Poland, A.D. 1826. His parents were Jews. His father knew but little and cared less about religion. His mother was a devoted follower of the traditions of the rabbis. She, however, endeavored to instruct her children in the principles of morality. These parents were in moderate worldly circumstances, and with eight children to rear and educate, of whom Isidor was the eldest, they were unable to give them a liberal or university education. They however did what they could, and did that fairly well.

Our young scholar was sent to a Jewish school to learn some of the first principles of science, and to repeat prayers of whose meaning he knew nothing. There was no attempt to explain their significance or interest him about such matters more than would have been done to a pet parrot.

By and by he was sent to "a Christian school"—so, at least, in name. There religion, as the teachers understood it, was taught as an accomplishment to fit one for general society or for office in the government, and, of course, was taught in a very lifeless sort of way. There were on this subject two recitations a week, and attendance thereon was optional. The Greek language was in the course, but no hint was ever given that the New Testament was written in that tongue. Hebrew was taught, and Isaiah was read and pronounced by the professor to be nearly equal in beauty and sublimity to Homer. Such Jews as Philo, Spinoza, and Mendelssohn were commended in contrast to such Christians as Voltaire, Rousseau, Hume,

and Bolingbroke. Milton and Locke were called fanatics, and while the learning and genius of Newton were admired, he was pitied because unable to free himself "from the common superstition of the greater part of mankind."

Being unable further to pursue his studies, young Loewenthal became clerk for a merchant ; but selling goods was not to his taste. To be among books was his delight. He was a born student. Having no other work, however, open before him, he kept on with his clerkship, and becoming acquainted with some young men about his own age who were radicals in politics, met with them secretly for the discussion of political questions. At such times essays and poetry of their own composition were often read. One of these pieces Mr. Loewenthal was indiscreet enough to publish. Because it criticised the government, he indirectly learned that his arrest had been determined on. He knew the horrors of such a risk as that. This was but two years before the great upheaval on the Continent, of 1848. With haste he fled to Hamburg, and with a good deal of trouble secured a passport to New York, whither, in a short time, he arrived, a stranger in a strange land, with but a poor knowledge of English. He had but little money left, and he hunted for work very earnestly in New York and Philadelphia, but failed entirely. He then struck out to get work in the country, but failed there too. In despair, he invested all he had in a small basketful of notions, and began the life of a peddler.

In November, 1846, when but a little over twenty years old, he called one forenoon at the house of Rev. S. M. Gayley, near Wilmington, Del., drenched with rain and suffering with cold ; he was invited to the fire and to stop for dinner. After dinner, when he had disposed of some of his wares to Mrs. Gayley, he rose to depart, but the kind preacher, noticing how thinly clad the young stranger was, invited him to halt for the night, which he readily did.

Upon inquiry he found, to his surprise, that the young peddler had studied some philosophy and science, and was master of the Hebrew and several modern languages. The preacher became very much interested in his guest, and persuaded him to stay with him until he could see if some more suitable employment could be found for him. This he soon secured in having a class formed for him in modern languages in Lafayette College, at Easton, Pa., and which he took charge of January 1st, 1847. The few weeks, however, that he spent at the house of his benefactor were eventful times to him. Writing to Mr. Gayley some time afterward, he says : " It was at your house, by your earnest prayers (at family worship), to which I first went half from curiosity, half from politeness, by your humble supplications, that I was first awakened to apprehend my danger, to consider that I had an immortal soul. I began to open the Bible. I was astonished. I waited with eagerness morning and evening for the summons to family worship to hear you pray. I was more and more convinced I was on the wrong path." During the young professor's absence at col-

lege, Mr. Gayley followed him with kindly religious counsel, which, though a bow at a venture, proved under God to be the right things said at the right time, and in the autumn following Mr. Gayley baptized him as a member of the Presbyterian Church.

In the fall term of 1847 Mr. Loewenthal entered the senior class in Lafayette, and graduated in the June following. Shortly after graduating the Rev. Samuel Miller offered him the position of a teacher in the collegiate school at Mount Holly, N. J. This he accepted and retained for three years, when he entered the Princeton Theological Seminary, where he took a full course and graduated with great credit in 1854. He was licensed by the Presbytery of New Brunswick. While in the seminary he taught classes in the modern languages in the college of New Jersey. He was an early riser and a tireless worker. As a linguist he had few equals and, perhaps, no superior, considering his age. He was a thorough student, at the same time, in mathematics and philosophy. There were plenty of openings gladly awaiting such qualifications as he had, but he cheerfully offered himself to the Board of Foreign Missions of the Presbyterian Church to go to the Gentiles of India, and was accepted and sailed for his field in August, 1855.

The Society of Inquiry of the seminary selected him as essayist for 1854, and his subject was *India as a Missionary Field*. The production was one of great merit, and was soon after published in the *Princeton Review*.

He was below middle size in stature, but lithe and wiry. He had a large hooked nose, a fine black eye, and raven black hair. He was a quiet, modest man, and a man of thorough consecration. All his powers were cheerfully laid at the foot of the cross.

At Peshawer, the advanced station of missionary enterprise in Afghanistan at that time, he landed in 1855. He was the pioneer there and alone, but he addressed himself in earnest to the acquisition of that difficult language, the Pushtoo.

Nine years of patient, hard labor passed, and he was able to preach in Pushtoo, Persian, Cashmere, Hindustanee, Arabic, and, in fact, in all the languages and dialects of that polyglot region which he had chosen as his field of labor. Besides this he had just completed a translation of the New Testament in Pushtoo, and was about to begin work on the Old Testament when his earthly work suddenly came to an end.

When in the seminary he was subject to terrible headaches, which caused him to rush out very early in the morning to take an airing, and some of the theologues who rose betimes in the mornings used to see him coming back from a walk of two or three miles just as they first looked out. One morning in July, 1864, about daylight he was shot by his own watchman, who said *he thought it was a thief*. Whether what he said was true, or whether he was paid to kill one who was hated and feared, as did some men of Asia who were not able to resist the wisdom of the Spirit by which Stephen spoke to them, will not likely be known on this side of eternity.

It is hardly probable that that was the *first* time in all those years that Mr. Loewenthal had come home at that hour and in that way !

To human view it seems mysterious that one so gifted, so eminently fitted for such a field and on the ground and anxious to work, should be cut down. So, however, was it with another grand servant of Christ and missionary to India, *Henry Martyn*. Both were men of wonderful intellect and rare scholarship, especially in the line of language ; and each gave a final work of a New Testament of his own translation—the one to Persia, the other to Afghanistan. Each died young and alone in different parts of the field, but Tocat and Peshawar are drawing nearer to each other, and hosts of pious dead will soon surround the graves of these young, brave, lonely pioneers.

From Chefoo, China, Mr. G. P. Bostick writes, April 10th, 1891 :

“ Rev. B. C. Henry says, ‘ The Chinese dress too often means a Chinese house pure and simple, and native furniture, native utensils and native food.’ This statement is unjust to a large number of missionaries who wear the dress, which no more means, in itself, the other things specified than wearing a Prince Albert coat in New York City necessarily means a brown-stone front with all attending luxuries, or a plain dress, squalid poverty. Many who wear the dress live in good foreign style otherwise, and some of them under the same board with Mr. Henry. The C. I. M. policy is economy, whether you wear the dress or not. I know some of them in foreign dress who live harder than some others who wear the Chinese dress. I know not how to account for Brother Henry’s statement, unless he has not mingled with those who wear the dress.

“ I also read recently something like this, ‘ If you are shaking in your faith and tend to looseness of views, throw yourself into the mission on a foreign field and it will cure you.’ Some have tried this, resulting in their finally giving up the Bible, religion, and God. Work at home might have the desired effect. But for heathen lands we need men well grounded in the faith at all points ; others, if not entirely thrown off, will get looser, and teach loose views to others. Faith of all workers on foreign fields will be thoroughly tried, and needs an immovable foundation.

“ I read also recently an appeal for sending out mechanics as missionaries, to establish all kinds of shops for the natives. In this part of China there is danger of burying the Gospel beneath the accompanying civilizing agencies, so that God’s power unto salvation will not be seen. My vote is, first and last and all the time, for men and women to preach the Gospel, pure and simple, and depend on God for results ; already too much time and money are expended in heathen lands on the side issues.

“ Amid the many societies undertaking to do the work of the churches, would it not be well to consider how much stress is to be put upon the individual Church—Christ’s organization ?”

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Annual Report of the National Bible Society of Scotland has a very valuable letter respecting the state of France from Mr. Charles Faulkner, “whose long residence in that country, and careful study of events in it, entitle him to be heard on such a question”:

“ . . . Pius IX. himself never made a greater mistake, and that is saying a great deal, than when he drove Jules Simon, one of the fairest, most moderate, and most religiously disposed men in France, from power; and he who would form a just estimate of the acts of the French Government in relation to the Church, is bound to take the 16th of May, 1877, into account. Passion is an evil counsellor, and the systematic persecution that followed was a great mistake; but the Church only reaped what she had sown. She had tried to strangle the Republic.”

Mr. Faulkner then describes all the familiar outbursts of passionate hostility to clericalism, and, in the train of that, to religion itself, and adds, “In all these respects there is a great change. The government is no longer professedly hostile to the Church, and makes an effort even to be fair, and this is true notwithstanding many seeming exceptions. The programme of an anarchical socialist meeting no longer of necessity includes blasphemy. The administration has ceased, at least openly, to persecute. Priests are no longer eaten every day by the extreme Radical journals. Civil funerals are a diminishing quantity.” Notwithstanding various measures bearing hard upon the revenues and exemptions of the clergy, Mr. Faulkner says that “there is reason to think that the religious influence of the Church is greater now than it was when the Pope drove Jules Simon from power. In the matter of education she has established free schools, both primary and secondary, which, her opponents being judges, are a great success. In other departments of work there is the same energy, and it seems possible that the latest attempts to cripple her may have the opposite effect.” The Jesuits having been greatly disabled, it should seem as if this revival was measurably independent of them, and guided rather by the deeper religion and stricter ethics of the Dominicans. This, however, is an uncertain guess of my own.

“The same is true of the Reformed Church of France. . . . Ten years ago, a few leading men determined to seek the reorganization of the Church by means of non-official synods, both provincial and general. The attempt was regarded by many with fear and trembling, but it has succeeded beyond expectation, and three fourths of the churches are now formally connected with this revived organization, and the Church, as a whole, is throbbing with organic life as she has not done since the dark days of Louis XIV.”

Mr. Faulkner says, moreover, as fully attested by men of all schools, that “the educated French mind is in a marked degree turning its attention to religious subjects, and that in no hostile spirit; indeed, one of the extreme Radical papers complained the other day that among periodicals such as the *Revue des Deux Mondes* there was not one that treated scepticism with due respect.”

Is French Catholicism competent to detach itself from its accretions of superstition? It should seem not impossible, since, as Père Hyacinthe attests, the doctrine of Transubstantiation has been there spiritualized to a degree which seems to leave it hardly distinguishable from Calvin's own

teaching, except that the presence of Christ is assumed as existing *ante usum*. The coarse mediæval conceptions of the Roman Catechism in this particular have never found much acceptance in France.

—The *Société des Missions Évangéliques* mourns the loss of M. Eugene Casalis, the eminent founder, with M. Arbousset, of the admirable Lessuto (or, as we should say, Basuto) Mission, in South Africa. He died March 9th, at the age of 79 years. M. Eugene Casalis, after his return from Africa, was director and then honorary director of the mission house. The remembrances of the reawakening of French Protestantism, and of its first development of zeal for the extension of the Kingdom of God in the world at large, were peculiarly embodied in him. His missionary character, profoundly Christian, is described as being peculiarly French, marked by that pervasive sympathy and ready flexibility which distinguished St. Paul, and is a special French characteristic. He was distinguished also for his unmoved adherence to the central missionary idea, the salvation of men and the advancement of the kingdom of God, resolutely putting and keeping all the distracting invitations of science, civilization, national interests in their thoroughly subordinate place, “sacrificing, at need, everything which, in our hands, might become an obstacle instead of remaining a simple means.”

Various children and grandchildren of M. Casalis have been or are now his successors in Basutoland.

—The April number of the *Presbyterian Messenger*, of the Presbyterian Church of England, has a letter from a Chinese graduate addressed to W. Faber, which is interesting, though certainly amusing, as showing the enormous over-valuation of mere literature which is characteristic of China, as, in a less degree, it has until lately prevailed in Europe. Says the worthy gentleman, “The excellent men who undertake to propagate Christianity and are zealous for the salvation of the world have themselves, of course, good methods as well as beautiful intentions; and assuredly they are not waiting for any prosing of mine on the subject. Still, since Jesus, in revealing the truth of God, has even sacrificed Himself to save all mankind of all generations, with a tender commiseration which might move to gratitude even the creatures we eat, why is it that to this day so few in China follow Him?”

“... Good medicine is that which cures disease, but good medicine is, for the most part, not palatable, and people are apt to loathe it. If you can by any means make medicine smell fragrant and taste sweet, your use of it in the curing of the disease will be marvellously facilitated and quickened. The doctrine of Jesus is indeed beautiful and is indeed good; but much of the translations of it are inelegant and crabbed, and scholars despise it. If you could by any means impart to the translations a just amount of grammar there would be a rush of believers, and no holding of them back. I would, therefore, advise that the Old Testament be translated on the model of the earliest literature of China (that of the Three Dynasties), that the New Testament be translated on the model of the Han Wei and Tsin writings, that hymns be translated in imitation of our elegant praise songs and ceremonial chants, and that Christian literature generally be rendered in the style of the best masters of Pang (A.D. 600–900).”

That translations and hymns should be thoroughly Chinese in form and genius is an altogether reasonable requirement. But assuredly the Greek New Testament is not written with any care to make it Attic. To some who complained that *Salvator* was not classical, Augustine nobly re-

plied, "Christ made it classical when He came into the world." But the letter, as a whole, which is long, is exceedingly good. The graduate points out how the charge brought against Christianity of neglecting ancestral honor might be met by tracts showing the thousand ways in which, in Christendom, wealth is diverted from ceremonial wastefulness before the dead to a thousand forms of beneficence, public and private, toward the living. "Again, all that can be found in Chinese books which is in harmony with the doctrines of Jesus should be collected into a volume for distribution and for use in preaching." The author says, after speaking of the former prevalence of Buddhism, utterly foreign to Confucianism, "That the religion of Jesus should not mightily prevail in China is a thing totally unprecedented. For myself, I barely know the English alphabet, and have no acquaintance with European literature. Hitherto mathematical and mechanical studies have absorbed my attention and dragged me down, so that I dare not hope to achieve anything in the way of illustrating loftier themes. But I cannot help wiping my eyes in eager expectation of a glorious moral advance and uplifting."

—The *Messenger*, speaking of the opium traffic, says, "With the great problems staring us in the face of the future of the Chinese race and of the Russian Empire, in both of which we are deeply concerned, surely it is time for us to set our house in order and get rid of the accursed thing. If we do this in the fear of God it will be the surest safeguard should the day of evil come."

—The *Chinese Recorder* for March says, "There is an idea prevalent among foreigners that China can make no advance because she is unwilling to become westernized. If these Asiatics would only array themselves in broadcloth or tweed, and throw aside their strange tongue and ancient literature for our classic English; or if they could be induced to ape our customs, buy our general merchandise to the exclusion of their own, and submit at once and utterly to the demands of the Western diplomat—then we might look for progress. But the fact should be emphasized that China's conservatism has an importance at least in *potentia*; and whatever of value in our civilization and whatever of truth in our religion comes at length into her possession will be held with invincible tenacity."

—*North Africa* mentions that a Shereef not far from Cape Juby, West Africa, has sent for "books and information about the religion of Jesus, the Son of Mary." Mr. W. Summers was expecting to visit him.

—*North Africa* gives an account of the baptism of El Hansalee, a Moslem "saint" of Morocco, which reminds one of Simon Magus. He had long vainly striven to reconcile two hostile villages. At last the reconciliation was achieved by a simple Christian believer. El Hansalee, finding that his power came from his faith in the Messiah, was baptized, but scarcely disguises the fact that it is in the hope of gaining, like Simon Magus, a new degree of "power."

—A Moslem woman in Morocco, becoming a Christian, besought her husband with an honest but exaggerated zeal to divorce her, which he did, though very unwillingly. She since supports herself by sewing. A Christian desired to marry her, but desisted from his suit on learning that Christ forbids marriage with a divorced woman. Her husband still wishes her to return, and it is a wonder that her instructors do not refer her to St.

Paul's teachings. It seems, strange as it is, that in Mohammedan Morocco Moslems are free to change their religion.

—It seems that there are various sects in North Africa which are almost or quite purely Unitarian, paying little or no attention to any historical claims of Mohammed, hardly as much as our Unitarians of the left pay to the claims of Christ. They will probably be found the least hopeful objects of Christian missions.

—The *Calwer Missionsblatt* for April, 1891, mentions that all the churches under the sway of the King Kscholokol, brother and successor of Sekukuni, have seceded from the Berlin Missionary Society, to set up an independent Basuto Church. The movement is headed by Herr Winter, a university man and a son-in-law of the director of the Society.

—The *Mission Record* of the Church of Scotland asks, "Is it possible to find healthy sites in Central Africa? On the low belt of country near the coast, along the banks of the great water-ways, or on the shores of the inland lakes, such places are rare, if they can be found at all. But on the great central plateaux above the level of two thousand feet there are large districts where Europeans can enjoy health as good as it is possible to secure within the tropics. Such districts are destined to be the great saving centres of Africa. As examples of such regions one thinks of the Shiré Hills, the Lomwe Hills, the Angoni country west of Nyassa, and the lofty table-land lying between lakes Nyassa and Tanganyika. From these centres, when once missionary societies see the reasonableness of such a method, the Gospel of Christ will be carried all round until mission meets mission, with a network of workers all over the continent. The low-lying malarious districts, where no European can live or work, must be won by the native African Church, born and nurtured on these hill regions of Africa, and sent out in its manhood to win the rest of the Dark Continent for Christ."

—It is known, but seldom fully apprehended, that the great bulk of the people of Africa south of the equator, belonging as they do to the Bantu race, are not negroes, though they may not inappropriately be called negroids. A traveller, quoted in the *Missionary Record* of the United Presbyterian Church of Scotland, says: "The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, high, thin nose, beard and mustache. They are not black, but generally of a warm chocolate. Some of the men are perfect Greek statues as regards the splendid development and poise of figure. They have pleasing faces because of the perfect good humor that enlivens their features." One tribe, to the south of Stanley Pool, are described as having not a stupid face among them. The noble heads of the men make them appear as if they were all "members of Parliament." Like the negroes, they are born orators, but apparently on a higher range. "A sermon that I heard from one of them," says a missionary, "was as fine as ever I heard in Europe or America, not only in point of delivery, but in its clearness of reasoning, and in its profound perception of spiritual truth."

—The Moravian *Missionsblatt*, speaking of the Caffre tribe of the Pambus, remarks discriminatingly: "The heathen is, on the one hand, not the devilish abomination into which sometimes he is disfigured in all good faith, out of pure ignorance, by those who in Christendom, so to speak, beg from door to door for pity on him. No; he has also redeeming traits,

clearly discernible traces, though sadly marred and discontinuous, of the original imprint of God's similitude. But, on the other hand, assuredly he is far from being that uncorrupted, harmless child of nature that dimly dreaming worshippers of man would make him out to be. No ; his true portrait does not merely include individual shadows and unclean disfiguring spots, but the whole foundation of his moral being is awry, untrue, impure, and unholy, plainly attesting his indispensable need of the redemption in Christ, that only through the energy of grace and the inner transformation wrought thereby can he be restored to his true temporal and eternal destiny."

—The Rev. E. C. Gordon, in the April *Intelligencer*, gives a dismal picture of the devastations wrought in Uganda by the wars of succession. "When I read in the papers, of Buganda being a garden, and its population 2,000,000, I see what Buganda once was, not what it is now. It is very difficult to judge of numbers ; still I do not fancy more than 10,000 fighting men could be found in the whole land."

—Bishop Smythies, before returning to Africa, was presented to the Emperor William. The latter remarked significantly, "The Mohammedan religion is a very simple one, and takes great hold on those who profess it. Surely in the face of it there is great necessity for Christian missionaries to act unitedly."

—The French missionaries of Lessuto are devoting special attention, by large assemblies and otherwise, to the spiritual unification of their work, being convinced "that to have in a heathen country a church strong, compact, zealous, and pure is the best means of presenting to unbelievers the Gospel, with its most attractive and most convincing fruits."

M. Vollet, of the Zambesi Mission, has attended these reunions, and takes back with him Pauluse, a native Basuto evangelist, and his wife, to labor among the Barotsis.

—M. Boegner, Director of the Paris *Maison des Missions*, well sums up the difficulties of Northwestern Africa, "These African churches give you the impression of vast caldrons in ebullition ; everything there is in fermentation, in conflict ; good, evil, the influences of race, of environment, and, above all, of Christianity. We have to believe, to hope that this last will carry the day and bring forth noble fruits in the moral life, as it already does in the domain of religious feeling. The former are not lacking, but are behindhand. This is the characteristic trait of these churches : a retardation of character compared with sentiment and the manifestations of this sentiment."

—Blantyre has had stroke upon stroke in the deaths of Dr. Bowie, Mr. and Mrs. Henderson, and the pioneer, the Rev. Robert Cleland. "But though the workman dies, the work goes on." A pastor and a physician in Scotland have already offered. The Free Church, which has already eleven missionaries on the banks of Lake Nyassa, sends out five more this spring. Adding the Moravian Mission and the Berlin Mission, about to be established here, Lake Nyassa will become an eminent centre of Christian effort in Africa, besides the close connection of friendship between Blantyre and the Universities' Mission. As says the *Journal des Missions*, their numerousness is an added element of success. "Into these murderous climates men should go in numbers, or remain away."

—"As was to be foreseen," remarks M. Kruger, in the *April Journal*, "the great partition of Africa in 1890 has given a new impulse to the zeal of the Christian Church for the advancement of the kingdom of God in the Dark Continent. This fact attests anew that Christian missions do not hover in the ether of a faith detached and isolated from everything which agitates and interests mankind at large; they cling, by their natural fibres, to all the preoccupations of their time, to the character of the race, of the people, of the church which maintains them. But a supernatural principle, the Spirit of God, governs Christian missions, predominates over every other motive, and keeps in view, without suffering itself to be divested from it, the propagation of the Church of Jesus Christ."

—After thirty-six years of labor, the London missionaries have baptized a man and a woman, the first two converts of the terrible Matebeles, between the Zambesi and the Limpopo. Hitherto, whenever promising dispositions appeared in any way under the long tyranny of Mselekazi, the man disappeared. A second tyrant has succeeded, but apparently somewhat less implacable.

—C. Busse, in the *April Allgemeine Missions-Zeitschrift*, says of Mackay, "Although he was not an ordained clergyman, his deeply rooted piety, his burning missionary zeal, his many-sided cultivation, his splendid adaptability, his inexhaustible energy, his blessed activity, and his childlike humility have given posterity the right to number him among the greatest missionaries—to set him by the side of his great countryman, Livingstone."

—The *Zeitschrift* justly designates the French mission on the Zambesi as "one of the most heroic of our day." It is, though now entirely distinct, an offshoot of the Lessuto (Basuto) Mission, having been founded seven years ago "by the valiant COILLARD and his courageous wife." "The difficulties of this remote mission are enormous: a savage people, despotic princes, cruel manners, unbroken power of abject heathen superstition, frequent wars, a dangerous climate, a fearfully oppressive isolation—verily here is the patience and faith of the saints." Their firstling, Nguana Ngombe, gives them infinite comfort. The king's son, Litia, seems likely to be the second. Lewanika himself is thoroughly friendly, upholds the Sabbath and temperance, begins to be ashamed of plundering forays and of the cruelties of his old time, though he shows no signs of a renovated heart. Few missions, for their intrinsic interest, deserve more attention or sympathy of prayer."

—King Khama, who has transferred his capital to the 20,000 strong town of Phalapye, at once proceeded to build a church for 3000 hearers, to which his subjects contributed about \$13,000. This well-ordered Christian government, it is to be hoped, may survive the impact of white seekers of land and gold. Khama is a convert of the London Missionary Society.

—The Basel Mission in Cameroon (West Africa) in 1890 lost four laborers by death, while the superintendent was obliged to return for awhile to Europe. Nevertheless, says the *Zeitschrift*, a series of joyful experiences has in a measure given compensation, and awakens excellent hope for the future. The mission has grown both in influence and extent. A number of out-stations have been added to the four main stations, while "from almost all the towns of the country men resort to us to learn about 'God's matters.' " In many places there are formed societies of "men of

God"—i.e., seekers for the truth. More than twenty native helpers, a number being of marked capacity, assist the missionaries.

—The sad experiences which the Church Missionary Society has had with its mission on the Niger have led it to decide on supplying hereafter the principal stations with Englishmen, to whose oversight the colored clergy are to be submitted. The aged Bishop Crowther, remarks the *Zeitschrift*, seems thereby to become rather ornamental than effective. No charge lies against him, however, except too easy a discipline, and the suspension of his son, Archdeacon Crowther, has been annulled by the Society. The *Zeitschrift* well says, "Go forward in the use of native helpers, but make haste slowly."

—The *Allgemeine Missions-Zeitschrift* for April says, "In reading the books of modern African travellers and contrasting them with Livingstone's journals, we cannot avoid a feeling of sadness on a double account: first, that they have not kept their hands free from the shedding of human blood, and then, that in their reckoning, modesty does not appear to count for a virtue."

—The colonial politicians of Germany seem to have concluded an alliance offensive and defensive with Roman Catholic missions, which lend themselves very easily to political schemings. Of this the hard-hearted and almost wantonly murderous Dr. Peters is a notorious example. He boasts of having persuaded Mwanga to ordain "that Mohammedanism should be absolutely forbidden, and made subject to the punishment of death!"

—Stanley is said to be sufficiently open to blame for recklessness of human life; but Peters actually taunts him with cowardice, because he not unfrequently, in order to spare bloodshed, preferred circuits, and sometimes paid toll, etc.! Any way seems to be the object of contempt to Dr. Peters which is not cloven right through human bodies. Have the Germans reverted to the heathenism of their ancestors? But against all this cruelty the leading missionary magazine of Germany, with the missionary magazines generally, raises an unflinching protest.

The *Church Missionary Intelligencer* for April remarks, "Although the name of the United States does not appear among the Powers whose 'spheres of influence' and protectorates are being so carefully marked out upon the map of Africa, the American 'sphere of missionary influence' is neither small nor unimportant. On the north, in Egypt, the United Presbyterian Church has a vigorous mission, with over thirty-five missionaries from America, and over 3000 communicants in their churches. Their educational work is far advanced, and in the regions about Cairo and Assiout Christian enterprises are successfully prosecuted. Down the west coast, at Mendi, there is an American mission, while in the Republic of Liberia (whatever its shortcomings may be), the Protestant Episcopal, Methodist Episcopal, and American Presbyterian churches are all hard at work. At Muhlenberg, on the St. Paul River, the Evangelical Lutheran General Synod has a prosperous work, while the Presbyterian Board is located at the Gaboon and Corisco. On the Congo the American Baptists find a congenial field of labor, while on the Lower River and in Angola, Bishop Taylor is established. To the south of Angola lies the West Central Africa Mission of the American Board, which after only ten years of labor gives promise of great efficiency. The work of the same Board in Natal, where it has been established for fifty-five years, is well known. It

has now sixteen churches with nearly 1200 members. To the north of Natal again the Board has its East Central African Mission, near Inhambane, whence it is purposed to push forward into the interior. There are in all nine American missionary boards laboring for the redemption of the Dark Continent, with 204 missionaries, 359 stations, and an annual expenditure exceeding \$237,000."

—The Burma Bible and Tract Society, in its Annual Report for 1890, says, "How every true heart is pained at the thought that the two great English speaking nations that are doing so much to bless heathen lands, are at the same time doing so much to curse them! Oh, that they would cease to do evil, and learn to do well! Then would they bless only, and not curse; and in blessing they would be blessed. But in cursing, they shall certainly be cursed. The God of the terrible Civil War in the United States, and of the Indian Mutiny, is unchangeable and eternal." We notice that Sir Charles H. T. Crosthwaite, Chief Commissioner for Burma, is President of the Society.

—The *Indian Witness* states that the Viceroy, the Marquis of Lansdowne, and Lady Lansdowne, have taken particular pains to manifest, by personal attendance and otherwise, their interest in Dr. Pentecost's labors.

—Bishop Thoburn, quoted by the *Bombay Guardian*, avows that there is one Hindu notion to which he is a good deal of a convert—namely, that there is religious merit in planting a tree. "In India it certainly ought to be every one's aim to plant as many trees as possible, in every place where they can have a chance of taking root and growing, either to yield fruit or shade to generations yet unborn. Every missionary should see that his compound is well planted with trees; and there are hundreds upon hundreds of small plots of ground under the control of missionaries in villages and country places where valuable trees might easily be planted and cared for."

—Here is a pleasing piece of information from *Kaukab i Hind* (Star of India), "During the past year the profit on opium for the Government of India fell much below the estimate, and for several years the cultivation of opium in Cawnpore District has been a losing business, and consequently the offices have been closed and the buildings will soon be sold."

—The *Harvest Field*, published by the Methodist Episcopal brethren of Madras, opens, in its March number, with a paper by the Rev. G. Pittendrigh, on the New Testament place of preaching in the New Testament as a means of propagation of the Gospel. The author, before taking this up, lays strong and, as it appears to us, just emphasis on the entire flexibility of methods allowed by the New Testament, so that the object is the same, and of course that possible aberrations are continually checked by a Christian instinct kept fresh from the New Testament. He signifies that to worship the mere letter of "apostolic methods" is something that is thoroughly unapostolic. The Lord God of the prophets and apostles is still with His people. And He who gave wisdom to Paul to work in the Jewish and Roman world will not withhold it from Paul's successors, who are called to work in the Indian world. New Testament *methods* are often inapplicable in new conditions; New Testament *principles* are always supreme.

Mr. Pittendrigh believes that educational and medical agencies in India are largely leavening the Indian mind, and preparing a class a good

deal like the imperfect proselytes of the Empire, among whom, in the fulness of time, as among them the word of preaching will run like fire among dry grass.

—The *Harvest Field* says of this REVIEW, “The tone of the magazine is healthy, the articles readable, the information generally fresh, and it is unquestionably the best missionary magazine.”

—Mr. Whitton, writing in the *Helpmeet*, the women’s organ in connection with the Free Church of Scotland, says, “You will have heard of the bill at present before the Viceroy’s Council to raise the age of consent from ten to twelve. I am sorry to see that the Calcutta native press are almost universally against this change. Calcutta is gaining an unenviable notoriety by its resistance to all reforms. I hope the government will stand firm, and that the bill will soon become law. The law will do good in many ways. Among others, it will tend to keep girls longer at school, and so help on the great cause of female education.”

—The Rev. William Stevenson, of the Free Church, says, “Every Hindu girl of respectable family must be married, not merely as soon as she reaches maturity, but long before it, while she is still a mere infant. The higher the caste, the earlier does tyrannous custom demand the celebration of the ceremony. The origin of this extraordinary system is attributed to the old times of disorder and insecurity, when there was no safety even for little girls, save under the legal protection of a husband. However the custom may have first originated, it was established at a very early period in the history of Hinduism, on a more sacred foundation. It was declared to be a divine ordinance and incorporated with the most hallowed rites of their religion. The dogma that underlies this institution, as well as the other outstanding institutions regarding women in India—their seclusion within the zenana and perpetual widowhood—is the thorough and irredeemable depravity of woman’s nature. Hinduism first publishes the grossest libel on woman, and then treats her as if it were true. It declares her utterly incapable of freedom, and then enslaves her. Nothing is too bad to expect of women, and accordingly the only guarantee for the purity and respectability of the family is the maintenance of a system which marries them as infants, secludes them as wives, and practically entombs them as widows. And this system is guarded in every part of it by the most sacred sanctions of religion.

“Strange as it may appear, the women who suffer are themselves the main upholders of the corrupt idolatrous system that enslaves them. They hug their own chains, and bind even the men in the same bondage. But it is because they do not know any better. Their life is entirely centred in the home, and all the reverent instincts of their heart cling to the sacred traditions of their caste. To them, hid in their prison houses, Christianity is invested with all the terrors of the unknown. But let its pure and gracious light shine in upon them, let them see their own dark customs in the brightness of its beams, and their hearts will respond, their consciences will spring into activity, and the woman’s influence, which is ever the subtlest, most penetrating, and, therefore, most powerful force for the elevation of society, will ere long dissolve the ancient system of corruption and cruelty. For this let us labor and pray.”

—The Marchioness of Dufferin, whose husband has been Viceroy of India, says, as quoted in the Church of Scotland *Mission Record*, “In Oriental countries generally emancipation from the strict rules of the

purdah, and the education of women, are apt to mean dissipation and French novels; but in India they seem really to lead to a higher life. The educated Indian ladies I have met retain all the remarkably feminine character of their race; they lose none of the modesty of their demeanor, and I have never seen a sign nor have I ever heard the faintest whisper of any levity of their conduct."

—The *Mission Field* says that a native Christian, who had been very unwilling to make the customary annual offerings, but had done so, paid the next year three or four times as much as was looked for as his tithe on plantain cultivation. "I have realized," said he, "the blessing of making God my partner."

—The late Bishop Sargent's venerable coadjutor in the fruitful field of Tinnevely, the eminent Bishop Caldwell, who has so long worked for Christ there, in connection with the Society for the Propagation of the Gospel, as Bishop Sargent in connection with the Church Missionary Society, has at last felt constrained by the burden of age to lay down his episcopal charge. Both these bishops have been, in form, coadjutors to the Bishop of Madras, but each has in fact had a distinct episcopate over the converts of his own society.

—The *Church Missionary Intelligencer* for April, 1891, has a profoundly interesting article by the Rev. G. Ensor, explaining more thoroughly than anything we had seen before the slow but irresistible advance of Brahmanism, and the gradual way in which, in a large part of India (especially in the Ganges valley), it has so interwoven itself with "the kindred points of heaven and home," that the influence of the mediæval priesthood of the west, though supplying to Mr. Ensor various illustrations of startling force, appears in the comparison a light and shallow thing. Any one that will read this article on the Sanctions of Sapinda will rather wonder that Christianity has made so many converts in India than that it has made no more. That the fortress has not been found altogether impregnable seems to have been largely owing to the fact that the Dravidian South has never yielded to the full force of Brahmanic pretensions. And the Aryan current, in sweeping over the Punjab, had not yet developed its sacerdotal strength. But between the Five Rivers, the Eastern Sea, and the Vinethya Mountains there was seen in full force that junction of the king and the priest, out-giving in fact the proud theories of Boniface VIII., and of which Sir Henry Sumner Maine says (as quoted by Mr. Ensor), "A more awful tyranny never existed than this which proceeded from the union of physical, intellectual, and spiritual ascendancy." And though the teeth of the lion have been drawn by the island conquerors, yet the terror of a hundred generations of subjection still weighs the people down.

It should appear that, by a canonical though neglected doctrines of Hinduism, referred to in a government decision quoted in the *Bombay Guardian*, native Christians ought to be accounted equal to Brahmans. The *Shastras*, it seems, declare that the caste of the monarch, be it what it may, is always equal to the highest!

—The fluctuations and gradual advance of an Indian mission are interestingly illustrated in the table of average annual increase of communicants in the Ahmednagar Mission of A. B. C. F. M. during twelve quinquennial periods, beginning with 1831. It is as follows: 3 +, 3 +, 17 +, 14 +, 17 +, 74 +, 51 +, 42 +, 92, 146, 149, 171 +.

II.—INTERNATIONAL DEPARTMENT.

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

The International Missionary Union—Eighth Annual Meeting. [J. T. G.]

It was a great meeting—that of the International Missionary Union at Clifton Springs, N. Y., from June 10th to 17th. Many things which have interested the older members of the Union took on more satisfactory and definite form. The Union has from its beginning been “on wheels.” These were taken off, probably never to be used again. The Union has determined to meet always at Clifton Springs, and always on the second Wednesday of June. One object of this is, that persons may know without notification, in making their arrangements for returning from their foreign fields, where and when they are to meet with this grand body of their fellow-laborers from all quarters of the globe, for a week’s consultation, devotion, and fellowship. It is well to say now to all missionaries abroad that they need not wait for invitations to the meeting. Service in foreign fields constitutes any person a member of the Union on signing the Constitution. They should come without ceremony, but not without notification to the President or Secretary, unless that is really unavoidable.

There were advantages attached to the “movable feast,” but there are greater in the settled life of the Union, as things are possible that were not under the old plan. But how has all become possible? Just this way. Dr. Henry Foster has loved the Union and built them a tabernacle and asked them to be his guests always. That seemed wonderfully in the order of God’s Providence, and the Union accepted the proposal with more gratitude than often gets form in words. The tabernacle itself was formally tendered on the evening of its dedication, June 9th, and the action of the Union formally announced to the public with grateful phrase to Dr. Foster at the closing session of the meeting. And what a beautiful edifice it is! capa-

ble of covering with its spacious verandas a thousand persons. There must have been that number seated in the audience the evening it was dedicated by the President of the Missionary Union, when the beautiful service which had been arranged was presided over by that widely known and everywhere loved servant of all who come near him, Rev. L. Bodwell, chaplain of the Sanitarium. We will not try to describe the tabernacle itself. It is not like the tabernacle of old, but no architect gave the pattern, and yet it is perfectly adapted for all the purposes for which it was designed. A double roof secures ventilation when the glass doors are closed on account of chilly weather, and the transoms further this object. All can be thrown open, and the freest circulation of air secured as needed. Members of the Union in every land will rejoice, and all missionaries will recognize with gladness that there is here a great centre where the entire missionary force is afresh made to feel that they have a home.

The number of missionaries in attendance this year was slightly in advance of any former year. Ninety-two missionaries who had rendered an aggregate of perhaps twelve hundred years of service in connection with the several societies were present. They came from fields stretching from Hudson’s Bay to Buenos Ayres, and from the great wall of China to the Sandwich Islands; from the Bosphorus to Ispahan, and from Africa on the Zambesi, the Gaboon, and the Kongo, and the Cape of Good Hope. It was a polyglot crowd, speaking, singing, and writing more languages than could perhaps be spoken by any philological society in the land, if not more dialects than any learned society ever used in assembly. It represented very widely all departments and branches of the General

Church of the United States and Canada, and even took its members from the English Presbyterian, and the Free Church of Scotland, in its noble representative, Rev. Dr. Narain Sheshadri, of Bombay. They only tarry. Three fourths of the number are expecting to return to service in the foreign field, and to do yet more to hasten the conversion of the benighted peoples of the earth. There were two new missionaries who had just been appointed by their boards to enter upon foreign service.

The papers which were read were of a high order. Dr. Cyrus Hamlin presented two, one on "Proportion and Harmony in Missionary Work," and one in connection with the able symposium presented one day by Dr. Kellogg, of Toronto, Dr. Hamlin, and Mr. William E. Blackstone, of Chicago, on the Jews. That was in every way a remarkable discussion.

Among the papers was one by Dr. George W. Wood, giving some special features of the History of the American Board; one by Rev. J. Taylor Hamilton, Secretary of the Moravian Missionary Society, on the Leper Hospital at Jerusalem; one from Professor Gilmore, of Rangoon, on the New Tide of Immigration into Burma, and its Bearing on the Future of Missions in Southwestern Asia; one on the Present Movement among the Pariahs of Southern India, in Relation to the Christianization of the Country, by Rev. Dr. John McLaurin, for many years a missionary in India, now Secretary of the Baptist Missionary Society of Ontario and Quebec. This paper contained most fundamental theories of missionary development, and awakened great interest and discussion, receiving most hearty endorsement. The Rev. J. M. Allis, D.D., of Chili, furnished a good paper on Missions to the Iberian Peoples. Rev. Dr. Happer, of Canton, and Rev. Dr. Shedd, of Persia, also sent excellent papers.

Of the many able addresses by such men as Drs. Nevius, Jessup, Chamberlain, Kellogg, Hamlin, Sheshadri, and

others we have no room to write. Neither can we do more than mention the excellent symposiums of the ladies' meetings, in which vast stores of information were disclosed, and much heroic work reported. We may furnish just one illustration of the work which these and other missionary ladies have done beyond their usual lines:

Mrs. Mix, of the Baptist mission in Burma, took the manuscript of the Shan Bible, beginning with the New Testament, and gave it a careful reading after it had been compared with Dr. Cushing's own copy, and was supposed to be perfect, and before it was sent to the printer. She found many mistakes to correct, and frequently found places that she wished to change in expression. Dr. Cushing accepted and incorporated many of her suggestions.

Sometimes she took charge of the printing for a short time and gave Dr. Cushing a chance to take a much-needed change. When she had finished the reading of the New Testament and began on the Old Testament, Dr. Cushing said he had no time to look at the "copy" and she must compare it with his and make it ready for the printer. This she did with about half of the Old Testament before leaving for America. During her stay here she has undertaken the reading of the stereotyped proof-sheets of the Shan Bible in order to make it as perfect as possible, and has read all of the New Testament and more than half of the Old Testament, the reading of which she expects to finish.

The discussions on how to increase the intelligent interest in missions in the home church was opened by Dr. Nevius, in reporting the Students' Volunteer Meeting at Cleveland, and speaking on the Movement in general. The consideration of this subject was broadened into a general conversation on ways of stirring up the churches, the young people as represented in Young Men's Christian Associations, Christian Endeavor Societies, and similar organizations. The platform meetings were

of a high order, not one dull nor tame speech being made in all the week.

The following officers were elected for the coming year: *President*, J. T. Gracey, D.D., Rochester, N. Y.; *Vice-Presidents*, Cyrus Hamlin, D.D., S. L. Baldwin, D.D., M. H. Bixbee, D.D.; *Secretary*, Rev. William H. Belden, Bristol, Conn.; *Associate Secretary*, Mrs. Dr. C. C. Thayer; *Treasurer*, Rev. James Mudge, D.D., Clinton, Mass.; *Librarian*, C. O. Thayer, M.D., Clifton Springs, N. Y.; *Executive Committee*, Rev. E. P. Dunlap, Rev. J. A. Davis, D.D., Rev. M. H. Houston, D.D., John McLaurin, D.D., C. W. Cushing, D.D., Mrs. O. L. George, Rev. Henry T. Perry.

A farewell meeting was had the last evening to bid God-speed to the large number of the missionaries present who expect to return to their fields before the next annual meeting. The Secretary, Rev. Mr. Belden, having been detained by illness, the Rev. James Mudge, D.D., served in his stead during the week with marked efficiency.

The following missionaries were present: 1874-78, Mrs. S. C. Adams, Japan; 1874, Thomas Barclay, Formosa; 1886-87, Mrs. G. A. Bond, Singapore; 1864, Mrs. T. W. Burkholder, India; 1853-83, Mrs. Albert Bushnell, West Africa; 1862, Rev. G. W. Chamberlain, Brazil; 1862, Mrs. G. W. Chamberlain, Brazil; 1879, Miss L. B. Chamberlain, Turkey; 1884, Rev. Charles T. Cocking, Japan; 1884, Mrs. Charles T. Cocking, Japan; 1879, Miss A. M. Colby, Japan; 1878, Miss Edna S. Cole, Siam; 1882-86, Mrs. S. Cross, Siam; 1878-79, C. W. Cushing, D.D., Italy; 1881, F. W. Damon, Hawaiian Islands; 1884, Mrs. F. W. Damon, Hawaiian Islands; 1875, Rev. E. P. Dunlap, Siam; 1882, Miss Anna S. Geisinger, India; 1874, Mrs. O. L. George, Burma; 1861-68, Rev. J. T. Gracey, D.D., India; 1861-68, Mrs. J. T. Gracey, India; 1881, Rev. G. H. Gutterson, India; 1874, Rev. J. G. Hall, Mexico; 1837-77, Rev. Cyrus Hamlin, D.D., Turkey; 1883, Miss M. L. Hammond, Guatemala; 1866, Rev. V. O. Hart, China; 1864, Rev. A. Hartmann, Australia, and Delaware Indians; 1864, Mrs. Mary Hartmann, Australia and Delaware Indians; 1879-89, Miss Mary E. Hartwell, Siam; 1879, Miss Ada Haven, N. China; 1881, Rev. J. W. Hawkes, Persia; 1846-76, Rev. S. R. House, M.D., Siam; 1881, Miss J. H. Houston, Mexico; 1887-89, Miss Meta Howard, M.D., Korea; 1862, Rev. Samuel Jessup, D.D., Syria; 1862, Mrs. Annie E. Jessup, Syria; 1864-76, Rev. S. H. Kellogg, D.D., N. India; 1878, Miss Adaline

Kelsey, M.D., Japan; 1883, Rev. W. C. Longden, China; 1883, Mrs. W. C. Longden, China; 1847-54, Mrs. D. D. Lore, Argentina; 1879, Mrs. A. W. Marling, W. Africa; —, Rev. J. McGuire, India; 1870, Rev. J. T. McMahon, India; 1851-76, Mrs. L. W. Mellen, Natal; 1879, Mrs. B. J. Mix, Burma; 1873-83, Rev. James Mudge, D.D., India; 1868, Miss Isabella A. Nassau, W. Africa; 1881, Rev. F. L. Neeld, India; 1881, Mrs. F. L. Neeld, India; 1853, J. L. Nevius, D.D., N. China; 1853, Mrs. J. L. Nevius, N. China; 1876, Rev. A. A. Newhall, India; 1879, Miss Ella J. Newton, China; 1882, Miss Mary W. Niles, M.D., China; 1872-89, Rev. Albert Norton, India; 1883-88, Miss A. E. Ottaway, Guatemala; 1880, Miss F. E. Palmer, Burma; 1866-86, Rev. H. T. Perry, Turkey; 1884, Miss Fidelia Phelps, S. Africa; 1878, Miss Harriet P. Phillips, India; 1882, F. D. Phinney, Burma; 1879, Rev. N. J. Plumb, China; 1878-80, Miss Mary Priest, Japan; 1880, Rev. E. H. Richards, Zambesi, Africa, and Upper Congo; 1878, Rev. W. H. Roberts, Burma; 1878, Mrs. W. H. Roberts, Burma; 1885, Miss Eva L. Rolman, Japan; 1884, Rev. W. B. Scranton, M.D., Korea; 1884, Mrs. Mary F. Scranton, Korea; 1883, Susan A. Searles, Japan; 1869, Rev. D. Z. Sheffield, N. China; —, Rev. Narain Sheshadri, D.D., India; 1886, Miss L. B. Smith, Japan; 1870, Miss Fannie J. Sparkes, India; —, David Stevenson, M.D., China; 1874, Miss Mary E. Talmage, China; 1874, Miss K. M. Talmage, China; 1868-73, Rev. C. C. Thayer, Turkey; 1868-73, Mrs. Mary F. Thayer, Turkey; 1883, Mrs. M. T. True, Japan; 1871, Rev. L. M. Vernon, D.D., Italy; 1867, Miss Isabella Watson, Burma; 1872-90, Mrs. Rev. J. E. Walker, China; 1882, Rev. G. L. Wharton, India; 1880, Rev. W. J. White, China; 1880, Mrs. W. J. White, China; 1849-89, Mrs. A. T. Wilder, Natal; 1880-90, Rev. O. W. Willits, China; 1838-86, Rev. G. W. Wood, D.D., Turkey, and Mrs. G. W. Wood; 1881-89, Miss M. P. Wright, Turkey; 1862-68, Rev. Egerton R. Young, Hudson Bay, and Mrs. Egerton R. Young.

SUMMARY OF MISSIONARIES PRESENT.

By Fields: India, 16; China, 15; Japan, 12; Turkey, 7; Persia, 1; Africa, 7; Burma, 7; Siam, 5; Korea, 3; South America, 3; Central America, 2; N. W. America, 2; Australia, 2; Italy, 2; Mexico, 2; Syria, 2; Hawaiian Islands, 2; Malaysia, 1. Total missionaries, 91; newly appointed missionaries, 2; grand total, 98.

Action had by the I. M. U. on Public Affairs.

THE UNITED STATES GOVERNMENT'S PATRONAGE OF THE LIQUOR TRAFFIC ABROAD.

The International Missionary Union would express its regret and amazement at the act of our Government through the Secretary of State, by which the Government has been committed to the policy of undertaking to increase the sale of the products of our breweries by officially introducing and commanding them to the favorable notice of the people of Mexico and other adjacent countries.

It can scarcely be conceivable that the intelligent officers of the Government are ignorant of the fact that such action puts a serious obstacle in the way of the work of missionaries who are laboring in those countries, since there is no greater hindrance to the progress of Christian work than the free use of intoxicating drink.

We therefore, as a convention of missionaries, most earnestly beg that our Government will adopt such measures as will fully counteract the influence of this most unfortunate transaction.

The Brussels Treaty.

This Union is not undmindful that great interest has been awakened by the fact that the United States Senate did not see fit to declare in favor of uniting with other powers in Europe in what is known as the Brussels Treaty, the ostensible aim of which is to secure the abolition of slavery, the suppression of the rum traffic, and the indiscriminate sale of fire-arms in Africa. While we do not assume to be in possession of all the facts which would enable us to judge accurately of all the political bearings of this subject, we sincerely hope that some adjustment may be made which will secure the full moral effect of the Government's participation in the suppression of these evils, which are such deadly foes to all real progress

in that country, so vast in possessions and so rich in promise.

American Relations with China.

Viewing the Chinese as a civilized though heathen people inhabiting a country in climate, soil, and many geographical peculiarities like our own, with a population six times greater than ours, with a power for muscular effort and endurance inferior to no nation on earth—our neighbors on our Pacific shore—we lament the unjust and cruel and, to us, disgraceful treatment which they have received at our hands.

We view it as being unwise as well as unjust to provoke hostility and retaliation from the greatest empire of the East, now rapidly adding the elements of power in Western civilization to her own mighty system. It will be to the great injury of our commerce, and other nations will reap the advantages that naturally belong to us.

Our very greatly extended and rapidly increasing Missionary interests deserve the attention of our Government as well as our commerce, and our Government has no right to break them up, to the grief of many millions of Christians of all denominations in the United States.

We therefore, the missionaries of the International (and Interdenominational) Missionary Union, in Annual Meeting assembled at Clifton Springs, N. Y., do earnestly request all our Missionary Secretaries in the United States of America to petition the Government at Washington to redress the wrongs inflicted upon the Chinese, and to establish and seek to foster the most friendly relations with our great neighbor.

Appeal to the Churches.

The International Missionary Union, to the Churches which they represent—

GREETING :

We, members of the International Missionary Union, on behalf of the several missionary fields from which we

have come, and in the name of our brethren now laboring in those fields, and of our former associates who have fallen at their posts ; and, above all, in the name of our blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the churches which we represent.

We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort implied a pledge and promise on the part of the Church to perform her duties as the way might be opened.

At the present time world-wide opportunities, and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity as well as loyalty to Christ, gratitude for our distinguishing mercies, compassion for the many millions of God's lost children, a sense of personal indebtedness to them, and the fear of increasing God's displeasure and the withdrawal of His spirit from our home churches by neglect or delay in the discharge of present duty, conspire to awaken us to immediate action, and such action as shall be in some good degree commensurate with our obligations.

We therefore request and beseech all pastors and teachers to seek by the prayerful study of God's Word, and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will, and our duty with reference to the world's evangelization, and to teach those under their influence the relations to the whole world which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

We recognize with devout gratitude to God the work for foreign missions which has been accomplished by Woman's Missionary Societies, the Students' Movement, Young Men's Christian As-

sociations and Christian Endeavor Societies, and similar organizations, and we would urge all Christians to unite with us in the prayer that these organizations may be still more abundantly blessed and used of God for the advancement of His cause in the future.

Finally, with a full conviction and realization of the utter uselessness of all human efforts and pecuniary gifts, without God's presence and aid, we would call upon God's people to unite in earnest prayer, that the Holy Spirit may be poured out on all nations ; that the Lord of the harvest may choose and send forth from Christian lands, and from converts in unevangelized lands, many laborers into His harvest, and that His kingdom may come and His " will be done on earth as it is in heaven."

The Outlook.

Rev. J. L. Phillips, M.D., recently appointed Secretary of the Sunday-School Union of India, said : " Reaching Bombay November 30th, 1890, I began a Sunday-school tour of India, and during these five months have travelled more than 9000 miles. India never presented so many open doors as now, and we could find places for thousands of Sunday-school teachers within a week if we had them. Missionaries of all sects and nationalities are giving our Sunday-School Mission a very hearty welcome. Auxiliary Sunday-school unions have now been organized in Bengal, Bombay, Madras, Punjab, and Burma, and before long we hope the Northwest Provinces, Rajputana, Central India, and Ceylon will be similarly organized. At an annual meeting of the India Sunday-School Union, held here in Calcutta last December, we started a Sunday-school journal in English for all India, which is being very kindly received and will prove a strong bond of union between workers in distant parts.

" On returning to my own dear India I find a very hopeful feeling among

missionaries generally. The Lord is working wonderfully in this land, and we look for larger ingatherings. The next Decennial Missionary Conference will be held at Bombay at the end of 1892, and plans are already being made for it."

—Rev. Dr. H. N. Barnum wrote from Harpoot, Turkey: "I have not the time to speak of the work here, except to say in a general way that it is encouraging; that prejudices are overcome, and doors are opening much faster than we can enter them. The greatest source of discouragement now is the failure of the home churches to appreciate the emergencies of the foreign field. The rallying cry of the Student Volunteers, 'The evangelization of the world during the present generation,' is the true one. Were the whole Church of Christ aroused with this as her motto, she would be irresistible. It seems to me that the first, the most pressing need now, is that the home Church be awakened to such a sense of personal responsibility as shall lead Christians to enter heart and soul into the work of giving the Gospel to the unevangelized nations at the earliest possible moment. We have prayed for open doors; the prayer has been answered. We have prayed for re-enforcements, and they are coming six thousand strong. But how can they preach, except they be sent? How can they be sent, if their coming involves the dismissal of native laborers? This will be the result without an increase of funds. The silver and the gold which are the Lord's is kept back by His servants; it does not find its way into His treasury."

—Rev. R. H. Nassau, M.D., of West Africa, sending salutations, wrote: "Were I with you I could tell you what I would talk about *ad fatigandum*, THE AFRICAN LIQUOR TRADE. African domestic slavery is a very mild thing; it corresponds in its deprivation of liberty to unrequited service to our criminals in prison labor; and even the export

slave trade of East Africa, though dreadful, does not kill souls, and the nations will soon stop it (not by Cardinal Lavigerie's society—I distrust *him*; I do not favor his *method*). In my speaking thus (comparatively) lightly of slavery, no one who is acquainted with my politics will misjudge me. But the rum trade kills soul and body and all the nations are guilty, America among the rest, Germany about the worst. Holland, the last to lately assent to a high custom duty on liquors in the Kongo, does not, I think, deserve much praise. Now the Kongo nation have learned to like rum, they will have it at any cost. The only safety for the nation of Africa is prohibition. I am not radical on the temperance question. I am unable to stand with the *per se* brethren. Practically I am a total abstainer, under Paul's 'weak brother' decision. It is one of the regrets to me in the pending transfer of our African stations situated on French soil (Gaboon and Ogove) to the Paris Evangelical Society, that our natives will see the lower standard our French brethren hold on temperance and Sabbath observance. I beg to say we are not deserting our native churches simply because we are wearied with absurd French colonial regulations, but because French pastors, as Frenchmen, will be better able to save our native Christians from often cruel injustice; our appeals have little effect. The local governors are vexed with our English language, and think that we love England more than we do France."

Pressing Needs.

REV. J. H. SHEDD, D.D., OROOMIAH, PERSIA.

[Among the excellent communications to the International Missionary Union, at its meeting at Clifton Springs, was the following from Dr. Shedd:]

"It seems to me, if permitted to say a word to the *Union*, my first plea would be in behalf of the *missionaries* in the *work* and the *supply*. I cannot say as to other fields, but in Persia the percent-

age of missionaries, especially of the unmarried ladies, who are compelled to give up the work in a short time after they come out, is very large. The young man or woman in America joins the ranks of missionary volunteers, and it seems that the great question is settled. But facts show that the real crucial period is the first three years on the field. Many break down in health or yield to discouragement before they have acquired the language or know the joys and rewards of the work.

"We are very isolated here in Persia—one thousand miles inland from Constantinople—three or four weeks' travel to the nearest railroad or seaport. The climate is not tropical, but it is malarious and most of the year very dry, and the altitude on the plateau of Persia is four thousand or five thousand feet. Our mission station is just now in great need of two single ladies to work in our girls' school. Our college industrial department seeks in vain, from the thousands of volunteers, for the right man to act as superintendent. Consecrated artisans like Mackay, of Uganda, seem to be scarce in America. The words of our Lord are often our prayer, '*That the Lord of the harvest will send forth laborers into His harvest.*' The need is great of *God-sent laborers*, who are called as Paul and Barnabas were, and who shall be called by the Church, after full trial, beloved men who have hazarded their lives for the name of our Lord Jesus Christ—'*hazarded*,' have *given up*, placed their lives in a sense out of their own power, *fully surrendered* all to Christ. Equally important are other New Testament qualities of the true ambassador to the unevangelized, such as *lives completed* in Christ (Col. ii. 10), *lives fully disciplined*, or self-control, self-mastery, the *temperance* of the New Testament, and *contentment* or self-contained power to meet varied difficulties and emergencies and not become helpless as the dangers and trials increase, but such as can win their own way and help others to do the same. How much, too, we

need the patient continuance in well-doing that can even wait for results in such a field as ours! God has sent very eminent missionaries into Persia, and noble men and women are coming still, but it is a subject that the International Union may well consider again and again, and emphasize the *qualities needed in missionaries, and how our Boards are to get the right men and women, and how see that each one is in the right place.* I am sure you will pray earnestly for all in the field. You can realize, as those who have not tried it do not, the strain and trial, the temptation to despondency and irritability and dissatisfaction, and the danger of losing faith and courage, and of failure of health and hope—how helpless unless sustained by the great affection for Christ and by the power of God through His blessed Spirit. These hard fields of Islam must have patient, it may be long labor. They are strongholds, and cannot be captured by a crusade of ill-prepared though zealous missionaries, but by only the fullest offering of ability and devotion united.

"Another phase of the subject is the relation of young men educated in America, but natives of the East, to the Boards and Missions. Our station has a large constituency of young men who have gone or are anxious to go to America. Some twenty of them are now in America, and hoping to come back in some capacity to their native land. I send a paper prepared by our station on the subject, which if you have time is well worth considering in its bearing on all fields.

"My *second plea* to the brethren of the Union would be, I think, in behalf of the native church in our field. This was presented fully two years ago—what has been done for the Nestorian people and the reformation going forward among them. The young missionary is sent out by the home churches. He considers himself as their ambassador, and goes back after a time to rehearse all that God has done with him, and how he has opened the

door of faith to the Gentiles. But as time goes on and he becomes an old missionary the relations are changed. He is identified with the people and church of his field, and is one in his interests with his brethren and sisters and sons and daughters in the faith. Thus in my own case. My church relations are all here. The little company of communicants of thirty-two years ago, when I entered on this work, have increased tenfold. Our evangelical Knooshya or synod (which uses the Aramaic or Syriac language, spoken by Christ and the apostles) now numbers 42 presbyters, 26 preaching deacons, 19 licentiates on trial, 90 elders in the churches, 91 deaconesses in the churches, and about 2000 other members, a total of over 2250 in full communion. This is a little company, but it is big in its relations to the broad field of millions of souls about us that need a Saviour. Last fall I was chosen the moderator or president of the Knooshya for three years. This means more than simply to preside at the meetings. It is an executive office to see that the ecclesiastical affairs move on smoothly, and that the work of the Church in its boards and missions and pastorates is carried out. At first it seemed too great a responsibility to add to my already full duties, but the great need and possibility of helping our Church in so many ways led me to accept. Now the words of the apostle, 'The care of all the churches,' have an emphatic meaning, and lead me to ask your special supplications for our native ministry and for the whole household of faith. Our Church has many obstacles in its way, some within and some without, in these lands of intolerance and anti-Christian influence. The winter and spring just passed have brought some signal blessings. Systematic labors, in which missionaries and native brethren worked side by side, have gone forward in many congregations, and always with more or less of the power of the Holy Spirit. The Feast of the Resurrection (O. S.) was

held last Sunday, and it was a memorable day—the communion Sabbath in more than twenty of our churches, and nearly one hundred and fifty new members received to full fellowship. I can well recall the time when all the converts came together in a single company, but now the bands of believers are two hundred miles to the west of us and still farther east. The outlook for the future is hopeful of rapid growth, if we fail not in well-doing.

"The question of steady supplies to meet the expansion of this work in co-operation with the native church is always with us. For example, in church building there are twenty places in need, and for this year our two thirds of the funds should be at least \$1000; but the board can only say, 'Alas! this work must wait.' We have at our station the college and female seminary, with a united attendance of over 300 in the graded departments; 9 are in theology, 6 in medicine, 50 in the college course, 50 more in the seminary course, etc., down to the lowest preparatory. Gardening, carpentering, sewing, housekeeping, etc., are going on beside the medical work. The press, with its monthly paper, school books, and Christian literature needs about \$1000 a year to help it do its work; our church and evangelistic work some \$4000; our educational work, \$2000 for college and seminary, and \$1200 for over a hundred other schools; as much more for the hospital, that has an aggregate of several thousand out-door patients and several hundred indoor patients in the year. The missionaries to keep all this work and the woman's work over the field besides in motion, are now but four families and four single ladies. Outside of mission salaries the native church supplies about one quarter of the expense, and our mission three-quarters. When the word of retrenchment comes, 'Cut down 20 per cent or even 10 per cent,' we have a serious time, and pray more earnestly that God would put it into the hearts of His people to give us just enough steady supply to help on our

work in co-operation with the native church, without these annual embarrassments and discouragements to us and to them as well. But the work goes on notwithstanding, and I ask again your prayers for our beloved native church and people.

"I meant to add a *third plea* for our needy field of Persia and Kurdistan. In its Christian population in many places it is ripe for the harvest. In the tenfold larger field of Moslem and anti-Christian sects our native brethren say the spots of harvest are appearing. In places the way is open. In places the way is strongly barred against Christian influence. One most interesting feature in our work the past year is the spirit of a number of young men who are volunteer workers. Without asking any help they go from place to place preaching Christ, both to Christians and Moslems. They find the hearing ear, and are full of faith in the power of the truth and the working of the Spirit. I hope, if spared till next year, to report more fully of this part of our field and work."

—Rev. G. S. Wilder, of South Africa, wrote to the missionaries at Clifton Springs: "I hope some member of the Conference will think to submit, and the Conference judge wise to pass, a resolution urging upon our next Congress the advisability of its reconsidering its late hasty action, whereby it refused to unite with the other powers in the convention to suppress the slave trade, to regulate the sale of fire-arms, and the supply of liquor in Africa. Before the last Congress adjourned an honorable member gave motion to reconsider. However, it is not at all certain that Congress will be ready to reconsider its action. It seems to me that all missionary and religious conventions should pass resolutions in strong terms on this subject, and if possible bring our Congressmen into the light before they meet in December next."

A New Church Edifice at Constantinople.

Dr. Cyrus Hamlin, now more than fourscore years of age, does not "die at the top." He is one of the most vigorous thinkers of the age. But we supposed his well-earned retirement was not to be disturbed; but he is earnestly at work trying to raise funds for a new church at Perea, Constantinople. He says:

"The building is designed for a place of worship, and for a church home for the first Armenian or native Protestant Church ever formed in the Turkish Empire (1846), and for other uses which will be mentioned.

"The history of the many efforts and failures for a church building cannot be here given, but the *set time* seems now to have come, after forty-five years' wandering in the wilderness, to cross over into the promised land.

"This church building will be a monumental church in history. It will commemorate the signal and singular triumph of God's providence over the well-planned measures of the Czar of Russia, to efface the Protestant movement from the empire, and at the close of 1845, the Emperor Nicholas, having obtained the most exact information of the progress of the work and of the failure of previous persecutions, advised the Catholicos of Etchmiadzin, the titular head of the Armenian Church, to put forth his entire ecclesiastical power to efface this disturbing element forever from the empire.

"Acting through the Armenian patriarch and primates at Constantinople, sustained by the secret influence of the Russian embassy, the 'Great Anathema' was thundered forth, which deprived every evangelical of not only his spiritual but civil rights. They were thrust out like Turkish dogs into the streets. Sir Stratford Canning (afterward Lord Stratford de Redcliffe) immediately took up their case with that firmness, wisdom, prophetic insight, and unconquerable will which have made his name immortal. He compelled the Sultan, despite all the dip-

lomacy of Russia, Austria, and France, to organize Protestantism as one of the legalized religions of the empire. The story is magnificent, but cannot here be narrated. The great emperor was foiled, and most singularly defeated.

"Under the new and surprising character of freedom the first native Evangelical Church was formed July 1st, 1846. Instead of annihilation there was life, there was joy, freedom, wonder, thanksgiving, triumph. What had God wrought !

"From this beginning more than 150 churches have been formed in the empire—115 under the American Board—but in this work the American and Presbyterian Boards were one ; and yet this first, this mother of all the churches, has no home of her own to this day, and no visible proof of her existence and history. That it has held together for forty-five years in a nomadic state shows a life of inextinguishable vitality.

"It will cheer the whole Protestant body throughout. It will prove to all the world at that central point that the Protestant Church has a permanent and solid existence, which to this day many affect to doubt because its first organized body has no sacred temple.

"It will be a place of worship for as many languages as can find a suitable time on the Sabbath—the Armenian, Greek, Bulgarian, Turkish, English. It is a polyglot capital, and religion takes in all the languages.

"The native church in its poverty has done nobly in pledging \$11,000."—J. T. G.

—Bishop Thoburn, who has recently been in Rangoon, Burma, says :

"I enjoyed the delightful privilege a few days ago of calling upon Mrs. Bennett, of the Baptist Mission, now in her eighty-third year and in the sixty-first year of her residence in India. She seemed to be in excellent health, cheerful and hopeful. She remarked that for twenty years she had worked every day correcting proof of Karen or Burmese

publications, but that for the last twenty years her sight had not permitted her to do this kind of work."—J. T. G.

—Mrs. Gracey, who prepared the article on the Women's Missionary Societies, has received the following from Mrs. L. R. Keister, editor of the *Woman's Evangel*, the organ of the Woman's Missionary Association of the United Brethren :

"In the May number of THE MISSIONARY REVIEW you have us reported as collecting during the year \$4567. The correct figures, as given in the June *Evangel*, are \$14,567, a difference of \$10,000, probably caused by the accidental dropping of one figure by the compositor."

This is the true explanation ; but the result is a very great depreciation of the noble work of these good women. Let all persons who make up tables, or otherwise study the figures, take note of this correction. It seems as if the Church on earth was like the Church in heaven, in one respect at least, it is a company that no man can number, at least not exactly.—J. T. G.

—It really seems amusing to mark the sensitiveness of the English over the wounding of the sensibilities of Mohammedans in India by the introduction of Mahomet into a play in Great Britain.—J. T. G.

—On the 17th of February last the largest missionary party ever landed in China arrived at Shanghai from San Francisco. It was composed of thirty-five men and women, who were to be followed the next week by ten or fifteen more, the whole being a party of missionaries sent from the United States by the Scandinavian churches of this country to labor in Hudson Taylor's China Inland Mission.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The success of the *MISSIONARY REVIEW* seems now to be assured. For the past three years the cost of production has been scarcely covered by the subscription list, notwithstanding the fact that at least one of the editors, and he the one who furnished or provided nearly all of the literary matter for its pages, did his work almost gratuitously, for the sake of securing the permanent establishment of a much-needed review of missions that should be independent in utterance, undenominational in character, world-wide in scope, and cosmopolitan in sympathy.

After more than three years and a half since the *REVIEW* took its present form, the income of this *REVIEW* begins to assure the publishers that the large amount of money embarked in this enterprise is likely to be returned through the increasing number of patrons who give these pages a welcome to their homes and hearts. To establish a first-class monthly magazine of missions; to secure contributors to its pages of the highest ability, accuracy, and authority from all quarters of the globe; to get an editorial staff representing the great leading denominations, and a large corps of editorial correspondents scattered through all lands; to command the support and approval of the most intelligent and consecrated friends of missions; and withal to undertake to compensate, even on an economical basis, those who write articles for its columns, was no small venture, as we can attest, and it is with no little gratitude to God and the friends of missions that we now find the scale turning favorably toward self-support. Our *readers* have always outnumbered, four to one, our list of *subscribers*. Often times one copy has found interested perusal on the part of an entire family, or even larger circle of students in colleges or seminaries. With no little joy the editor-in-chief found one of the most busy and wealthy men of Chicago reading aloud from its pages to his whole household on a Sabbath afternoon; and he informed me that he found no better reading for such times, and that his whole family regarded it as a privilege to hear him read the *REVIEW* aloud. One man in Montrose, Scotland, in his zeal for the wide perusal of these pages, sends his copy every month to fifteen other persons, who otherwise would not see them. Beside this fact of the comparatively limited list of subscribers, we have been at a disadvantage, pecuniarily, in furnishing copies free of charge, or less than cost, to the volunteers and others

on the mission field, or preparing for it, who are unable to pay for the *REVIEW*.

We take pleasure in a public and formal acknowledgment of our indebtedness to many subscribers who have, of their own accord, undertaken to induce others to subscribe, and some of whom have sent us as many as a score of names. Acknowledgments are likewise due to others who have encouraged our efforts by helpful, stimulating, and suggestive words, sometimes of approbation and sometimes of advice and kindly criticism. We have scarcely ever received a letter of causeless complaint or unjust and harsh censure; and when one such has come to our table it has been buried under a pile of fraternal and appreciative commendations.

Just now we have been particularly gladdened by receiving the sum of \$207.80 in *one gift*, to be applied to furnishing the student volunteers and similar intending missionaries with copies of the *REVIEW*. This is the largest single contribution ever received by us for this purpose. It has been our prayer that we might be able to put a copy into the hands of every student preparing for the mission field at home and abroad. We have from the first offered to send a copy for one year to some such person now preparing for the work, for *every dollar* sent to us, paying from our own pockets the lacking sum to cover cost of production. But the aggregate sum received to be applied to this object has been comparatively small and inadequate. The "friend" above referred to desired to go to the foreign field, but being providentially constrained to "abide by the stuff" instead of going into the battle, he sends this generous donation. He will thus be the means of supplying the *REVIEW* to 208 persons not now receiving it. This fund we should like to see increased to at least \$1000 a year, as we could well invest it in furnishing free copies to students whose limited means hinder them from paying even their cost.

It may not be amiss to add that arrangements have now been made to have a regular *résumé* in these pages of the work of the foreign missionary societies of Great Britain. We hope soon to secure equally satisfactory reports of the doings of all continental societies. There is no *design* to be partial to any missionary organization, field, or work, or to treat otherwise than fairly every branch of the Christian Church. But to present each month within the thirty pages assigned to the Department of Missionary Intelligence a proper account

of the work of some three hundred missionary organizations, though only in outline, requires unusual facilities for access to their reports, and uncommon ability for classification and condensation.

Much of the missionary "news" inevitably gets stale before it comes before the readers' eyes. The weekly religious press, not to say the daily newspaper, easily anticipates us, as we appear but once a month, and it requires at least ten days after the matter is in the printer's hands to set up, correct, electrotype, do the press work and binding and mailing. But with God's help and our readers' indulgent sympathy, we shall aim to make this REVIEW more and more the indispensable inspiration to all intelligent and aggressive missionary work at home and abroad.

This number being especially devoted to papal Europe, we put here for permanent record the admirable address of the President of the Florentine Committee on the reception of the Evangelical Alliance at the Ninth Universal Conference in Florence in April last :

"Honored and dear Brethren : It is an event, a benediction, a *festa* for the Evangelical of Italy, this solemn reunion of distinguished co-religionists from every land, from Greece, Turkey, Egypt, India, Anstralia, Austria, Germany, Russia, Belgium, Switzerland, France, Spain, Britain, North America and Canada.

"Οἱ ἀπὸ τῆς Ἰταλίας ἀσπάζονται ὑμᾶς : *Those of Italy Salute you*, and heartily bid you all welcome.

"Languages distinguish us, but they do not divide us ; rather they unite us, forming special groups. Permit us to place together the delegates of countries where the same language is spoken, and to address to each group a few words :

"Honored and dear Brethren of the French tongue, in you we salute, on the one hand, the descendants of the heroes of the Reformation, who with unheard-of constancy have fought and suffered for the cause of the Gospel ; and, on the other hand, the sons of generous Switzerland, refuge of the persecuted and bulwark of liberty, who received with equal affection the emigrants of France and of Italy.

"The Reformation did not become national in France, but its effect has been universal. It founded the rights of man with respect to his fellow-man and to the State on the Sovereignty of God.

"That principle, still worthily represented by you, is essential to Protestantism, and necessary to the Alliance. In the rainbow of various tints harmoni-

ously blended, which the Alliance forms as a sign of peace, the brilliant French colors should not be lacking. The presence of a goodly number of brethren from France and Switzerland was desired, and your attendance is a good omen for our meeting.

"Honored and dear Brethren of Holland, which was also, and in fact pre-eminently, a refuge of the Reformation, with whom could we group you ? In everything you are yourselves, only yourselves. Therefore we specially salute you. The absolute tenacity of the ancient faith is still seen in your Protestantism, while at the same time we behold the extreme daring of modern thought. You bring to the Alliance the benefit of two extremes, namely constancy of faith and freedom of thought, both so dear to us all, and so needful for the times.

"Honored and dear Brethren of the German tongue, one of the richest of languages, in which the Gospel resounds with such force, and yet with such sweetness, in consequence of the Reformation of your Luther, who by the power of his speech was a true king without a crown, you form a vast group comprehending in language and doctrine brethren of various countries to the South, to the North and to the West of Germany.

"Your thought is as rich and complex as your language, and your immense periods. In your books and your Universities we all drink at the fountain of your profound knowledge.

"Religion among you blossoms and abounds not less in erudite theology than in poetry and music, which proceed from the heart and rise sublime.

"Your good part, which shall not be taken from you, consists in heart, in sentiment, *im Gemüthe*, and it is this that brings a blessing and is your most precious gift to our Alliance.

"Honored and dear Brethren of the English language, you come from all parts of the world ; your group comprises the Globe, now made small by your active enterprise. You cover the earth with Bibles, translated and printed in all languages, and sow the seed of the Kingdom of God among all nations.

"You have multiplied denominations, pushed individualism to extremes, and shown a divided Protestantism ; yet, on the other hand, you seek after and manifest unity through the Evangelical Alliance, of which you are the strenuous and constant promoters. *Unity through liberty*, this is God's way, and it is also the way of the Alliance, of which you are the advance-guard.

"And those of us who are but small

minorities in the midst of catholics, both Roman and Greek, and likewise in the midst of Turks and Heathen, brethren of Italy and Spain, of Belgium, of Greece, of Turkey, and of other countries, we are all born in the arms of the Alliance; we too are welcomed here, so much so that on this occasion we the last have become the first.

"Honored and dear Brethren, we have not yet in Florence a temple large enough to enable us to receive you in a consecrated place. Not unfrequently a temple is transformed into a theatre; for a few days let us prove that a theatre may become a temple. We begin by reading from God's Word, Matt. xvii. 1-5.

"Our earnest desire and prayer, beloved brethren, is that by the presence of the Lord, by the Spirit of grace by the joy of fraternal communion, you may feel that it is indeed good to be here, that you would even pitch your tents and abide with us, that no one will regret having come.

"Is there less of blessing here than upon the Mount, whence the disciples were loath to descend? Nay, there is even more and better. Lifted up on high infinitely above all, behold the Master, our Lord Jesus Christ, in His present glory, His eternal glory, of which that which shone forth on the Mount was but a symbol, a momentary sign.

"On the right, and on the left, behold Moses and Elijah, the Law and the Prophets, which testify of Him, and remind us of the Golden Rule, to do unto others as we would that they should do unto us. Below, the disciples looking up humble, attentive, ecstatic, represent the attitude that becomes us in the presence of our Lord and His Holy Word.

"The souls of the three disciples exulted at the sight of the glorious spectacle. Here we are, hundreds of disciples, representatives of thousands and millions, who, from all parts of the World, look up with us to Jesus Christ. Joyful day! Glorious spectacle! Should not our souls rejoice?

"In the Transfiguration beheld by the first disciples, we see the ideal, into which the sad reality ought to be transformed, into which it has already in part been transformed; the ideal which is gradually being realized by the fulfilment of the Law and the Prophets, by the Gospel of Christ, who with righteousness as white as the light clothes every soul that calls upon Him.

"The Evangelical Alliance in its solemn assemblies represents that ideal, and by its labors seeks its realization.

"The Alliance has principles which it must maintain, and ends which it must

strive to attain. But these principles of Evangelical Protestantism, and these only are universal, truly catholic, common to Christianity, which holds the Lord Jesus Christ as the only Master, Mediator and Saviour; and these ends are all included in the universal application of that supreme precept of the Law and the Prophets, which suffices to establish and maintain the best relations between man and man, between family and family, between church and church, between nation and nation: 'Whatsoever ye would that men should do unto you, do you even so unto them, for this is the Law and the Prophets.'

"Protestantism, founded upon the Holy Scriptures, rule of faith and life, has various forms, among which each one may find freedom and a suitable sphere of action, and it has no need to be transformed or reformed; it needs only to be transfigured, so that the glory of Christ may shine through all these various forms in justice, truth and holiness. Thus unity is manifested in diversity. Thus the ideal is realized, and the Kingdom of Heaven is advanced.

"May these reunions strengthen our ties, leave among us blessed traces, and give fresh power to the Gospel everywhere, among all the churches, and in all lands.

"Is it really in Italy, in Florence, only a few steps from Savonarola's wood-pile and the Bargello, that we are assembled for this work of liberty and faith? Is it really in Florence, where the Medici for the sake of the Gospel, in August of the year 1851, were arrested, and in June of 1852 condemned for years to the galleys; where an honored deputation of the Evangelical Alliance came to implore from the Grand Duke their liberation, and could not obtain an official hearing; is it on this very spot that we open this free Conference of Evangelicals of all nations? Scarcely can we believe our eyes. Never did Italy in the times of her republics, never did this classic land, never did Florence, the most liberal and the most cultured city of Italy, ever enjoy religious liberty, the highest and the holiest form of liberty, until the entire nation rallied around the house of Savoy, which with firm hand held the sceptre of justice.

"Hence we could not inaugurate the present Congress, which to the eyes of all is a great event in the cause of liberty, and to our eyes greater still for the Gospel, without heartily exclaiming: 'BLESSINGS FOREVER REST UPON THE HOUSE OF SAVOY AS IT NOW REIGNS AT ROME!'

"PAOLO GEXMONAT, D.D."

IV.—THE MONTHLY CONCERT OF MISSIONS.

Italy, France, Spain—Papal Europe.

[EDITORIAL.—A. T. P.]

—*Papal Europe* embraces about 150,000,000 of Roman Catholics, who constitute, in all Germany, over 52 per cent of the population; in Bavaria, 71 per cent; in Austria, 76; in Ireland, 82; in France, 96; in Belgium, over 99; and in Italy, Spain, and Portugal, twenty years ago, almost the entire body of people. While geographically Protestantism is dominant in the north and northwest, and the Greek Church in the east and southeast, Romanism holds sway in the south and southwest. It is also to be noted that the principal religious faiths thus correspond not only with certain geographical limits, but with certain *race* features. While the German races are mostly Protestant and the Slavic mostly Greek, the Latin are mostly Roman Catholic.

Our space forbids that we should do more than throw out a few outline facts and hints, especially as to the condition of Italy and France.

The history of Italy and France for the past seventy-five years has been full of interest. Victor Emanuel I., by the treaty of Vienna in 1815, was restored to his kingdom of Sardinia, and six years later was succeeded by that stupid monarch, Charles Felix. Then the very word "liberty" was proscribed in Italy, and Alfieri's tragedies could not appear on the stage, lest that Italian Shakespeare should kindle a new fire of love for freedom. It was a double despotism of kingcraft and priestcraft. A book was a rarity; a Bible or testament was seized even from a traveller's satchel, and the *Index Expurgatorius* itself was forbidden, lest people should *desire books because forbidden*.

Charles Albert succeeded to the throne, and in 1847 left to his country the *statute* or constitution, to which his son, Victor Emanuel II., faithfully adhered. In the revolution of 1848 Charles Albert became the champion of Italian

independence, declaring to all offers of outside help, "*L'Italia farà da se*," in plain words, "Italy is able to take care of herself."

The year 1848 was a year of earthquake in Europe, but it broke the bonds of Italy. Liberty awoke, and Sardinia became the asylum of such heroes as Gioberti, Tommaseo, Manin, and even the Vaudois martyr saints were preaching at Turin. The Act of Emancipation came in 1848. Ten years later and more thrones fell, and 6,000,000 more Italians found the joy of freedom; central Italy began to rise into the atmosphere of liberty. In the town of Aoste, at the descent from Great St. Bernard, a memorial of persecution became a monument of emancipation. When Calvin crossed the Alps to bear the cross into the land of the crucifix, he set up his standard in the Cité D'Aoste, and for a time lived there. But afterward he fled for his life, and his flight was kept in remembrance by the enemies of the archheretic, who set up a column opposite his hired house. When the Waldensians gathered the converts into a house of prayer, they observed—what they had not before perceived—that directly opposite to the memorial column that told of the Romish persecutions of three hundred years before, they had set up the cross of Christ, and were preaching the apostolic gospel! From that year (1858) Italy's progress has been upward. Victor Emanuel recognized the rights of conscience, and defended them against interference by magistrates or ecclesiastics. Baron Ricasoli supported religious equality. Count Cavour, whose public life reached from his eighteenth year to his death at fifty-one, as soldier, journalist, deputy, minister of agriculture and commerce, of marine, of finance, as premier, directed as well as originated the Sardinian policy, improved finan-

cial conditions, introduced free trade, consolidated constitutionalism, weakened clericalism, and achieved eminence in Italian history as "the pure-hearted, broad-minded, sagacious leader in the field of diplomacy and statesmanship for the reviving and reunited Italy." As Dr. Richard Burgess finely said,* "The polluted streams of an idolatrous religion had, like burning lava, produced moral devastation in Italy among twenty generations."

Some hope for Italy came with the revolutions of 1848-58. Liberty of conscience, worship, speech, was proclaimed from the Alps to the Straits of Messina when Italy became united and free. But the spirit of Romanism and Jesuitism is not dead. Pope Gregory XVI. and Pius IX. after him pronounced liberty of conscience a dream, a delirium, and liberty of speech and press the mother of all heresies. Nevertheless, the triumphs of freedom move on. At Perugia, at Turin, at Naples, at Florence, at Rome itself, have been printed attacks upon the Church of Rome, her priests, her saint worship, masses for the dead, papal bulls, etc., as bold as the utterances of Gioberti or Tommaseo. To-day, where forty years ago no Protestant worship would be allowed, there are thirty places within sight of St. Peter's dome, where Protestants worship and preach unhindered; and Signor Arrighi predicts that before long the Evangelical Alliance, that met in May last at Florence, may yet shortly assemble in St. Peter's, and send its delegates to lodge in the Vatican.

A few years ago the Bible was hunted by spies from the Alps to the Gulf of Tarentum; now it is freely bought and read, and was printed by sections in a daily paper. Signor Capellini's Soldiers' Church sends out hundreds of converted cadets every year into the homes of Italy after the military service is fulfilled. An ignorant people is being educated — a superstitious people is

being enlightened. The day has dawned on fair Italy.

The Waldensian Synod multiply their missions, evangelists, and colporteurs, and could they have the money they need, might plant one hundred centres of gospel work where they now have five. The Israel of the Alps desire to take possession of all Italy, from the Alps to the sea.

The changes taking place before our eyes we do not appreciate. The traveller in Italy in 1850 passed through the dominions of nine enthroned rulers between the mountains and the southern cape. Now the Pope whines because he is "imprisoned in the Vatican," and Humbert rules Italy. Temporal dominion is gone and gone forever, notwithstanding frantic efforts to recover it; and if the common school and an open Bible continue, the Pope will lose his spiritual sceptre too, or radical reformations must take place in the papal church.

Meanwhile we call attention once more to the fact that since Luther nailed up his theses, the balance of power has been transferred from papal to Protestant Europe by *sheer infertility* of papal communities in offspring.

The revelations as to France's decline in population, which threatens soon to take the appalling form of there being more deaths than births, are made still more startling when a comparison is made of France's relative position in the past. A century ago France had a population of 26,000,000; Russia had only 25,000,000; Austria, 17,000,000; Prussia, 15,000,000; and England 12,000,000. To-day Russia possesses 90,000,000 inhabitants; Germany, 46,000,000; Austria, 38,000,000; and France, 36,000,000. The birth-rate is 6.7 per 1000 in Italy, 10 in Germany, 12.9 in Russia, and 13.7 in England, and it does not exceed 1.19 in France.

Austria has been shorn of much of her strength, and she no longer controls or leads the great German Empire. Poland has disappeared from the roll of nations. England, then so feeble, has

* Exeter Hall Lectures, 1865.

spread over all lands. Prussia has become a giant, and Russia, then unknown, is in numbers almost equal to the whole of papal Europe. Rome, the seat of ecclesiastical power, is now the capital of a united and free Italy, over which the Pope has no political control. These wonderful changes have in no way strengthened the papacy or enlarged its influence among the nations of the earth. It has been weakened by each. The very efforts put forth to augment its sway have in the divine orderings enfeebled it.

Protestantism has not only grown politically, but numerically in Europe. Compare Spain and Great Britain. At the Reformation the one was greatly superior to the other in numbers and political influence. Now Spain has just about one half the population of Great Britain, while in this period the latter has peopled Australia, New Zealand, United States, and other countries. During the last fifty years, England has increased her population 119; Prussia, 72; Austria, 27; and France, 12 per cent. This difference led a French Roman Catholic to write, a few years ago, as he called attention to it: "On comparing the respective progress made since 1814 by non-Catholic Christian nations with the advancement of power attained by Catholic nations, one is struck with astonishment at the disproportion. . . . Unquestionably since 1789 the balance of power between Catholic civilization and non-Catholic civilization has been reversed."

The relative growth of Protestantism is much greater than that of Romanism. In 1825 the Protestant population stood to the Roman Catholic as 3 to 13; now it is as 1 to 2.

Dr. Burgess called attention a quarter of a century ago to the vast hierarchy of which the Pope was the head. "A string pulled at Rome moved the following puppets: 6 cardinals, 15 archbishops, 69 bishops, 158 vicars-general, 660 canons, 3396 higher clergy, 39,630 priests, 3000 seminarists preparing for priesthood, and 50,000 members of re-

ligious orders—an army of at least 123,131." This vast host moved obedient to the supreme pontiff sooner than to the word of the king, or even the written Word of God.

The traveller in Italy and France and Spain observes that papacy has now little hold on the more intelligent part of the people, especially in France. A man may go to his first communion, but he seldom enters a church or the confessional, or sees the priest until perhaps he gets extreme unction on his death-bed. France is no longer Roman Catholic—France is without a faith! Spain is scarcely Roman Catholic—Spain is dead of spiritual torpor and sloth. There is not energy enough to breed another Torquemada. In that Land of the Inquisition, where in 36 years, from 1480 to 1517, 13,000 persons were burned alive, 8700 burned in effigy, and 169,423 variously punished, you may now buy a Bible on the street corner!

Dr. John Cumming used to say that it is essentially popish to *sacrifice truth to uniformity*, to make men tell lies, and then hide reality in order to keep up the appearance of unbroken unity with a central regulating power—like attempting to make clocks strike everywhere the noon hour when the great pontiff at Greenwich signals the meridian, although the earth does take twenty-four hours to move round, and any spot fifteen degrees away from Greenwich must be an hour away in time.

Every year in the church of *Ara Coeli*, at Rome, takes place a sort of child's religious fête. A chapel is arranged as a stall, in which are wax figures of the Holy Family and the beasts about them, etc. Decoration and wax tapers abound, and hundreds of children are brought there to adore the Bambino, or wax image of the Holy Child. All day long, too, little folks are set up on a pulpit, one at a time, to speak their little speeches in honor of the sacred doll.

This wax baby is a "miracle work-

er;" and when any one is ill who can afford so costly a doctor, this figure is sent for, and by the monks brought with all solemn formality, followed by a bill for the visit the next day. Since a woman attempted to pass off a new wax doll for the old one, the Bambino is suffered to go out only in his own carriage with guards.

I think it was about thirty-two or thirty-three years ago, when the tax put upon bread, in the Eternal City, excited the indignation of the Bambino, and on the principle that even the "stones cry out," he lifted up his voice, and in an awfully solemn way enjoined on the government to remove the bread tax. One would think he had got hold of a copy of Adam Smith's "Wealth of Nations." His utterances caused, of course, a serious stir; and a day or two after, in order to emphasize the warning, the wax doll again spoke. The government proposed to be supreme, and to hold even the Bambino in subjection; and so the police informed the monks who take care of the Bambino that *no such miracle must henceforth be allowed*—it might create a revolution. Once again the baby spoke, and this time the message was peremptory and final. The head of police sent at once to inform the monks that if the doll opened its head once more, they would be turned out of their situation as nurses; and remarkable as it may appear, the *Bambino's miraculous utterances ceased from that very day!*

As to Rome and Mariolatry, Lord Archibald Douglas, in his pamphlet entitled "A Voice of One Crying in the Desert," declares that "the Roman Catholic Church upholds the Bible in its entirety," and "hates" priestcraft and Mariolatry.

If our readers will look at the four-page leaflet "most respectfully addressed to all sincere Roman Catholics," entitled "Which is Right—the Church of Rome or the Word of God?" published by the Irish Church Mission, 12 D'Olier Street, Dublin, all can then judge for themselves the truth or

otherwise of Lord Archibald's assertion.

Here are two extracts from "The Glories of Mary," a work heartily commended by Cardinal Manning, and stamped by papal infallibility:

"O Lady in Heaven, we have but one advocate, and that is thyself."

"Thou, O Mother of God, art omnipotent to save sinners."

Rev. Frank H. White well says, "In view not only of the blasphemies poured forth by the Church of Rome on this subject, but also of the increasing tendency in the Church of England to an idolatrous exaltation of the Virgin, it would be well if this tract were more widely circulated."

Dr. George W. Chamberlain, of San Paulo, Brazil, likewise testifies that in Brazil St. Joseph is held as of practically higher rank than the Virgin Mary or Jesus, inasmuch as "she, like an obedient wife, submits to her husband; and Jesus, like an obedient Son, submits to her;" and such was the public teaching of the archbishop in Rio Janeiro when he returned from the festival of the "Immaculate Conception."

Those who think Roman Catholic lands need no missionaries should read the letter which appeared in the New York *Tribune*,* written from Siena, where dwelt the famous "Saint" Catharine. If the Roman religion was the same then as now, it passes comprehension how its practice could make her "holy."

"I stepped into a church where mass was being celebrated. There were fifteen priests in the chancel and three persons in the congregation. The acolyte who rang the bell appeared to neglect his duty, for the celebrant turned and shook his fist at him. The boy retaliated, after the priest went to the altar, by running his tongue out at him, which seemed to give convulsions of quiet laughter to the priests near the altar who sang the responses. A French lady came up to me and expressed her indignation, and said that there was no religion in this country. I assured her

* September 7, 1890.

that our Irish and American Catholics would not tolerate any such irreverence in church. She answered that neither would the French, and that here many of the educated people were infidels because of the irreverence of the priests. Yet the Italians pay an immense price for their religion.

"In France, where there are 35,000,000 inhabitants, there are 60,000 priests, paid wholly, or in part, by the government. In Italy, with 29,000,000 inhabitants, there are 250,000 priests. In France there is a priest for every 583 of the population, and in Italy one for every 116. More than one of our Roman Catholic churches in New York have 10,000 parishioners of all ages. Such parishes, according to the Italian ratio, would be obliged to maintain 86 priests. Siena has 62 churches for 23,000 inhabitants.

"I went to the cathedral to see the festivities of the Assumption, said to exceed in pomp those of any other festival. The cardinal was seated on his throne, and they were robing him for the celebration. A little child was seated on the floor playing with a doll and singing to himself. There is ceaseless movement of people, and everybody is talking, so that you hear nothing from the chancel. There are many priests in the congregation and some monks. On the right of the chancel is a high platform for the orchestra, and the celebrated tenor and soprano of the city are to sing. The orchestra begins. It sounds like a military march, and gives a crescendo to the conversation about me. The tenor is fine. When will this ceaseless clatter of talk and movement end? Is nobody going to pray or pay any attention to the celebration? Occasionally some one bows for a moment toward St. Catharine's chancel and then rises and salutes some friend with loud talk. This continues throughout. *It did not stop when the Host was elevated!* At the moment a lady in front of me was presenting a gentleman to a friend with great clatter. A few were kneeling on my left. I heard laughter on my right, and turned to see what occasioned it at such a solemn time. A priest and a young man were playfully contending for a chair that a lady had just left. The music was finely rendered. The orchestra and the two soloists did most of it. The chorus parts were weak. There was no preaching. But after the cardinal had been unrobed and gone out, I did not feel that I had been in a place of worship, but that I had seen a spectacle unsurpassed in scenic splendor in a place that the artists had abandoned for 600 years."

As to the McAll missions in France, they are remarkable for their number and influence. They are spreading all over France, and are the most powerful Protestant influence of modern times in that Republic.

Some trace this movement to that bold enthusiast, Napoleon Roussel, who, in about 1830, scattered the fire of a true religious zeal. Roussel came of a noble stock of Protestant martyrs. At twenty-five he was spiritually aroused by the great revival then spreading over all Switzerland and France under the leadership of Robert Haldane and others. Roussel had been a close student from his youth, and was quite familiar with the whole religious status of Europe, and especially of France. When, therefore, set on fire by the Holy Spirit, he was soon ready by his scholarly education and theological training to stand forth as a target for the Roman Church. He feared nothing, shrank from nothing, and went through France as a firebrand. His preliminary work was done in Paris, as editor of a religio-political paper. But Paris and the editorial chair could not long hold him. Where there was the greatest persecution and the greatest call for hard work there was Roussel, till finally in 1847, returning to Paris, he established a school for the instruction of Protestants for the ministry and for missionaries. Out of this grew many small churches in and out of Paris. But the revolution of 1848 seriously embarrassed his efforts, and finally Napoleon III. arbitrarily prohibited his noble work. Seed, however, had been sown which sprang up later as the McAll Missions. There are now more than 130 of these in France, each the nucleus of saving power for the multitude. It is now eighteen years since this movement became a vital power. For the last few years it seems to be setting all France in a blaze. Each mission is a radiating point of such extensive work and numerous bands that make the number of meeting-places and street services almost innumerable.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard,
Bellevue, O.

—The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously about as follows: Roman Catholics, 165,000,000; Protestants, 90,000,000; members of Oriental churches, 85,000,000, and about 5,000,000 each of Jews and Mohammedans. Italy with 31,000,000 as well as Spain and Portugal with 25,000,000 are almost wholly Catholic. Belgium with 6,000,000 is papal about twelve to one. In France out of 39,000,000 less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland nearly two thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants in a total of 48,000,000. Denmark, Sweden, Norway and the Netherlands, with a combined population of 13,500,000, are almost solid against the papacy, the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two thirds belong to the Greek Church. Mohammedans comprise about one half of Turkey's 5,000,000.

—The Catholic missions in Bengal under the conduct of the Belgian Jesuits have been very successful. Commencing in 1831, the first year for which we have exact figures, we find the converts amounted to 16,149. In 1836 their numbers had increased to 20,000, and in 1838 these had advanced to 53,281. In 1831 baptisms numbered 378, in 1836 they had increased to 3274, while in 1838 they reached the total of 35,000.

—From the organization, in 1848, of a society called "Eglise Missionnaire Belge" at Brussels, there have sprung up 27 active churches and missions with 7000 members, the greater part of whom are converts from the Romish Church. There are 38 preachers who are spreading the Gospel throughout the country. The yearly expense of this work—about \$27,000—exceeds the receipts, which come mainly from persons of limited means, and outside help is being solicited.

—The Free Church of Italy recently held its annual convention, 37 delegates representing 40 congregations and 7 stations being present. There were reports of progress from nearly all places. The convention decided upon the name of "Evangelical Church of Italy" as their official title in the future. Among the representatives of other Protestant bodies present were two from the Waldensian churches, who declared that their communion still cherished the hope of being able to unite with the Free Church.

—In 1850 the Catholic Church in Denmark had 3 missionaries, 2 stations, and 300 members. Now it is represented by one apostolic prefect, 37 missionaries, 14 stations, 3700 members, and more than 150 members of religious orders. In 1856 there were no Catholic churches in the kingdom; now there are 10 churches, 6 public and 6 private chapels, a Jesuit college, and a high school for boys. Nowhere in the world are the spiritual interests of Catholics so well provided for, there being a clerical representative for every 18 members and a church for each 168.

—According to the latest synodical reports the Waldensians have, outside of the historic valleys, 44 congregations and 36 pastors. In addition to these there are 46 preaching places. The

regular pastors are aided by 20 evangelists, 60 teachers, and 14 colporteurs. The total number of communicants is 4266, an increase of 192 in the last twelve months. The reports complain that Catholic parents send their children to the elementary classes of the Waldensians, but withdraw them as soon as they are old enough to participate in the religious instruction of the schools.

—The Methodist Episcopal Church has 6 missionaries in Italy and 24 native preachers, and a church membership of 743 with 198 probationers in addition. The Southern Baptists occupy 12 stations with 15 ordained missionaries, and have gathered 272 into churches. The American Board sent its first representatives to Austria in 1872, and now sustains 2 with 17 native helpers. The 3 churches have a total of 364 members, and the schools have 104 pupils.

—No less than 15 Protestant societies are at work in Spain, occupying 115 houses or rooms as chapels and school buildings. The American Board has 3 missionaries and 33 native helpers, 18 churches with 349 members, and 604 pupils in schools. The American Baptists in Spain and France together have 18 missionaries and 13 churches, with a membership of 900.

—In nineteen years the Protestant churches of the United Kingdom contributed to foreign missions £21,166, 164. During the last half of the period the gifts were greater than during the first half by £665,315. The increase was 64 per cent on the part of the Church of England, and on the part of the Dissenting churches was 24 per cent.

—George Müller has under his care 75 schools, of which 13 are in Spain, 2 in Italy, 2 in the East Indies, and 7 in the English colonies. In May of last year these schools contained 6250 pupils, and the total number since the first one was opened in 1834 was 112, 937. The expenses have been \$489, 000.

Mr. Müller planned to go out as a missionary to India, but insuperable obstacles prevented. But, remaining at home, he has been able to raise and distribute for missions \$1,116,800.

—The Denmark societies in 1888 contributed to foreign missions \$33,422.64. The Danish Government has a mission in Greenland with 6 stations and 6 ordained toilers, and the Danish Missionary Society has 7 ordained men in India.

—In 1889 the Netherlands Reformed Society had in Java 60 churches with 5937 members distributed through 397 villages, and last year the number had increased to 70 churches, 6794 members, in 411 villages. The contributions of 18 Netherlands societies to foreign missions amounted to 315,134 gulden (\$137,319).

—The Protestants of Germany and German Switzerland are said to contribute for foreign missions at the rate of but 12 centimes each, and those of France but 45 centimes. Now the centime is only the one hundredth part of a franc, or the fifth of a cent!

—The Society for the Propagation of the Gospel held its 190th annual meeting May 7th. The receipts reported for the year were £164,382, an increase of £26,000 over the previous year. As a consequence, the Society had enlarged its work, especially in New Guinea and Korea. The number of ordained missionaries, including eight bishops, on the Society's lists was 660—in Asia, 220; in Africa, 142; in Australia and the Pacific, 17; in North America, 215; in the West Indies, 34; and 32 in Europe. Of these 127 were natives laboring in Asia and 29 in Africa. There were also in the various missions about 2300 lay teachers, 2600 students in the Society's colleges, and 38,000 children in the mission schools in Asia and Africa. The Bishop of Calcutta in an address called attention to the very important position of India as resulting from the fact that her population were

spreading so widely over the globe. In the West Indies there were 280,000 ; in Mauritius, 245,000 out of 500,000 inhabitants were from India, and South Africa was swarming with them.

—The Anglican missions (Church Missionary Society and Society for the Propagation of the Gospel) in the Tinnevely district, South India, in 1888-89 covered 1636 villages, with 113 native clergy ; the schools contained 23,524 pupils ; the churches, 20,024 communicants, with 18,396 catechumens, 77,171 baptized persons, and 95,567 adherents.

—The latest report concerning the religious condition of the Fiji group covers the year 1889. The total area is about the same as that of the State of Massachusetts. There is a European population of about 2000, while the natives, including other Polynesians and Indian emigrants, number 123,000. Of this native population, 103,775 worship in the churches of the Wesleyan mission, while 10,302 attend Roman Catholic churches. The Wesleyan mission has 10 European missionaries and 72 native ministers, 49 catechists, 1838 local preachers, and 1095 teachers ; these laboring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan mission are 40,667 children. The Roman Catholic mission has 18 European ministers, with 148 native teachers, and 76 native churches and chapels. Aside from the 18 Roman Catholic priests there are 3 lay Europeans and 14 female Europeans.

—The Wesleyans of Great Britain have a membership of 424,303. The total receipts of their missionary society for 1890 were £122,072, and the expenditures were greater by £10,813. Missions are sustained in Europe, India, China, West Africa, the Transvaal, etc. The principal stations number 363 with 1572 chapels and other preaching places, 338 missionaries and assistant missionaries, and 2163 other paid agents, 34,722 church members, and 5250 probationers, and 65,803 in Sabbath and day schools.

—The Society of Friends in England and America, though numbering but 100,000, contribute to foreign missions upward of \$90,000 annually. A beginning was not made until 1866, and since then representatives have been sent to Syria, India, China, Madagascar, Mexico, and the American Indians. Their Woman's Foreign Missionary Union raised \$23,164 last year. Though efficient work is done in other fields, yet Madagascar has been the scene of their greatest successes. Entering the island in 1868, they now have 18 missionaries, 40 native pastors, and 370 other native assistants, 130 churches with 4000 members and 40,000 adherents, and 132 schools with 14,600 scholars. Special emphasis is laid upon educational work, and they are generous contributors to the funds of the missions of other churches.

—This table gives a partial statement of the work of 18 German missionary societies as it stood at the close of 1888.

SOCIETIES.	Missionaries.	Communicants.	Adherents.	Receipts.
Moravian Church.....	154	30,591	87,263	\$80,138
Basel Society.....	103	11,083	22,182	167,430
Rhenish Society.....	75	10,735	35,701	79,120
Hermannsburg Society.....	71	(97,000	15,068	38,461
Berlin Society.....	61	10,384	21,112	61,220
Leipsic Society.....	26	7,053	13,943	63,393
Gossner's Society.....	18	c. 12,000	c. 36,000	35,711
North German Society.....	11	403	717	21,106
Schleswig-Holstein Society.....	11	.....	70	13,004
Nine smaller societies.....	33	200	660	30,993
Totals.....	561	89,452	232,714	\$599,677

—During 1890 there were built in the United States 8500 churches ; ministers to the number of 4900 were ordained, and a membership, in all denominations, of 1,090,000 added.

—It is computed that the English tongue is now spoken by nearly twice as many people as any other European language. The estimated figures are : English, 125,000,000 ; Russian and German, 70,000,000 each ; French, 50,000,000 ; Spanish, 40,000,000 ; Italian, 30,000,000 ; Portuguese, 13,000,000. At the beginning of the century English stood only fifth, being exceeded by French, Russian, German and Spanish.

—Well might Dr. R. S. Storrs say, in a recent number of the *Sunday-School Times*, "It is something that American missions alone now occupy more than 4000 stations in unevangelized lands, with 2350 missionaries sent from this country and more than 10,000 native helpers ; that there are at these stations more than 2700 churches, with nearly 237,000 communicants, of whom 26,000 were added last year ; and that \$4,000,000 are contributed annually in our country to carry on the work. It is something, certainly, that all Protestant missionary societies have now 46,000 missionaries and helpers in the field, ministering to nearly 700,000 communicants and to more than 3,000,000 of adherents to Christianity, and expending every year at least \$12,000,000 in the distant and costly work."

—Mr. Charles A. J. Marsh, of Minneapolis, has gathered with great care some interesting statistics relating to the money investments made in behalf of the Lord's kingdom by four of the leading denominations of this country, the Methodists (North), Baptists, Presbyterians (North), and Congregationalists. He finds that they have 67,274 churches with a membership (January 1st, 1891) of 6,500,000 ; that they hold property worth \$359,828,994, with endowments of colleges, etc., amounting to \$40,590,000, or a total of \$400,419,577 thus invested, and that their annual

contributions are \$53,351,103. He also concludes that the other evangelical denominations just about double these figures, and hence these and those together number 13,000,000, and have invested for the maintenance and spread of the Gospel \$800,839,154. If the same rule be applied to the annual contributions they would aggregate \$106,702,206.

—*World-Wide Missions* sends out a ringing call to the Methodist Episcopal Church for a grand, general uprising under the head of Financial Possibilities, and with One Penny a Day as the watchword, bespeaks the speedy appearance of a second Wesley to inaugurate the revolution, to transform the scheme into solid fact, and presents some astounding figures which would result, such as \$3,000,000 for missions, \$1,000,000 for evangelistic work in cities, \$750,000 for Freedmen's Aid, \$400,000 for the Women's Foreign Missionary Society, etc. The total, \$10,000,000, though so great, is yet a small one for the vast Methodist host, numbering 2,783,967.

—At the 75th anniversary of the American Bible Society the last year's receipts were reported as \$512,388.18, and the issues of Bibles, Testaments, and portions as 1,497,637, of which 524,096 were for circulation in foreign lands. Since 1816 over \$20,000,000 have been received, and with these 54,000,000 copies of the Scriptures have been printed and distributed. The legacies of the first quarter century reached \$109,504.57, and grew to \$3,204,460.68 in the third quarter, and the church collections increased from \$28,938.04 to \$353,307.29.

—The receipts of the Southern Baptist Convention for last year were \$113,522.37. Its missions are found in Africa, China, Japan, Italy, Brazil, and Mexico. The principal stations are 38. The missionary force numbers 86, with 23 ordained and 53 unordained native assistants. Into the 67 churches 2377 have been gathered, and 361 were

received in 1890. The church-members in China are 790, and 98 were added last year.

—The American Presbyterian Church has in its Canton mission 35 missionaries from the United States, and 3 ordained and 94 unordained native assistants; 10 churches with 690 members, of whom 95 were added last year; 3 boarding schools with 231 pupils, and 33 day with 864 pupils. The medical work of the mission is set forth by 63,785 visits to out-patients and 3489 surgical operations.

—The Marathi mission, India, of the American Board, covers 17,000 square miles, embraces Bombay, Ahmadnagar, and 8 other cities, besides 3600 villages, and a population of 3,286,889, of whom 285,000 are Mohammedan. This field is held by 33 missionaries, 18 native pastors, and 19 native preachers. The 35 churches have 2306 members, of whom two thirds have been received during the last ten years, and 215 last year. The schools number 200 and the pupils 3382. In the hospitals 12,289 have been treated. The native contributions were \$1617 in 1890.

Monthly Bulletin

Africa.—Since the partition of Africa the governments of England, Germany, Italy, and Portugal have made an agreement for the reciprocal protection of their missionaries in the Dark Continent. Armed with a passport from the government to which they belong, the missionaries will enjoy the protection of each of these powers.

One of the methods which Bishop Taylor is said to be employing to some extent in carrying on his work in Africa is unique in the extreme. Young negro girls are purchased, the market price being \$30 a girl. When introduced into the mission schools their families and friends have no further claim on them, and Christian influences can be brought to bear on them much more effectively.

Latest tidings from Uganda are not

reassuring. The cruel King Mwanga, now restored to his throne, is evidently forgetful of all his pledges to be a better sovereign. He is also being manipulated by the French priests. The little band of Protestant missionaries which are striving to carry on the work of the noble and lamented Mackay have a friend in the Prime-Minister, but the outlook is grave with such a selfish and revengeful man on the throne as Mwanga. Meanwhile this fair province in the heart of Africa suffers in every part because of the bloodshed and desolating warfare of recent years.

From Uganda, Africa, letters are printed in England showing that there is a genuine progress in all Christian enterprises. The peril from persecution has entirely ceased, but peril of an exactly opposite character has arisen on account of the outward advancement of the Christians, who are becoming rich and powerful.

American Indians.—Many methods have been devised for raising money for benevolent purposes, but some Indian boys in the Northwest have hit upon the newest plan. They were very poor, but wished to put some money in the collection. They saw a premium offered for killing gophers. The gopher is a mischievous little animal, devouring a large amount of wheat, corn, and other grain every year. The farmers pay two cents for each dead gopher. The proof that the gopher has been killed is his tail. Now these little Indian boys had been so interested in the story told of the work being done by the Sunday-school Society that they spent their Saturday afternoon holiday snaring gophers. They brought the tails in the envelopes of the Society as their contribution.

Brazil.—The Methodist Episcopal Mission in Rio Grande do Sul, Brazil, is finding special opportunities for work among the immigrants that come pouring in in hundreds. While the work at the capital is conducted in Portuguese, that in the colonies is in

Italian, and is under the care of a native of Italy. In two of these colonies there are organized churches which have secured ground, cut timber, and secured material for chapels.

It is said that the Catholics of Brazil have been very much opposed to the provision of the Constitution of the Republic, which deprives priests and employes of the Church of the right to vote, and also debars priests from becoming members of Congress. It is understood that the reason this provision was inserted was that the officers of the Church really held their allegiance to their spiritual superiors as stronger than their allegiance to the State, and therefore are not such true citizens of the Republic as would entitle them to a voice in its governments. This provision, however, has been somewhat modified.

Brazil, with its fourteen millions, is far behind the age in education. With ninety-nine per cent of its population rated as Roman Catholics, it reports eighty-four per cent as illiterates. The priests have not taught the people morality, and they in their blindness and ignorance have followed their leaders. But a reaction has come, and they are seeking light and life. The Presbyterians are making an earnest effort to put upon a good foundation a thoroughly equipped Christian university.

Canada.—Two Chinamen were recently received into the membership of the Church of Christ in Knox Church, Winnipeg. They had both been under Christian instruction for several years and had given good evidence both of their acquaintance with the great truths of the Gospel and of their desire to lead a Christian life.

China.—The condition of Christian education in China is encouraging. Besides the Imperial University at Peking, of which Dr. W. A. P. Martin is president, there are no less than seven other colleges—viz., St. John's Episcopal, at Shanghai; Southern Methodist, at Shanghai; Methodist Church, North, at

Peking; Methodist Church, North, at Nanking; Methodist Church, North, at Fuhchau; Presbyterian Church, North, at Shantung; Presbyterian Church, North, at Canton.

Dr. Judson Smith says: "The Chinese are manifestly the governing race of Eastern and Central Asia. They evidently hold the key to the future of almost one half the unevangelized people of the globe; so long as they remain without the Gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won."

There is need for yet more missionaries. Kweishow and Kan-suh each has only three missionaries for 3,000,000 people. Shensi has ten missionaries for 10,000,000. Yun-nan has four missionaries for 8,000,000.

Dr. Happer writes from Canton, China: "I am preparing to take my fourth and last departure from China. It is a terrible work to tear up the roots that have been growing deeper and deeper for forty-seven years. But as the Lord has laid the necessity upon me, I can only say, in humble gratitude for the privilege of laboring so long in this populous land, Thy will be done. When the gracious Lord called me to return to America, in former years, He each time gave me the privilege of working there. I trust and pray He may give me the privilege of working still in some quiet way, as my strength may enable me to do. I am sending my books home, and hope to resume my studies and use my pen, or do what my hand may find to do."

Egypt.—Mr. L. D. Wishard, who is travelling in the East in the interests of the Young Men's Christian Association, was recently in Cairo, Egypt, and the United Presbyterian missionaries there tried the experiment of advertising a lecture on the relations of Christianity to American civilization. The result was an audience of above three hundred young men, who listened attentively, although the lecture was interpreted. This is most gratifying in

a city like Cairo. Many of the young men were Moslems.

The Rev. William Harvey, for many years a faithful missionary of the United Presbyterian Church in Egypt, is at present in this country for a brief visit. He is continually engaged, however, in making missionary addresses, and will return to Egypt during the present year. He is at Monmouth, Ill.

Formosa.—The Rev. Mr. Mackay has recently written from the island of Formosa, to the Canadian Presbyterian Mission with which he is connected, concerning an extraordinary turning from idols on the part of the people of Ka-le-can, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Mr. Mackay had been hindered from going there, though he had had the matter in mind for a dozen years. On his recent visit he found many of the people having a clear idea of Gospel truth, while all of them were wearied of idol worship. The three main facts in the case Mr. Mackay states thus: 1. Nearly five hundred idolaters cleaned their houses of idols in our presence. 2. They declared themselves anxious to worship the Lord, the Redeemer. 3. They gave a temple built for idols as a house of worship for the living and true God.

The Rev. Mr. Jamieson, of the Canada Presbyterian Mission in Formosa, died recently at Tamsui. He was a native of Scotland, and went to Formosa in 1883. He was a devoted missionary, and his death is a sore loss to the work.

India.—Lady Dufferin, writing in the *Nineteenth Century* on "The Women of India," expresses the fear that their social condition cannot be modified to any great degree by legislation or by outward reforms. She says: "It is only by the education and elevation of women that any change can come over the feeling of the people with regard to marriage, and it is only when public opinion ceases to regard her as a chattel, and begins to recognize her as a

helpmate, that a woman's condition, whether as wife or widow, can become more honorable and more worthy of respect." Lady Dufferin gives the opinion that the very best way in which we can help our Indian sisters is by supplying them with medical relief: 1. Because it aims at diminishing suffering and at saving life. 2. Because education and general enlightenment must follow in its train. 3. Because it encourages and inculcates respect and consideration for women. 4. Because it brings cultivation and learning in contact with the Zenana; and 5. Because in medicine and nursing Indian women will find professions in the exercise of which widows, deprived as they are of home and family ties, may fill their lives with all the interest, occupation, and honor so sadly wanting in their present state.

The census of India, recently completed, shows that the total population is now 285,000,000, an increase of 30,000,000 in the last decade. Of this increase 3,000,000 is due to accessions of territory by conquest. It is calculated that the population of India is about a fifth of the whole human race.

The comments of the Calcutta press on Dr. Pentecost's evangelistic work in India are full of appreciation. The editor of the *Statesman* of that city, and also the missionaries of different denominations, unite in saying that few preachers if any have produced such a profound impression for good upon all classes of people, including the European residents, as Dr. Pentecost.

A society has been formed in England called "The India Widows' Union." It is an organization of Christian women for the purpose of improving the condition of Hindu and Mohammedan widows in India. The members are widows only, but any Christian woman may become an associate member. They pledge themselves to pray that God will break the yoke and set the captive free. They raise money to be expended in training widows to useful industries, and they gather and dif-

fuse information with regard to the condition of the widows.

Dr. George F. Pentecost, who went to India last fall on an evangelistic mission, took Mr. and Mrs. George C. Stebbins with him to lead the singing. After laboring a few weeks in Calcutta among the Europeans, it was decided to turn to the educated natives, and the singers left Dr. Pentecost and accompanied Bishop Thoburn in a visit through the country, travelling several thousand miles and singing in all the principal cities of the Empire. On their way home they will stop in Egypt, Palestine, Italy, Germany, and England, reaching home by midsummer.

The New York *Evangelist*, in a brief paragraph on "Hinduism and the Signs of the Times," says: "An encouragement to missionary effort is found in the increasing number of Somajes and Congresses for securing healthy reforms in the social life of the Hindus, and in the preceding changes which made possible the establishment of those associations. The time has now come when Hinduism finds fulfilled in its history the prophecy of the Christ, 'A man's foes shall be they of his own household.' Its most decided and efficient antagonists are the converts from its ranks to Christianity. Under the increasing number of these, and of others who, while abjuring Hinduism as the result of Christian labors and influences, are not yet fully prepared to embrace Christianity, Hindu society is coming to understand its needed reformations; the Hindu conscience is awaking from its long slumber; child marriages and the rigid enforcement of caste rules will be things of the past within the lifetime of many now living, and the end of Hinduism will not be long delayed."

Japan.—It is reported that when the people in Kobe, Japan, were suffering great want, several starving to death, the students of the Kobe Girls' School for three weeks ate nothing for breakfast but rice and pickles, that they might save something to give to poor

people. Nearly ten dollars was saved in this way.

North Sea.—The *Sailors' Magazine* says: "One hundred thousand dollars were contributed in England last year to sustain missionary operations on the North Sea among English deep-sea fishermen. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work. One of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she 'had come out to do us North Sea dogs good.'"

Palestine.—A Scotch missionary at Tiberias says that whereas almost every Jew in Safed and Tiberias understands Arabic, not more than twenty or thirty out of five or six thousand understand Judeo-Spanish, and a preacher in that language would in truth be "a voice crying in the wilderness." Two of the missionaries there are prepared to "quote Hebrew" and to conduct services in it whenever that is seen to be necessary. To hold Hebrew services would, he insists, be absurd, as the Jews do not use the language, and very many do not understand it. The missionaries have thought it wise to converse with the Jews in the ordinary language of every-day life—i.e., with the Sephardim in Arabic and with the Ashkenazim in Jargon, but to preach only in the language that all could understand.

The many recent movements among the Jews cannot but attract attention. Among others it is announced that an association for the colonization of Palestine has been successfully established by the Hebrew Workingmen's Club, of London, which is situated in Whitechapel, one of the most densely populated districts of the metropolis, where thousands of Hebrews carry on their occupations. The association is sending shiploads of poor Hebrews from London to Palestine, and will provide them with funds with which to purchase land and start a home.

Patagonia.—There has been little mission work accomplished in Patagonia, but the Roman Catholics have a mission centre at Viedma, in the southern part of the country. They have twelve colleges with 5000 students, and an industrial school with thirty apprentices of carpenters, blacksmiths, boot-makers, tinkers, and tailors. They have also a dispensary and the only hospital in the territory.

Russia.—The persecution that the poor Christians in Southern and Central Russia are suffering should excite wide sympathy. The name "Stundist" was given to them originally on account of their meeting for an hour for reading the Word of God. The first who did so were emigrants from South Germany, who called their meeting from the German word *stunde*, for hour. Although the persecution has hardly had a parallel in Europe since the Reformation, the adherents of this movement are increasing rapidly, now numbering many thousands.

Spain.—There is news of a triumph for the cause of mission work from a town in Spain—Rosas—where the people elected the Protestant pastor mayor; and when, on account of the pressure of his own work, he was obliged to refuse the office, his brother, an evangelist, was accorded the honor.

Turkey.—The ravages of the cholera in Central Turkey, though extensive among the Moslems, have not greatly affected the Protestants. In noting this fact a Moslem official exclaims: "How is this, O Christians! has God spread a tent over you, out of all the people of this city, to preserve you from death?"

General.—A new missionary movement has been inaugurated within the walls of the University of Dublin, in connection with the Society for the Propagation of the Gospel. A number of young men have approached the University Auxiliary Committee of the Society, intimating their desire to go forth

into the mission field in a place where they can live a community life and work together. They take no vows or permanent pledges, and receive merely what is necessary for their support. The offer has been accepted, and four men are ready to go. The field of their missionary work will be Chota Nagpore, a district in India, lying twenty-five miles west of Calcutta, about as large as all England, and containing peoples speaking twenty different languages.

"Missionary teas" have become popular, and are found a means of drawing larger numbers of people together to gain intelligence of missions, and thus increase the interest. The English have long availed themselves of this means of making meetings of all kinds more popular. The trouble of preparing the very slight refreshments is a mere nothing compared with the results in awakened interest by the good feeling engendered by the simple breaking of bread together.

The "Brotherhood of the Sea" is the name of a new society of two hundred Norwegian sea captains, who have pledged themselves to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

The American Board has given out a summary of the results of Protestant missions in recent years: In Japan the twenty-seven Protestant missions have a total adult native membership of 28,977. About 5000 members were added to the church rolls during the past year. Of the 300 members of the new Japanese Parliament which was elected last July, twelve are professedly Christians. There are about 527 Protestant missions in Japan, the first arriving in that country less than twenty-two years ago. In China there are 1295 Protestant missionaries, while the number of adult native communicants is 37,287. In India and Ceylon the results are the most satisfactory of all, the native Christians in the schools alone numbering 74,386, though the number of missionaries is less than 300. A

summary of the number of missionaries in foreign countries supported by Protestant societies in the United States, together with the number of churches, native communicants and contributions for the year 1890, shows the following totals : 2350 missionaries, 2721 churches, 236,187 native communicants, of whom 25,963 were added in 1890 ; \$524,217 contributed by natives, and \$3,977,701 contributed in the United States.

According to the American Baptist Year Book for 1891, the Regular Baptists have in the United States 1382 associations, 34,780 churches, with a membership of 3,164,227, an increase for the year of upward of 94,000 members.

The annual meeting of the Woman's Board of Foreign Missions of the Presbyterian Church was held recently at Auburn, N. Y., with an attendance of more than two hundred missionaries, delegates, and visitors. The reports showed sixty-four missionaries and twenty-six Bible readers in the employ of the Board in Africa, South America, Mexico, China, Japan, India, Korea, Siam, Persia, Syria, and among the North American Indians. The receipts were \$67,000, an advance on the previous year of \$10,000. The employment of female physicians was specially mentioned, and regret expressed at the necessity, through lack of funds, of closing a hospital in Persia.

Some one states St. Paul's missionary creed thus : 1. I believe that whosoever shall call upon the name of the Lord shall be saved. 2. I believe that no heathen will call on Him in whom he has not believed. 3. I believe that in order for the heathen to believe the Gospel they must hear the Gospel. 4. I believe that the heathen will never hear the Gospel till a preacher preaches it to them. 5. I believe that a preacher, in order to preach to the heathen, must be sent to them. This creed is found in Rom. 10 : 13-15.

The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training

to Christian intelligence an aggregate of not much less than 600,000 children and youth.

The receipts of the Presbyterian Woman's Board of the Northwest for the year recently closed reached the handsome total of \$91,069.70, which was made up as follows : Cash from auxiliaries, bands, and Sabbath-schools, \$77,018.69 ; legacies, \$12,581.96 ; income from real estate, \$954.89 ; miscellaneous, \$199.86 ; with balance from previous year, \$314.30.

Some very humble Christians make noble confessions of Christ and become most effective missionaries. He was only a cabman who died the other day in Edinburgh, but he did not consider his vocation incompatible with the service of his Master. His cab bore the inscription, "What think ye of Christ?" and in the hayloft of his stable he used to hold meetings for prayer and testimony. His mates called him "Holy Peter." It was the kind of holiness which attracts and does not repel. He "reached the masses" without making any fuss about it.

Christian Endeavor.—The plan of attempting to raise a half million dollars yearly for missionary work through Christian Endeavor Societies, each member giving two cents a week, is meeting with great success. One hundred and fifty societies report 5000 names—that means \$5000 ; which sum will support seventy first-class native preachers in India and China.

A son of a Modoc chief is the president of the Christian Endeavor Society in Yainax Indian School, Bly, Ore.

Henry M. Stanley tells that once, in the heart of Dark Africa, a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun ; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only, "I am a son of God, I would not steal !" This

he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his directions it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I AM A SON OF GOD ; I WOULD NOT STEAL !"

A Chungking correspondent of the *North Carolina Daily News* writes : " When not *schwa*-ing, the people here seem by preference to go in for a little bit of persecution. Last July only sixty miles from Chungking, Père Pons, one of the Roman Catholic Fathers here, was suddenly warned to fly. He could not believe it. But, happily for him, he did fly when he heard the guns firing. The mob had risen, and eight Chinese were killed, and their bodies burned in the fire of their burning houses. The others fled, and some 2000 native Christians are still starving upon the mountains but for the help sent to them from time to time. What makes it specially hard upon the poor people is they had just got in their crops. The Chinese authorities have sent to punish the offenders, and it seems one or two poor people have been punished, but not the ringleaders, so the poor refugees dare not return. The Chinese authorities say they dare not do more, because the whole district is incensed against the Christians. This may be only an excuse. On the other hand, the Roman Catholics may

have given cause for offence quite apart from their being Christians. It is so hard ever to get at the truth underlying apparent facts. Anyhow we often talk as if there were no more martyrs. Are not these poor people hungering on the mountains, almost within sight of their old homes, martyrs in the truest sense ? There are very many Roman Catholics here, and they seem to be a power in the land, which in itself must be an offence. But other Christian bodies seem making good headway."—*China Mail*, April, 7th, 1891, *Hong Kong Paper*.

The *Christian at Work* will pay a liberal sum for information giving the names of the United States senators who voted against the ratification of the Brussels Treaty formed for the suppression of the African slave trade, the abolition of the rum traffic, and forbidding the selling of fire-arms to the natives.

A missionary from China says " that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality, or the miracles of the Gospel, or even the wonderful saying and speeches of our Lord Jesus Christ, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

The Scotch missionaries in the Punjab of India rejoice over a rich harvest of souls. At the station of Sialkot they baptized thirty converts four years ago ; but last year the number was already eight hundred, and the blessed work is going on increasingly.

The Baptist Missionary Union sends out this year the largest number of missionaries ever sent in a single year. Forty-four of the sixty are newly appointed. It is worth noticing that the largest band—eighteen—go to Burmah, that field where Baptist effort has been so greatly blessed from the begin-

ning. Teno go to the Teloo goos of India, eight to Assam, and the remainder are scattered in China, Japan, and Africa.

Missions and Commerce.—At one time it was thought that the money given to the cause of missions was wasted. No intelligent man thinks so now. England gives more for missions than all the rest of the world combined, but English commerce has gained ten pounds for every pound England has invested in missions. Christianity and commerce go hand in hand. The Gospel is God's power to save from sin, and from all the imbruting and degrading consequences of sin. The Gospel underlies our commerce and our civilization as a root underlies a plant.—*A. McLean, D.D.*

There are, so it is said, five hundred millionaires in New York, some of them worth from one hundred to three hundred millions of dollars. We suppose these men are—*Buddhists!*

During the last four years seventy-nine English university men have become missionaries.

"You wish to teach our women to read, do you?" scornfully said an official of the Hindus to a missionary from America, and added, "Next you will seek permission to teach our cows!" But what good has come to the Hindu by his supreme selfishness toward mother and sister, daughter and wife? He has not progressed one inch in thousands of years except as men who look upon women as their equals have placed in his unskilled hands the inventions of Occidental civilization and taught him our ideas of literature and law, of art and commerce. He has not risen one hair in the scale of being except as our missionaries have brought to him that Gospel which says, "There shall be no more curse, for the former things are passed away," and which restores the joint headship set forth in the Divine words: "Let us make man in our image after our likeness, and let them have dominion,"

"It is with missionary work as with everything else. Those who know little, care little and give little. Those who know most are most interested, and give liberally."

At a recent missionary meeting of the Reformed Church at Sangerties, Mr. Scoville said: "We hear the complaint of draining a country or community of needed funds. Listen to the telephone of the ages, 'Why was not this ointment sold for three hundred pence and given to the poor?' Would it have been? The blessing of missions is that it is the work of the Church. Why was it not completed before this age? Because this age needs to do it. Missions now are a test of Christian character. The Church needs a touch of heroism in it. Is the cross an ornament or the declaration of a principle?"

A Japanese converted to Christ seems at once to betake himself to the labor of teaching the truth to his friends at home and at a distance, and thus is the way prepared for the minister of Christ. No wonder that with such preparatory service the truth is running in that land, and being glorified.

There are those who wish to be Christians in secret, and those even in lands where it is deemed no reproach to follow Christ. But we hear of a Japanese workman, who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian; and if any one likes to go in and read my Good Book while I am out, he may. Buddhist priests need not come here. I do not want them any more."

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much, but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.—*William M. Taylor, D.D.*

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THE YEAR 1890 IN JAPAN.

BY REV. PROFESSOR GEORGE WM. KNOX, D.D., TOKYO, JAPAN.

The forecast of 1889 was fulfilled in 1890. The year was full of difficulty, and in empire and Church the cheerful confidence of the past gave way to uneasy anticipations and fears.

THE SUFFERING PEOPLE.

A short harvest in 1889 sent the price of rice up so high that thousands could not buy it. The multitude who ever live near the starvation line became wholly dependent. Had benefactions not been large and constant they would have died from the lack of food. In the spring and summer the suffering was at its height, the abundant harvests of the autumn first giving permanent relief. During the summer cholera carried off tens of thousands, and late in the autumn the influenza paid a second and virulent visit that was fatal to very many.

Business suffered in sympathy with the general distress. The poverty of the people interfered with the usual course of trade ; and a number of circumstances, which need not be repeated here, combined to render business unprofitable ; failures were very many. But for the most part the distress, both physical and financial, was endured in silence. These Orientals have not yet learned our Western fashion of loud wailing over the misfortunes which they accept as a part of nature. Does our thought of the Heavenly Father, in whose hands are the issues of life, render us less patient than these who know no such all-loving guide and God ?

THE STRUGGLING POLITICIANS.

Politics occupied a new place of importance in the popular esteem. The struggles which had been obscure and underground came out into the light of day as the elections for the first members of the Diet drew near. But no great issue divided the nation, and the contests were between factions and individuals. No faction or individual obtained a decisive majority of the whole number of members, though the "Liberals" constitute the largest group. When the Diet met in the autumn, only one thing was settled beyond doubt—the Lower House of the Diet was not friendly to the

present Ministry or to the system which that Ministry represents. It was clear that a struggle for power, involving fundamental constitutional questions, would ensue. The leaders on both sides deprecated such a struggle, but they have proved unable to prevent it. The weeks passed have been tempestuous. The Diet has won some victories on minor points ; but the most Radical section has forced the fighting on the budget, demanding such reductions that the Ministry declares itself wholly unable to comply. The Moderates seek only such economy in administration as may reasonably be agreed to. The Radicals want the fundamental political problem solved at once ; the Moderates seek a compromise that shall permit a gradual and peaceful emergence from the difficulties that every one admits. There is no party which advocates the Government outright, or defends the present system. As in so many other questions, all are progressive, the dispute being as to the pace. And all well-wishers to Japan must desire the defeat of the Radicals, since their victory will result in the sharpest crisis the empire has known in years. Unfortunately they control the Lower House by a decisive majority.

THE MEDDLING YOUTH.

The oddest feature, and the most inexplicable, of the situation, is the fashion in which young men of no apparent claim to influence or position constitute themselves the guardians of the empire's honor. As in years past such men have assassinated ministers of State, so now they band themselves together that they may coerce the Diet. Their influence is Radical, and they have repeatedly attacked members not of their way of thinking, and their threats of vengeance are constant. Some of them have been banished from the city ; but the strangest element in the situation is the comparative immunity from punishment which they enjoy. Some influence seems to protect them, and accordingly reports are not wanting that they are in the pay of various influential personages. Until Japan learns in private and in public, in the family, the school, and the State, to discipline and restrain the youth who now grow rank, we cannot expect a peaceful and orderly development.

THE FOREIGN TREATIES.

The parliamentary struggle has diverted attention somewhat from the question of treaty revision, but indications in plenty show that the subject is not out of mind. And the popular demand rises with each delay. The foreign powers missed their opportunity when, years ago, Count Inoue was ready to grant all that reasonable men had any right or wish to demand. But the foreign powers could not agree among themselves or with him. Now popular sentiment must be taken into serious account. No minister would dare make a treaty which public sentiment disapproved. His life would not be safe for an hour. And public sentiment is not more reasonable in Japan than elsewhere. Since in the past the representatives of the

powers have been unable to agree with the most reasonable and fair-minded Japanese ministers of State, there is small chance that now they will listen to the people. In the past Japan has been in the right ; but it is a question whether the popular demands do not put it in the wrong. This much is sure—so long as the treaties are unrevised, so long will the anti-foreign agitation continue, so long will it be impossible that foreigners in any calling shall regain their former position. At the same time every new demand makes foreign compliance more difficult, so difficult, indeed, that revision would seem to be indefinitely postponed.

THE YEAR'S MISSIONARY WORK.

All of the facts related above have affected injuriously the work of foreign missionaries. The hard times have reduced gifts to the Church and hindered its extension. The political struggles have diverted the public mind, the meddlesome young men have given some of their attention to missionaries and to foreigners, and the question of treaty revision has so affected society in general that even the Church has participated to some extent in the anti-foreign spirit. The table of statistics just published shows the effect of these and other causes. The entire net gain of the whole Protestant body in Japan for the year is 1199, a gain smaller than single missions have repeatedly reported in the past. The table is not wholly trustworthy, it is true, in spite of every endeavor to make it so ; but I do not know that the errors are greater than in other years. The Methodist Episcopal Church reports a decrease of 198 in the total membership, and the Congregationalists a loss of 169. The latter is in spite of the facts that they report 1615 baptisms for the same period. It can be accounted for only on the supposition that the reports for the two years have been made up from different data. The Church of Christ (Presbyterian) reports 1280 baptisms and a net increase of 517, the losses being through disaffection caused by the Plymouth Brethren, and, to a much larger extent, the revision of congregational rolls. The Nippon Sei Kokwai (Episcopalian) shows the largest net gain, 578 ; but the figures are only approximate, and appear not to allow for the losses so noticeable in the other reports. The Canadian Methodists are the only others who show a gain of more than one hundred.

The contributions show a gratifying increase, the total being, *en* 69,324.95, a gain of 15,821.22. (The *en* is equivalent to the silver dollar.) Most of this increase is to be credited to the Congregational churches, though the Methodists and Episcopalians also report an increase.

Most of the other columns show a decrease, and some hardly show the full extent of the losses. Especially has the year been full of discouragement to those engaged in the higher schools. The mission schools were never so well prepared for large and successful work, and were never before so little esteemed. Some of the boarding-schools have lost half their pupils, and the losses continue. A strong national feeling is asserting

itself. It insists upon a training that shall be more distinctively Japanese in management, methods, and subjects. It strongly objects to institutions that seem to subject students to the control of foreigners. The change of sentiment on this subject within the past two years amounts to a revolution. It is to be hoped that a reaction will before long restore the schools to their old position. Should such prove not to be the case—the question of the discontinuance of some of the schools must be seriously faced.

THE MISSIONS AND THE MISSIONARIES.

One mission has been added during the year—the Universalist. The Unitarian Mission also gives its report. The entire missionary force is 577, including the wives. This is an increase of 50 men and women. The force is distributed in 29 societies.

I would again venture the opinion that our present missionary methods are in the extreme wasteful of money and life. Rightly distributed and massed, one half the present force could accomplish all, and more than is now done. Instead of so much earnest appeal for men and money I propose a year of appeal for the better use of the forces we have. Until something is done to combine the Protestant forces the waste must continue. Is confederation in the great work of evangelizing the world still impossible? Can we expect thinking men to continue and increase their gifts if the half goes to waste? Doubtless the case is not so pressing in other lands; but, for the things I see and know, my language is none too strong.

Nor can I fail to say that the time is not auspicious for an increase of missionaries, apart from the great waste resulting from divergent plans and aims. It is not impossible that in certain parts of the field the missionary adds little to the effectiveness of the work. The complaint is heard, *e.g.*, that schools have too many missionaries in their faculties, and the popular demand for addresses and sermons from foreigners has greatly fallen off. The way is not so open, nor the invitation so pressing, as a few years ago. It may be only a passing wave of sentiment, but while it lasts we may well give the precedence to calls from other fields, as they, in the past, have given way to us.

And yet the time is by no means past for foreign missionaries in Japan. In some parts of the empire, in the interior provinces and in the south and west, they can still repeat the triumphs of the days gone by. They are still welcomed, and their leadership is ardently desired. They can still, even in Tokyo, find work of the last importance in educating a Japanese ministry, and in the preparation of a theological literature. And wherever there are earnest, spiritually minded men, their influence must be felt. But beyond all this the missionary organization is still necessary. The Church and the work would suffer were it withdrawn. The missionaries supply the unmoved framework, the inner form little influenced by superficial change, that is essential to the strength and permanence of the Church as

an organism. Premature withdrawal would subject it to a strain we may well wish for a while postponed. Such function may be far from the ideal entertained by the missionary of his own position ; it is certainly less imposing than the missionary position in most lands ; but if thus service is rendered to the Master, we shall be content.

THE THEOLOGICAL UNREST.

Japan participates in all the movements of our age. No wall or tariff shuts the empire out from freest communication with the world, and the ideas which agitate thinking men find ready entrance here. For years the leaders of the Japanese Church have followed with intense interest the course of theological thought. They read freely both sides. Papers, reviews, and books are in demand in proportion as they reflect the current intellectual life. Not the wisdom of our fathers, but such as our age can furnish, they desire. Confucianism has satisfied their longings for an iron-bound conservatism. They are proportionately eager for progressive thought. Disposition and public sentiment combine to urge in one direction, and there is no opposing power that shall attempt to hold them back. If the intelligent, influential young men are to be orthodox Christians, it will be because orthodoxy makes the strongest appeal to mind and heart. The newest and extreme thought is not left to the printed page, it has its living representatives. The German Evangelic Mission is led by men of solid learning and strong ethical and spiritual powers. They are naturalists in their exposition of the Bible, denying all miraculous elements. They reject the Divinity of Christ, His miracles and His resurrection. Yet, with what seems to an American a peculiarly German inconsistency, they declare that their one desire is that Christ may be accepted by the Japanese, and in walk and conversation they breathe the spirit of the Master. They give in lectures and printed articles a wide circulation to the advanced views of the German schools, and their words are eagerly read and heard by the young men of our churches. The Universalists and the Unitarians, from different points of view, are in sympathy with the Germans, and the three bodies form one party of considerable strength and influence. Some of the ordained ministers of other bodies have returned from the United States more or less in sympathy with the cruder forms of the new theology.

This condition of things fills some of the conservatives with alarm. But I deprecate the views they insert in American periodicals. We are not in a panic at all. We welcome and rejoice in this full and free and fair discussion. When did the truth ever ask more than a fair field and no favor ? It is a strange novelty that we who profess to hold the truth should seek to hide timidly behind traditional defences. If the truth cannot protect itself—but who would thus doubt His power who is the Truth ? If some of our opinions cannot stand, is not the truth better than our opinions, however venerable ? For our part, we do not fear the result. We do not for a moment doubt the final triumph, nor can we believe that the Church

has been mistaken all along in accepting Christ as Son of God, and the Bible as supreme in doctrine and life.

THE SYNOD OF THE NIPPON KIRISUTO KYOKWAI.

The most significant event of the year in matters ecclesiastical was the meeting of the Synod of the Nippon Kirisuto Kyokwai (the Japanese Church of Christ, with which are connected the Presbyterian and Reformed missions). This Church has long been considering the revision of its constitution. In 1877, when the present organization was effected, the Church yielded to the earnest desire of the missionaries, and adopted unabridged and unamended a Form of Government, Book of Discipline, and Confession of Faith, imported from the United States. The Confessions—there were two of them—had not even been translated, but were adopted purely on faith. They were adopted, but they have never been the true Confessions of the Church's faith. Years ago a committee was appointed for their revision, but its labors were interrupted by the negotiations for union with the Congregationalists. After those negotiations were broken off a new committee on revision was given definite instructions. The committee reported in the early summer and Synod met in December to discuss the report.

Synod was a thoroughly representative body, most of the leading men being present. Foreigners were in a small minority, and from the start the Japanese took the lead. The result is their work, and this it is which renders the meeting so significant. We have a fair test of the true faith and spirit of the Church, and not a mere reflection of foreign missionary sentiment.

The Japanese Christians think for themselves, that is the most evident comment. They are almost morbidly averse to leading-strings—especially now are they eager to show their intellectual independence. Any attempt to coerce them will result in disaster. At the same time they will listen to advice and reason.

The Church is soundly evangelical. It stands firmly by the great essentials of the faith. It is not infected with Unitarian or Rationalistic virus. No one expressed himself as other than in entire sympathy with the truth once delivered to the saints.

But the Church insists that there shall be widest liberty in non-essentials. It is eager to reject the systems of theologians. It would embrace all who truly accept our Lord and Saviour. In its brief creed it desired to embody these two aims, and to show itself thoroughly evangelical and yet so free that none may be excluded who do not deny the faith. It would have no imported Confession. It asserted at once its indifference to the strifes and shibboleths of Western lands, and its desire to bear testimony against the errors that threaten in Japan. Whatever may be our opinion as to the success of the endeavor, or as to the sufficiency of the Confession as finally adopted, there is no doubt about the sincere purpose of the

Church. Nor need there be question that this purpose in the main was right.

The Church has a strong missionary spirit. The debate on the Confession was dominated by the desire to make it an effective missionary document. The Christians never forget their position in the midst of a non-Christian people, nor their duty as witnesses for Christ, however much their labors fall short of their admitted obligations.

The Church accepts gladly the Presbyterian polity as a form of organization, but it rejects all exclusive claims even for its own forms, and occupies theoretically no position that may hinder union with other bodies. A strong desire for the organic union of Christians of every name was manifest throughout, though there is no immediate prospect that such desires may be realized.

THE HOPEFUL OUTLOOK.

It is not to be denied that the year has left a feeling of uncertainty and fear in the minds of many. Some even look forward to indescribable disaster ; but a calm review of all the facts warrants us in saying that the outlook is full of hope.

Even with so strong an anti-foreign spirit as the last year has shown, our Japanese Christians have held their own. Thirteen were elected to the Diet. One of them was chosen President of the Diet, and a second, permanent Chairman of the Committee of the Whole. These two posts were most keenly sought, and their occupants are very prominent and important in the public's thought. Christianity has further shown its wide influence by the long-continued agitation against licensed prostitution, an agitation that has enlisted a large share of popular approval and sympathy. It is no small triumph that Christianity so soon manifests itself as a moral force in the national life, and that it is so secure in its place that its profession is no hindrance to high political advancement.

The fact that the Church contains so many men of prominence, so many men second to none in their wide influence, is high encouragement, although, as a natural consequence, the foreign missionary is thereby remanded to a somewhat secondary place. As the Church thus reckons judges, professors, members of the Diet, prominent journalists, and high officials among its active members, we cannot expect the same position we should occupy in lands where the converts are for the most part from the lower walks of life. But we must be narrow indeed if this success becomes a source of discouragement. Let us thank God and take courage.

Though the year has been a trying one to foreigners, still has the Church remained remarkably friendly. There have been sharp criticisms of men and methods, it is true ; but we should hesitate to demand submissive silence from our friends. And it is not to be forgotten that the prevalent hostility to foreign institutions of every kind, and the association of the Church with missionaries in the popular mind, has been the cause of denials

that the Church and foreigners are identical—a denial that has sometimes been more emphatic than agreeable in expression.

The theological unrest, too, gives rise to hope. One minister joined the Unitarians, but he carried no one with him, and there is no disposition to follow his example. Already there are signs that the Radical flood has passed its height and begun to recede. We shall hear less of it in the years to come. It is not to be overlooked that the Unitarian Mission has a new leader of a spirit very different from the former “ambassador,” whose hostility to orthodoxy and to other missions is replaced by friendliness and a desire for such co-operation as is practicable. The Plymouth Brethren, too, have about exhausted their capabilities for mischief, and almost cease from troubling the congregations. Some of the keenest of the Japanese ministers feel that the tide now sets with us.

There is no falling off in the numbers of young men who press into the Christian ministry. And for the theological department of the Meiji Gakuin I may say that our junior class is not only the largest but the best that has entered the school. There is no better test of the true condition of the Church.

The difficulties have culminated in Tokyo. In the provinces the state of things has been by no means so trying. In a letter just received, a missionary of much experience and sound judgment writes: “The condition of affairs in Central and Western Japan was never more promising. Converts are not gained so rapidly, perhaps, as in some years gone by, but the churches were never in so good condition before.” That testimony can be duplicated by many witnesses in widely separated fields. And even in Tokyo our most intelligent pastors say they find no widespread opposition to Christianity, nor any cause for real discouragement.

Surely God has done great things for Japan, and His Church may trust Him for the days to come. He does not leave us without evidence of His presence and blessing. Through His grace the Church shall go forward, that it may be His witness and the preacher of His Gospel to all the inhabitants of the land.

MEIJI GAKUIN, TOKYO, February 12, 1891.

DR. GRIFFIS ON JAPAN.

BY THE EDITOR-IN-CHIEF.

Dr. Griffis has recently published an article on the Constitution of Japan which deserves wider circulation. He refers to the meeting of the Imperial Diet, which entered upon the work of sharing with the Mikado the government of the forty millions of Japanese, and remarks that on July 1st, 1890, the national election took place and proved to be quiet and decorous. The privilege of voting for members of the House of Representatives was restricted to certain taxpayers, so that the electorate probably did not number more than one million voters. By a decree dated

July 10th, the administration of the two houses was organized by the appointment of a Chief Secretary, ten assistants, two probationers, and twenty subordinates for each branch of the Diet, and the proceedings were opened by the emperor in person.

Mutsuhito, the one hundred and twenty-third Mikado, was born, by a strange coincidence, on the very day that Commodore M. C. Perry stood on the deck of the Mississippi ready to sail for Japan. Wonderful changes have taken place within these thirty-nine years, and Dr. Griffis asks what grounds have we for believing in the solidity and permanence of representative political institutions in such a nation.

The story of the Japanese begins with the foundation of the empire, B.C. 660, which is in many other respects a very marked era in the annals of the human race. Their actual history begins very nearly a thousand years after. The dual system of government, under the Mikado at one end of the empire and the Tycoon at the other, lasted until 1868, when the Tycoon gave way to the Mikado. Japan has always suffered from having no external foe or force to compel national cohesion, and society was split up into eight or more grades from gods to pariahs, and the country itself into three hundred feudal clans. Historical research and the fear of subjection by foreign nations begat that new thing in Japan, public opinion, and to save the unity of Japan from divisions such as were seen in India, the dual system of government fell at the dictation of public opinion. The American Naval Expedition of 1853 simply brought the crisis. The Tycoon, hitherto despotic, felt compelled to ask the opinion of the clans as to what should be the answer to Commodore Perry, and the first informal Parliament was summoned.

The events from 1853 to 1890 simply record the march of public opinion. Dualism first went down and feudalism followed. Provision was made for a permanent national parliament, and the leaders of the revolution constrained the Mikado, then but sixteen years old, to swear that he would call a deliberate assembly and submit to it affairs of State. This charter oath of five articles forms the basis of the new Japan. The way was accordingly prepared for the complete separation of the executive, legislative, and judicial functions, and in 1878 provision was made for the education of the people in their new political duties.

After much popular agitation in behalf of a national parliament, on October 12th, 1880, the Mikado signed the decree promising to limit the imperial prerogative, and call a parliament to meet in 1890. The constitutions of various other governments were carefully examined, and on February 11th, 1889, on the anniversary of the ascent of the throne, B.C. 660, by the first Mikado, Jimmu Tenno, this grand document was published, the magna charta of Japanese liberties.

The constitution consists of seven chapters with seventy-six articles, which treat of the Emperor, his subjects, the Diet, ministers of State, the Privy Council, etc. The upper house, or House of Peers, is a mixed

body. Members of the Imperial family, princes, and marquises sit for life. Counts, viscounts, and barons are elected for seven years. Certain men notable for ability and learning have a life term. There is also a provision for commoners to be elected to this house, which thus involves representation from the three estates of the realm.

The constitution approaches closely the model of Germany and Great Britain. Most important are the thirty-two articles of Chapter II., which grant and define the rights and duties of the subjects. Hitherto the masses had politically been ciphers, bound to obey, pay taxes, and hold their tongues. Now the status of every subject is fixed by law, and by law his rights are guarded. Modern Japanese law is based on the code of France. The judiciary consists of local courts, district courts, court of appeal, and a supreme court, and judges are appointed for life.

Western nations look with intensest interest to the unfolding of Japan's future.

JAPAN AND THE BIBLE.

Twenty years ago the people of Japan had never seen any part of the Scriptures in their own tongue, and placards prohibiting Christianity were displayed on the corners of the streets.

In 1872, aided by a grant from the American Bible Society, Dr. Hepburn's version of Mark and John was printed in Yokohama, and a committee was formed for translating the Bible.

The first edition of the New Testament appeared in 1880, and the entire Bible in 1888. From 1874 until now the American Bible Society has circulated in Japan more than 550,000 volumes of the Scriptures; and there are now more than 250 churches with over 30,000 members.

In view of the many agencies employed, it is gratifying to have so competent an observer as Dr. Hepburn ascribe one half of all the results of Christian missions in Japan to the work of the Bible societies.

Similar work is being done in connection with the labors of American missionaries in various parts of the world, and a secretary of one of our largest missionary boards has recently said: "I know of no single agency which can for a moment begin to compare with that of the Bible Society in giving permanency to our missionary work in every field. I find myself depending upon its work more and more as I come to appreciate more fully what its volume is and what its significance is."

Of the publication of the complete Bible in Japanese, Dr. Griffis further says: "An able English editor declared that the publication of the Bible in Japanese was 'like building a railway through the national intellect.' This was perhaps the proper metaphor to employ in this industrial age, when civilization moves on rails and wires. To one not blind to the æsthetics, or deaf to the harmonies, of a noble work of letters, the human mastery over difficulties suggests rather the slow building of a glorious cathedral. The Bible in Japanese as we have it to-day—despite our thrills of joy and pride

that it is mainly the work of American missionaries—is not a finished product. It is, however, so substantially near the ideal that it must be the basis of all future enterprise. Even its very shortcomings, felt most keenly by the master-builders of this stately edifice of language, point in the direction of final triumph.

“When in Tokio on the 3d of February, 1888, the veteran translator, Dr. J. C. Hepburn, suiting the action to the word, took the Old Testament in one hand and the New Testament in the other, and reverently laying them down—a complete Bible—said: ‘In the name of the whole body of Protestant missionaries in Japan, and of the whole Church of Christ in America and England, I make it a loving present to the Japanese nation,’ the audience, made up of Christians from three continents, was deeply moved at the simple and touching ceremony. It was less like capping the obelisk at Washington with its polished aluminum finial than it was setting the headstone upon a glorious cathedral. In that completed work of pen and type, as in the splendors of some saintly minster, were embodied the hopes and aspirations of a nation awakening to new life, the prayers and sufferings of martyrs slain for Christ’s sake, the toil and tears, the patience and hope of noble missionaries, the triumph of success after many failures. Of one of the first translators who delved for the foundations, laid the first courses of the edifice, and even saw its fair walls arise, it may be said with truth that he rests from his labors, but his works do follow him. The labor is over; the work remains. As I hold in my hand the comely duodecimo volume, which moves the scale at twenty-one ounces avoirdupois, I think of the far more exceeding and eternal weight of glory which it suggests.

“In the presence of the mountain of to-day it is well to remember the plain. Before our shoutings of ‘grace, grace unto it,’ and praises richly deserved to consecrated workmen, let us look back at the toils of the master-builders.

“There is a pathos, and there are streaks of humor, in the evolution of this, the fittest expression of the Word in Japanese, which is sure to be a survival of the first order. The naturalists who follow Darwin or Wallace may not be able, owing to ‘the imperfection of the geological record’—or otherwise—to furnish at call the ‘transitional forms;’ but in the processional movement toward a perfect Bible, even our slender Japanese library holds some interesting and grotesque ‘missing links.’ True, we have searched the story of Roman Christianity in Japan from 1539 to 1637, and find no translated Scripture; nor does Mr. Satow in his ‘Jesuit Mission Press in Japan,’ though he has ransacked all Japan and the libraries of Papal Europe. Have we not, however, the amazing and amusing first attempts of Dr. Bettelheim in Loo Chooan? Do we not possess that wonderful translation of Matthew, by an immersionist, in which we read of ‘John the Soaker, preaching the Gospel of soaking unto salvation;’ ‘Whoever believeth and is soaked shall be saved,’ etc.? It is ‘soak,’ ‘soaker,’ ‘soaking,’ ‘soaked,’ to the end of the book, when *hitashi*, mean-

ing to steep, macerate, moisten, is used to translate the Greek variants of a certain much-discussed word. Would that we had what we know existed, the versions of 'the books of Genesis and Matthew, and the Gospel and Epistles of John,' made in China by Dr. S. Wells Williams, and the work of Dr. Gutzlaff; both of whom learned the language from castaway Japanese sailors. It would touch heart and imagination deeply to look upon the translations made from the Dutch Bible by native interpreters for themselves or others! It was for reading these that men, groping after God, seeking Christ when there were none to lead them, suffered imprisonment, torture, and bloody death. How thrilling also are the stories of the power of the Bible in Chinese, bought from junk-captains or Chinese traders at Nagasaki, over such men as the father of Rev. J. T. Isé, who started the first Japanese students to the United States, and Joseph Neesima, of whom we all know! Mr. Isé's father was assassinated in Kioto in 1869, because he was a Bible student, and was suspected of being a Christian, as he indeed potentially was. In 1888, his son, pastor of a Christian church in Tokio, the new capital of the new nation, made the principal Japanese address at the completion of the Bible in his own and his father's tongue.

"The writer, in 1870, saw the chips in the workshop, the dust and *débris* of foundation laying. He heard the groaning of the missionaries concerning the difficulties and hardships, the gloom of the situation, the refractory and unspiritual nature of the vernacular, etc. Yet already Dr. Hepburn had made a beginning, and the writer, on disappearing from civilization into the interior, in February, 1871, took with him to Fukui a manuscript copy of the four Gospels, of which he made good use, in a Bible class which he began in his house, with some of the students. Stopping for a day at the sunny home of our veteran, Rev. Dr. D. C. Greene, he found him already expert in nicely discriminating Japanese equivalents for the crystal-clear terms in the Greek New Testament. It afterward became Dr. Greene's pleasure to translate four of the New Testament books, to do years of work in revision, and with Rev. Dr. L. H. Gulick to superintend the printing, and to read all the proofs of the entire Japanese Bible.

"It was not till 1872 that a convention of missionaries formed definite plans for translating the New Testament. After several years of labor, in which Dr. Hepburn and Rev. Messrs. S. R. Brown and D. C. Greene were the chief, though by no means the only workers, the Scriptures of the New Covenant were issued, and at once widely read by the Japanese. Far more than is the custom in American churches, the Japanese bring their Bibles to church with them, and follow the minister in his reading.

"From the first the native brethren, with characteristic and laudable ambition, desired to take part in the work of rendering the word of God into their mother tongue, despite their lack of acquaintance with the original texts. Six years of training, however, and daily intellectual and spiritual contact with the missionaries during the preparation of the New Testament, gave to several elect native scholars a wonderful grasp of the general sub-

ject, as well as mastery of the problems of translation. The men of God from America and Great Britain enjoyed the reciprocal and inestimable benefit of these native scholars, such as Rev. Messrs. T. Matsuyama, Uyémura, and Ibuka, and of the brilliant and versatile man of letters, Takahashi Goro. From the very first day until the last, Mr. T. Matsuyama wrought with fervor and untiring patience, and 'it is the testimony of a missionary of nearly twenty years' experience in Japan that 'the influence of this native scholar is seen in almost every sentence of the translation.' Mr. T. Matsuyama, who is now pastor of the Hei-an Church in Kioto, is one of the most learned and painstaking students of the old Japanese literature. His acknowledged excellence as a scholar not only shows what kind of material and *personnel* the missionaries have been enabled in God's providence to utilize, but makes both ridiculous and contemptible some recent criticisms, spoken even in Tremont Temple, upon the work of our missionaries in Japan.

"Plans for translating the Old Testament were not made until 1876, nor perfected until 1882. Portions were printed at intervals between 1882 and 1887; but the difficulties were great, and the failures were many. Delay in this case proved neither dangerous nor fatal, but eminently advantageous; for it secured uniformity of style. In this one respect, the Japanese Bible excels even the English, and can safely be ranked among the most successful missionary translations of the world. Practically the same men, with many assistants, performed the whole work from Genesis to Revelation. In the gracious providence of God, Drs. Hepburn and Verbeck, Rev. P. K. Fyson, T. Matsuyama, Takahashi Goro, Rev. D. C. Greene, and Rev. David Thompson, were spared to see the completion of the work. The Rev. S. R. Brown was unable to witness on earth the crown of his hopes, for he died in 1880. The translation, first in separate portions, and then in its complete form, was printed at the expense of the American, the British and Foreign, and the Scotch Bible Societies, all of which had also made generous contributions for the support of the translators, and the expenses incident to their work.

"The style of the version is as loyally close to pure Japanese as the form of the book language will allow. Indeed, it is the very simplest form of the book language. In it special prominence is given to the pure native element, as against the Chinese-Japanese so fashionable during the last half century or more. It is the style best adapted to liturgical use, and its fitness is generally recognized. Indeed, in his grammar of the written language, Professor Basil Hall Chamberlain, of the Imperial University of Tokio, and perhaps the highest living authority in Japanese literature, quotes from this version in illustration of points in Japanese idiom, thus acknowledging it in some sense as an authority as to idiomatic usage. The gem of the Old Testament work, as all acknowledge, is Dr. Verbeck's rendering of the Psalms. To this labor of love—one of the most scholarly pieces of work in the Japanese language—he devoted much time during a

period of seven years in constant association with natives who were acute, learned, and devout.

"It is not too much to hope that this version of the Bible may do for the Japanese mother-tongue what the English Bible has done for our own noble language and literature. Competent native observers declare that it has already exerted a noticeable effect upon the development of Japanese literature. How comforting and full of reward it must be to the translators, who have toiled long on certain passages, to hear them quoted by the eloquent native preachers in impassioned discourse that sways the lives and eternal destinies of thousands!

"In briefly outlining the history of this noble monument of scholarship and consecration, the writer trusts that his brethren, Thompson, Davidson, Maclay, Cochran, Piper, Wright, Waddell, Goble, Knecker, Shaw, Blanchet, and others, who have borne a noble share in the grand work of giving the Bible to this nation of nearly forty million souls, will forgive the shortcomings of this article, limited as it is in space. In due time, the Japanese Christians, becoming masters of the Semitic and Greek tongues, will erect on the foundations laid by the missionaries a still more stately edifice of sacred scholarship to enshrine that word of God which liveth and abideth forever. Yet the writer is presumptuous enough to hazard the prophecy that even future generations of native Bible translators will no more be able to ignore Hepburn, Verbeck, and Matsuyama than were the English revisers of 1611 or 1881-85 able to forget Tyndale.—*Congregationalist*.

BUDDHISM AND CHRISTIANITY.

BY REV. E. SNODGRASS, TOKYO, JAPAN.

The Buddhists of Japan, especially the well-informed Buddhists, are by no means ignorant of the scientific references in the Bible; and, more than this, they were not ignorant of Sir Edwin Arnold's attitude toward Christianity, the deadly antagonist of their withering faith. This being well known on both sides, it was not surprising that Sir Edwin, in his addresses in Japan, should say that man is made "*not of clay or dust, as is ignorantly said, but of carbon, lime, etc.*" And, moreover, it was not surprising that Sir Edwin experienced the unpleasant necessity of having to refuse "*numerous influential invitations to address the Buddhists of Japan.*" Dr. Ellinwood's reference to the fact that Christian phrases and conceptions were read into Buddhism by the author of "*The Light of Asia*" is parallel to the fact of the same author's attempt to harmonize Buddhism with modern science in a lecture which he delivered here before the Japanese Educational Society the third Sunday in December, 1889. "The Sun Goddess is tempted from her cave by a mirror. This is more scientific and less mythical than the legend of a Hebrew chieftain command-

ing the sun to stand till he could finish a bloody battle. The now to us incognizable sounds, colors, and distances are the *Maya* of Buddhism. Darwinian evolution is the *Dharma* and *Karma*." With these revelations before us, why has it not occurred to some one to start the cry that modern science is plagiarized Buddhism?

But what is the worth of such an unfounded claim that Christianity has borrowed from Buddhism? Nothing. I, for one, feel grateful to Dr. Ellinwood for the excellent store of facts given in his article in the February REVIEW. I wish to simply emphasize some of them.

1. The very starting-points of the two religions are antagonistic, and hence oppose the idea that the superior could have copied from the inferior. Ask an educated Japanese to-day, "Has Buddhism a god?" The answer comes, "None other than the man himself." Buddhism is now thoroughly atheistic, though it may not always have been so. The most reliable history we have of Buddha sets him forth as a reformer. His early teachers were two Brahman ascetics. At first Buddhism may have held an idea of a supreme being, a Brahma; for in the oldest writings it is often mentioned that the supreme Brahma influenced Buddha. This may have been the foundation for the divinity which was afterward bestowed upon Buddha.

In regard, again, to a supreme being, Dr. Oldenberg* reasons that the Indian Brahman worked out a supreme being from the inner consciousness—the *ego*, the *Atman*. Separating the *Atman* from the individual, a new being is found which converges back into Brahma, the one and supreme being. Mr. Collins† would reverse the above and say that the Hindu had gradually dropped the supreme from his faith, and in Buddhism the *Atman*, the *ego*, the human mind, is the only god; and this the remaining vestige "of a once purer faith and a truer worship."

2. An argument often used here by Japanese evangelists is that Buddha worked no miracles. This is another vital difference inimical to the life of Buddhism.

3. The most serious obstacle probably in the way of the theory of Christianity copying from Buddhism is the date of the Buddhist scriptures. According to the Ceylon books (Buddhism still survives in Ceylon), Gautama Buddha was born 623 B. C. It is not certain that he was not born later. Job probably lived 1500 years before Buddha. Moses lived 1000 before Buddha. Daniel was contemporary with Buddha. This was the time of the captivity, when the Jews were scattered throughout the East, probably even as far as to China; we know that Jews were in China, but at so early a date that we know not when.

As far as we know, Buddha wrote nothing. The claim for the earliest written Buddhist scriptures is about the beginning of the Christian era, or later. Before this date we have all the Old Testament books. We must not forget how the great Babylonian and Syrian kingdoms intellectually

* Oldenberg, Buddha, p. 23, *et. seq.*

† Buddhism in Relation to Christianity.

linked Judea with the East. We remember some time ago the bronze gates of Shalmaneser the Second were discovered at Balawat. The date is when Jonah visited Nineveh. Upon this monument are shown Jewish sacrifices. It is claimed by some that the Jews in great numbers after the seventy years' captivity emigrated toward the East. I do not know how much truth is in such a claim ; but the fact of the Jews being early in China would lend some weight. We cannot close our eyes to the fact that Jewish influence went into the East.

4. What is the state of the claim that Buddhism came West ? It is easier rather to prove that Christianity extended East early enough to influence the composers of the Buddhist scriptures. There is no historical evidence that Buddhism came West before the third century A.D. Clement of Alexandria speaks of some who follow *Boutha*. He derived his information probably from his teacher, Pantænus ; and the latter gained his information from Megasthenes, who in India wrote his *Indica* about 300 B.C. Between Clement and Megasthenes there is no reliable evidence that Buddhism exerted any influence westward.

5. But what about Christian influence eastward ? Cosmas Indicopleutes found Christians in Ceylon in the sixth century. There are still probably 250,000 Christians on the coast of Malabar. Near Madras is an ancient cross with Pahlavi inscription. It belongs probably to not later than the seventh century. There are other inscriptions. The most reasonable explanation of these inscriptions is the early connection between the Indian Christians and Edessa. One of those Pahlavi inscriptions reads : "*Who believes in the Messiah, and God above, and in the Holy Ghost, is redeemed through the grace of Him who bore the cross.*" Pantænus found a Hebrew Gospel of Matthew in India in the second century. A bishop, "Metropolitan of Persia and the Great Indi," was at the council of Nicæa in 325 A.D.

6. Whether or not at first it was the genius of Buddhism to borrow, it is certainly its genius now in Japan. Externally it is becoming a parasite of Christianity. Besides adopting other Christian methods of propagation, it is plagiarizing Christian names. For instance, instead of using the word *temple* as the designation for their religious houses, they say *church* now. On the road from Tokyo to Yokohama was a temple to which was attached a school for children. Recently the temple and school were burned. The man who kept the school made an ingenious appeal to foreigners here for help for the poor school which was attached to the *church*. No doubt many subscribed, thinking that the *church* was a Christian house of worship. The story of the god Krishna is manifestly taken from Christianity.

7. It is said that asceticism came from Buddhism, and through the Essenes ; that John the Baptist was a half Buddhist ; that he was a Gnostic, which has the same meaning as Buddhist.*

* Bunsen's Angel-Messiah.

Asceticism was practised in the time of Job, 1500 years before Buddha ; and the doctrines of the Essenes connect them more with Greece and Persia than with India. The real marks of Buddhism, the *Karma*, are not found in the Essenic doctrine.

8. What are the false parallels resorted to to establish claims of Buddhistic priority ? That Buddha was born of a virgin ; that there is a close connection between *Maya*, the name of his mother, and Mary ; that Buddha's birth was attended by miracles ; that he taught the doctrine of " vicarious suffering ;" that Buddha was born on December 25th ; that prophecies were made of the coming Messiah. These and many other claims are made for which no reliable proof can be produced, as that he was miraculously conceived, presented in the temple, tempted by *Māra*.

9. From the earliest Buddhist writings we learn a simple story of his life. He was the son of Suddhodana, a king residing at Kapilabattu. He married, but at twenty-nine years of age left his home and became an ascetic, with two Brahmans as his teachers. Dissatisfied here, he went to Uruvelā, near Patna, where he spent seven years in discipline and study. It is said that he determined to be a " follower of the Buddhas [sages] of bygone ages." In this we find nothing very remarkable.

But when we turn to what are true parallels, we find something remarkable. The Hindu temple is on the same plan as the Jewish temple—two rooms, an inner and outer one ; priests, altars, sacrifices, propitiations, oblations, sacred feasts, sacrificial fire, etc. Whence came all these things ? Mr. Collins claims that they came from the divine revelation of God made to man long before the dispersion. They are vestiges of the true and primitive revelation to man, carried both into the East and West. The Western worship was reformed by Moses.

Again, when we look into the two moral codes we find much similarity, which confirms a primitive revelation. The ten precepts of Buddhism are remarkable. The reader can note for himself their similarity to the Ten Commandments. The last six are uttered against the prevailing sins of Buddha's day.* It is discouraging to reflect that these rules have been so utterly abandoned by Buddhists in Japan to-day.

Buddhism teaches that freedom from suffering comes by righteousness. This presupposes a deliverer ; and this idea must have come from some primitive revelation. But in emphasizing the precept the revelator has been forgotten. This revelator was surely the one true God. While Buddhism is now atheistic, and the doctrine of the *Nirvāna* annihilation, in the be-

* 1. The taking of life.

2. Stealing.

3. Adultery and sexual intercourse.

4. Lying.

5. The use of intoxicating drinks.

6. The eating of food after midday.

7. The attendance upon dancing, singing, music, and masks.

8. The adorning of the body with flowers, and the use of perfumes and unguents.

9. The use of high or honorable seats or couches.

10. The receiving of gold or silver.

ginning this was not so. A dialogue in a passage of the earliest writings represents the present doctrine of annihilation as unorthodox. Sāriputta says : " Thus then, friend Yamaka, even here in this world the Perfect One is not to be apprehended by thee in truth. Hast thou, therefore, a right to speak, saying, ' I understand the doctrine taught by the Exalted One to be this : that a monk who is free from sin, when his body dissolves is subject to annihilation ; that he passes away ; that he does not exist beyond death ' ? " Yamaka replies : " Such, indeed, was hitherto, friend Sāriputta, the heretical view which I ignorantly entertained. But now, when I hear the venerable Sāriputta expound the doctrine, the heretical view has lost its hold of me, and I have learned the doctrine."

When the past course of all religions shall have been traced, the investigator will probably arrive at the primitive and divine revelation recorded in the Book of God.

BUDDHISM AND ROMANISM.

BY REV. GEORGE L. MASON.

The author of the chart, the " Twin Monuments," which appeared in the June issue, did not seek its publication in this REVIEW, and does not know how a copy of it came into the hands of Dr. Sherwood ; but he now begs to add a word of explanation.

A cartoon teaches only in broad outline. It deals with general truths rather than details. It depicts a system or a tendency rather than individuals. The picture in question judges no man, but describes systems. That it is fairly accurate and just the following considerations may show.

By Buddhism is meant not the teaching of Gautama or the early Buddhists, but the developed form of doctrine and worship as it now exists *practically* in eastern Asia, and especially as seen in Thibet, at least since the fourteenth century. Its resemblance to the papal system has been noted by Nevius, Gilmour, Du Bose, and other Protestant missionary authors ; and with such candor by the Roman Catholic traveller, Abbé Hue, that his book was placed on the " Index " of writings to be expurgated, as is stated by Max Müller in his " Chips." Professor Monier Williams, who has finely drawn the contrasts between Buddhism and Christianity, says, " Koeppen, Rhys Davids, and other writers have well shown that the Buddhism of Thibet, with its pope-like grand Lamas, its cardinals and abbots, monks and mendicant friars, nuns and novices, canonized saints and angelic hosts, temples and costly shrines, monasteries and mummeries, images and pictures, altars and relics, robes and mitres, rosaries and consecrated water, litanies and chants, processions and pilgrimages, confessions and penances, bell-ringing and incense, is, in everything except doctrine, almost a counterpart of the Romish system." The most of these

features exist in China proper, as well as in Thibet ; and to the list might be added self-torture, vigils, compulsory fasts, charms to prevent accident, wayside shrines, dependence on State endowment, alleged miracles, indulgences, prayers to the dead, and worship in a dead language.

Further, is there not some resemblance in doctrine also, at least in its practical working ?

1. *Theology.* By this is meant here the teaching as to the objects of worship. In books the Roman Catholic Chinese are taught the truth concerning the Creator ; but this teaching is invariably joined with many commands to worship men, so that man practically holds the place of God, as in Buddhism. Perhaps the most popular god in China is Kwan-yin, a female form of Buddha, often represented as a fair woman holding a child. Certainly the most devout worship of the native Catholics is given to Mary. That this is idolatrous has been clearly shown by Dr. Blodget in the *Chinese Recorder*. The cult of Joseph, "patron saint of China," is growing. The natives are taught to bow to the images and pray to the spirits of deceased Jesuit missionaries. Even the living bishops assume the title "A god (or spirit) by imperial decree."

It is not true that God alone is worshipped and all the rest only revered ; for the distinction between *latreia*, *hyperdoulia*, and *doulia*, which Catholics like to insist on, is very rarely made in their Chinese books, one word being commonly used for all degrees of worship.

2. *The Doctrine of Redemption.* Sin against God, requiring His forgiveness, of course is not known to Buddhism. But the necessary misery of life may be more or less, according to one's evil or good deeds. Here comes in the value of merit, stored up on one's own account or transferred to another's credit on payment of money. The rich often hire women to recite rosaries and monks to say masses, the merit of which accrues to those who pay the money, or to the deceased whom they designate. This is the precise principle of papal masses for the dead.

In theory both religions emphasize asceticism, especially celibacy, as the path of highest virtue. Destroy desire, reduce life to its lowest terms. In practice the "religious" of each are very comfortable livers. The monks may even be drunkards, or opium smokers, or dissolute, and still retain good standing. Immorality does not involve excommunication, but only removal to some other field.

3. *Eschatology.* The Buddhist heaven is a later addition to the popular belief. But the interest of the people centres far more in the dreadful physical pains of hell, which are represented by images in the temples ; and most of all in the state of the departed souls who are awaiting re-birth in the endless round of transmigration. Chinese Buddhist monks get immense sums for masses for the relief of these souls, just as the Catholic priests everywhere become very rich by the pretended release of souls from purgatory. Indulgences reduce the pains of the good Catholic, according to the amount of money paid. And millions of Buddhists toil up to famous moun-

tain shrines and buy of the monks stamped certificates which have a cash value of thousands of dollars when presented at the bank—in purgatory.

4. *Doctrine of the Church.* No higher authority can be named than T. W. Rhys Davids, who says, in the *Encyclopædia Britannica*: “In Thibet especially the development in doctrine was followed by a development in ecclesiastical government which runs so remarkably parallel with the development of the Romish hierarchy as to awaken an interest which could scarcely otherwise be found in the senseless and fatal corruptions which have overwhelmed the ancient Buddhist beliefs.” In China the ecclesiastical resemblance is less than in Thibet. The Buddhist monks, with vows of celibacy and poverty, though not of obedience, are more like the begging friars than like the regular Catholic priests. Yet in each case superhuman sanctity and merit are supposed to reside in the person, robes, and office, and especially in the ceremonies performed; and such belief is enforced by pious frauds and lying wonders. In both Romanism and Buddhism, not the whole company of believers, but the clergy alone are the Church, holding all property and privileges, and so recognized by civil law.

5. *The Doctrine of Public Worship.* The ritual resemblances have been sufficiently indicated in the sentence quoted above from Sir Monier Williams.

6. *Ethical Teaching.* Here there is both likeness and contrast. Both systems condemn murder, stealing, lying, adultery, covetousness; but Buddhism is without any authorized system of casuistry by which, when desired, these offences may be regarded as very light and venial faults or even as virtues. That this is true of Romanism, and that a lax Jesuit morality has during the present century repeatedly received the highest official approval of the Catholic Church, no one will dispute who has studied in the impartial *Encyclopædia Britannica* the articles “Probabilism” and “Liguori.” One example is enough to quote here—the four sentences which any priest may suggest to an unfaithful wife, with any or all of which she may deceive her husband, without harming her own conscience. Buddhist ethics are defective; but Roman Catholic ethics, a strange mixture of truth and error, can hardly be described in terms too severe.

With these resemblances in doctrine, do papal and pagan systems *tend* to produce the same practical results? Again let Rhys Davids answer, “That the resemblance is not in externals only is shown by the present state of Thibet—the oppression of all thought, the idleness and corruption of the monks, the despotism of the government, and the poverty and beggary of the people.” Buddhism in temperate Mongolia or torrid Siam, and Romanism in Canada or Mexico, in Ireland or Ecuador, are fairly judged by their fruits. Widely varying environments of race and climate do not prevent a *marked sameness in moral results*. It would have been quite as pertinent to picture an Italian wedged under the column of Romanism as an Irishman.

I might give from various parts of China and Japan such testimony as this in a letter from an experienced English missionary, "It is well known that the Roman Catholic people are not a whit better than outsiders. Some smoke opium, many gamble; they are not a bit better in morals than the heathen. Their Sabbath consists of mass soon after daybreak, after which they work as on other days. The priests are ever ready to assist in law-suits; in this and in financial aid lies the secret of what success they have."

The apparent ruling motive with the leaders of each system is love of gain. "No money, no worship" is as true in Buddhism as "no money, no sacraments" is in Romanism. The revenue of great estates does not satisfy. By systematic begging, by sale of masses, and by taxation or through political influence vast sums are got from the public, and no account is given of how they are spent.

In conclusion, no friend of missions can afford to neglect the study of this chapter in comparative religion. One of the best-known American missionaries, with a very successful experience of thirty years in China, said to me last year, in substance, "During the next fifty years our struggle will be not so much with Asiatic idolatry as with Romanism."

EDUCATION AND EVANGELISM.

THE FREE CHURCH MISSIONS IN INDIA.

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

It is known how predominantly Scottish Presbyterianism in India, especially as represented by the Free Church of Scotland, has devoted itself to education, particularly to the higher education. It would be impossible that Presbyterianism could neglect this and, above all, that Scottish Presbyterianism could. That remarkable intellectual strength of the North British race, which before the Reformation led the French nobility to endeavor always to secure Scottish tutors for their sons if they could, makes it impossible that it should ever content itself with missions that are not deeply interwoven with knowledge of the world as it is—in other words, with the higher education. This was first brought more distinctly to our knowledge in this country when Dr. Duff made his great visit to us in 1853. Those of us who have had the privilege of being helped onward all our lives in our interest for missions by his wonderful eloquence can never have had any doubt that the deepest and most central interest for the evangelization of India glowed in the mind of the man who, with a far-sighted regard to the future, was content for awhile to forego the repute of large immediate successes in order that in Christian education he might lay "the foundations of many generations."

To this policy of a firm and large prosecution of the higher education,

the Free Church of Scotland declares itself immovably resolved to adhere, as providentially determined for it from the beginning, as hallowed by the memories of Duff and his associates, as crowned with many noble results, and as peculiarly agreeable to the Scottish genius. And of the many eminent gentlemen, clergymen and laymen, Presbyterians, Episcopalians, Congregationalists and others, who have been consulted whether by the Established or by the Free Church, the great majority, as already shown in the REVIEW, heartily concur with the judgment of the Scottish churches themselves.

Nevertheless, the question has lately been moved in the Free Church at home, whether this providentially designated work of the higher education may not have been pursued with a disproportionate zeal, and whether the evangelistic side of missions, towards which the educational work ought always to tend, and from which it ought to be reinforced, may not have been unduly depressed. Accordingly, the Free Church of Scotland has sent out to India the Rev. Professor Lindsay, D.D., and the Rev. J. Fairley Daly, B.D., as a deputation to examine thoroughly every branch of the missions of the Church in India, and to report accordingly. We wish to note the general results of their investigation.

The deputies begin with a cordial testimony to the work. "They have seen mission work growing and spreading out in every direction, a native church taking visible extent and increasing, devoting itself in some cases to hearty evangelistic work, and they have rejoiced to observe the beginnings of self-support. Everywhere they have seen their missionaries enjoying the respect and confidence of the people among whom they are laboring, and their unselfish and devoted work appreciated by the most eminent and thoughtful members of the European and native official class." They say also: "Our mission work has vastly increased within the last forty years, and on one side has necessarily come in contact with the educational policy of the Indian Government. Our missionaries in the old days were accustomed to combine the evangelistic and the educational sides of our mission in a manner not possible now, owing to the pressure of the Government University and upper school systems, which has compelled them to concentrate their attention on the educational side, and to give an amount of time and strength to prepare their students for examinations which was not required in the earlier days. In former times one man could attend equally well to both sides of the work, but this is impossible now. We need one set of men to take the educational, and another to take the evangelistic side." The Church years ago perceived this, and "during Colonel Young's Convenership much was done to increase the evangelistic side of the mission, and two resolutions of Committee attest the fact that the committee have had it in mind to curb the educational side until the evangelistic has been brought into line with it." The deputation declares its suggestions to be mainly in the line of this already determined policy of the Church.

The deputation says : " We have been greatly impressed with the vastness of the missionary enterprise of our church in India, with the high position almost universally accorded to our missionaries among their brethren of other missions, and with their devotion to the work given them to do by the Church." The Free Church, indeed, has in India not one mission, but four missions, scattered over an area of 543,000 square miles, and among a population of 127,000,000. In Bengal, its centre, Calcutta, has a population of 872,000, commanding a population of 70,000,000, and a region of 193,000 square miles, almost as large as France. The South India Mission is centred in Madras, with 406,000 inhabitants, commanding a district of 141,000 square miles, with a population of 31,000,000. In the west the mission is centered in the twin capitals of Bombay and Poona, having a population respectively of 774,000 and 129,000, and commanding a region of 124,000 square miles, more than all Great Britain and Ireland, and a population of 16,500,000. The Central India Mission, of Nagpur, and two outlying missions in Hyderabad and the Berar, make out the whole.

But this vastness of operation, while stimulating the imagination and increasing interest at home, has made it impossible to combine the work of the four missions. There has been no *esprit de corps*. Help given to one has done nothing for the others. They are in exact contrast to the concentrated and wonderfully successful work of the American Presbyterian Mission of Lodiana, to say nothing of the Methodist Episcopal Mission around Bareilly, or the Welsh Calvinistic Methodist Mission on the Khasi hills. The early Scottish missionaries, being bitterly opposed by the authorities, were glad to find lodgments where they could. Later missionaries, since the tide of feeling has turned, have been at leisure to choose their strategic points in view of effectiveness and concentration. The deputies, however, after full reflection, by no means advise withdrawal from any of the present centres. But they earnestly advise that new centres be not opened, but men and money be given for the consolidation and development of the work at the centres already occupied.

The deputation regards the Free Church work as wisely centred, like that of most of the missions, in great cities, but it finds less laudable that, beyond all others, it has been *concentrated* on them. Village and district work has not been neglected, but it has been too much subordinated, and wherever retrenchment was necessary it has usually been the country work that has suffered. The deputation expresses admiration of the self-denial which has led to the preference of the much harder work among " the large restless masses" of the great cities, but expresses a decided doubt whether this has always been guided by wisdom. At Bhandara, in Santalia, and at Chingleput (near Madras) the combination of country and city work has given a peculiar heartiness to the missions, which earnestly commends it to the forces at all the great city centres.

India, the deputation remark, is a mere geographical expression, cov-

ering a perfect chaos of races, languages, creeds, social conditions, and degrees of civilization. No generalizations, therefore, can be ventured on without the most careful delimitation of meaning and application. And these varieties may be again included, though very inexactly, in three or four great categories. We must first set aside 50,000,000 Mohammedans, and six or seven millions of nondescript sects. Caste Hinduism, numbering perhaps 125,000,000, rests on a basis of depressed castes, estimated at from forty to sixty millions. These again are surrounded by a ring of aboriginal tribes, which have no relation whatever to Hinduism. Of these, such as the Ghonds, the Santals, the Khasis, there are probably more than twenty millions. The Free Church has mainly worked within caste Hinduism. Those missions which have secured large numbers of converts have mainly labored among the depressed castes and the aboriginal tribes. These more numerous converts, a matter of great rejoicing in themselves, have as yet had little influence on Hindu society at large. Caste Hinduism has yielded few converts, but these few commonly men of great influence.

The main difference between high caste and depressed caste, or out-caste Hinduism is not so much religious as social. Hinduism, though having a curious pantheism as a common basis, has developed into the most widely divergent and, indeed, largely antagonistic variety of creeds. But the true castes put the caste above the family. The depressed castes put the family above the caste. Therefore, let a high-caste man be converted, and he is simply thrown out, and the wall closes up smooth behind him. But if an out-caste is brought in, he often brings in his family, and from that conversions not infrequently go on extending far out into the whole kindred community. Dr. Sheshadri's success in the Deccan, remark the deputies, is largely owing to this use which he knows how to make of the family as an indirect agency for propagating the Gospel. But within true Hinduism also, the deputies observe, family feeling (which in India is always intrinsically strong) seems to be asserting itself with growing strength against caste influences, and seems likely to become, as in the lower strata, an important missionary agency.

As to the great question of education *versus* direct evangelism, the deputies acknowledge that this problem, like all Indian problems, is exceedingly intricate. But they lay their general impressions before the Foreign Missions Committee.

Education, remarks the deputation, as a missionary agency may be regarded as a means chiefly of edification or chiefly of conversion—that is, it may chiefly be directed upon the successive generations of a Christianized community, or upon the children of parents who are still heathen. The Scottish work has mainly occupied itself with the latter, and has too much neglected the former. It has done better by the daughters of Christians than by their sons. “It is certain that our Church, with all its educational work, does not use education as a means of upbuilding and consolidating our native Christian community in a way that many other missions do, and has undoubtedly suffered in consequence.”

“To begin with, we must lay it down as a principle that the one absorbing aim in all real mission work is to bring our fellow-men to know Jesus Christ to be their Saviour, and to profess their faith in Him in baptism. . . . Therefore, in discussing the mission value of educational missions, we must put aside all arguments drawn from the spread of humanitarian and civilizing ideas. These are welcome accompaniments, but, after all, the question is, Is all this educational work calculated to draw men to faith in Jesus as their Saviour, and to a profession of that faith in baptism?”

As to this, the deputation remarks, the higher education must be given an important place among missionary agencies, if caste Hinduism is to be made an object of missionary effort. It is too much to say that only through this can high-caste or true-caste Hinduism (the Hinduism of Brahmans, Vaisyas, and Sudras) be wrought upon. But that great missionary authority, Bishop Caldwell, admits that, while few converts have come from caste Hinduism, these few have come from educational missions. And in the higher schools of the Free Church the overwhelming majority of the students (at Madras 83 per cent) are from high-caste Hinduism, although of late, especially in Bombay, there is an increasing proportion of Moham-medans.

Preparation is important in all missions, but supremely important among caste Hindus. The one unpardonable sin in Hinduism is that a man should act for himself. The caste is everything, the individual nothing, except within the caste. But for this very reason, when the leavening forces of Christian missions, one of the most potent of which is the higher education, have reached a certain point of advancement, the very disposition of castes to go or stay as a whole, is likely, as it now works against conversions, at some point in the future to work the other way. And although the deputies do not say so, we suppose that what would be true of a whole caste might be sooner true of any large local section of a caste. Indeed, we judge that many, even of the true castes, are locally circumscribed.

Caste Hinduism is, in fact, seriously alarmed. The disintegrating influences of general British influence are great. But these are, above all, concentrated and brought to a determinate issue by missionary agencies, above all by Christian colleges, high schools, and zenana missions. That caste Hinduism feels itself gradually being undermined is generally allowed. It is comparatively indifferent as to whether the depressed castes and the aboriginal tribes are Christianized or not. But the manner in which it is bracing itself up now against Christian effort, founding Hindu high schools, denouncing zenana missions, forming Hindu tract societies of a singular virulence, and (like Julian before it) endeavoring to meet the Church at this point and that by heathen counterparts of herself, shows the seriousness of its alarm. This is not groundless, for it is common enough for caste Hindus to be found canvassing the possibilities of a general movement from Hinduism over to Christianity.

The converts made by the high schools, though few, are precious. In themselves they are no more precious than other souls. But they have far-reaching influence. "One of our educational converts," say the deputies, "has converted twelve hundred Mang; another has organized a splendid system of girls' schools at Madras, and has been able, by quiet, continuous work, to provide Christian schoolmistresses for every class; a third is a leading pleader in Calcutta, and the foremost Christian orator in Bengal—perhaps in India."

Nevertheless, direct conversions are no longer, as in the days of Dr. Duff, a frequent result of the higher education. Why?

(1) Formerly the only alternatives were gross Hinduism, with all its crudities and abominations, or Christianity. But there are now all manner of half-way houses, such as Brahmo Somaj, Prarthana Somaj, Arya Somaj, attempts to graft Christian morals on a Hindu stem. The same commixture of Christianity with all forms of heathenism and heathen philosophy, which in the Roman Empire so long made head against the simple acceptance of the Gospel, is witnessed now in India. Hinduism is endeavoring, by all manner of concessions and accommodations and self-transmutations, to stave off the hour of the inevitable acknowledgment, "Thou hast conquered, O Galilean!" And, as Principal Miller suggests, it may be with the Hindus, as to Hinduism, "a necessary part of the divine training that they should *discover its futilities for themselves*." Meanwhile, conversions from caste Hinduism are largely at a stay.

(2) The development of the government system of education makes necessary such a development in educational missions as, indeed, leaves unimpaired the attention to Bible study which, unless it be in Calcutta, is pursued thoroughly, and with genuine interest, by the non-Christian pupils, but largely takes away from the educational missionaries their old times of leisure for quiet personal talks with the students.

(3) If the government standard is not to be maintained in the missionary schools, the government subventions would collapse in proportion to the resulting shrinkage in the number of pupils—a reduction of means that cannot be confronted without ample deliberation as to all that it involves.

"If our educational agency is to produce its full results it must be supplemented by an evangelistic agency working side by side, and in *visible* connection with it. We are afraid that we must confess that our Church has not thoroughly faced this evangelistic work, and it must be prepared to face it and go through with it before the full fruits of her educational work can be gathered in." The deputies insist that every college centre ought to be also an evangelistic centre, and that although there should be an evangelistic missionary, who should act as a superintendent, having subordinate to him a whole force of vernacular workers, of various degrees of cultivation, yet neither side of the work can dispense with the presence in the evangelistic branch of it, in greater or less measure, of the educational missionaries.

While fully maintaining the permanent importance of the high schools and colleges of the Church, the deputies declare : " We have no hesitation in saying that our Church is spending an amount upon the higher education which is out of all proportion to its present resources." In Calcutta they think that the college of the Established Church of Scotland ought to suffice for both, and that the cost of four of the high schools ought to be transferred to the evangelistic side. How many high schools there are we are not quite sure, as the accounts of the four missions are given with true British exhaustiveness and confusedness, but we believe we have hunted out ten. This would be a reduction, indeed, in the second grade of instruction. Poona has ceased to be an educational mission, and they recommend that it be kept up as an evangelistic mission, especially as its excellent climate makes it a good foothold from which to resume the long-abandoned work on the Konkan, or table-land abutting on the eastern wall of the Western Ghats.

The deputation is also decidedly of opinion that the Church has far too many non-Christian teachers in her schools. The public service is much more remunerative—gives assured position, good social prestige, and a retiring pension. But the deputies remark that those missions which are careful to provide boarding-schools for Christian boys as well as girls, are much less embarrassed to find Christian teachers.

They lament also that the educational missionaries, absorbed as they are in their English teaching, have no time to master the vernaculars, and therefore are at arm's length from all except the educated natives of European culture. Instead of giving, like the American Board, two years to learn a native language, the Free Church seems to give no time at all. And Indian languages, say the missionaries, are not to be mastered by the way.

The deputies have also had occasion to consider the question of cheap missions. They designate as the type of such the China Inland Mission, where remuneration is small, but the European are twice as numerous as the native workers. On the other hand, in the Church of Scotland Mission at Darjeeling or Kalimpong, the missionary is paid a comparatively high salary, but is at the head of twenty or thirty evangelists. He thus " covers a larger extent of ground, does more thorough work, and gets into closer connection with the people than a number of Europeans, who have no staff of native evangelists, can possibly do. He and his native evangelists cost the Church at home a great deal less money and do a great deal better work than a number of Europeans paid at a much lower rate could do." They therefore do not advise a reduction of salaries, nor a depression of the powerful evangelizing influence of the Christian family by the employment of many unmarried men. At the same time, they admonish Scottish Christians of means, that in India there is a glorious opportunity for them to serve Christ at their own charges. They wish to know why women should volunteer in this way and men not.

They think, now that the government is doing so much for the medical

relief of the people that medical missions ought only to be maintained where they are distinctly needed, in the remoter districts, and that they should be made distinctly and effectively evangelistic, or given up as not within the range of the Church's work.

The Madras Mission is much the most effective of the four educational missions of the Free Church, and its Christian college is pre-eminent in India, and at the same time the evangelistic work is much the best developed there. Yet there also the Scotchmen know but little of the Tamil.

The Santalia Mission is entirely different, being among an aboriginal tribe, and not differing particularly from other evangelistic missions of this kind.

This report has been submitted to the judgment of the missionaries themselves, who have criticised it with great pungency. They differ from it, however, rather in relative emphasis than in substance. They think that the deputies have kept the opponents of the educational work too much in view, and have been needlessly, and somewhat humiliatingly, deprecatory in their tone over against them. They think that they have made it appear too much as if the form of the Scottish work was determined by early obstacles to other forms of work, whereas it was laid out from the beginning with full consciousness of a providential call, and has been (however restricted here and there by obstacles) steadily followed up ever since in the same consciousness, having been largely normative for other missions. They think, moreover, that government pressure has much less to do with the rise of the educational standard than the healthy pressure of a growing public demand.

The missionaries themselves desire, and have long urged, a large extension of evangelistic work. But they hold it agreeable to the providential vocation of the Free Church that this should be mainly not in regions where caste Hinduism is weak, but in those where it is strong, and where, consequently, the number of conversions, even under the most faithful and immediate evangelistic effort, is likely for a long time to come to be comparatively small. In other words, they hold that while some missions have been well guided to work along the lines of least resistance, the Scottish missions have been specifically called to work along lines of greater resistance. And undoubtedly the Scottish character shows at its best in continuous stress of effort against formidable difficulties.

The Rev. A. Andrew, of the valuable evangelistic station Chingleput, Madras Presidency, which the deputies have peculiarly commended, bears witness to the report as of exceedingly great value, but decidedly disagrees with it in one point—namely, in its apparent assumption that the *higher* education *only* can reach caste Hinduism. He points out that Bishop Caldwell does not say that the few caste converts have been the fruit of the *higher* schools, but have been the fruit of mission *schools*. The higher education can reach but a fraction of the higher castes, and primary education is an indispensable adjunct of evangelization among all the castes and

tribes. "In our Chingleput Mission we preach to thousands of Brahmans and other high castes as regularly and faithfully as to the low castes, and await the outpouring of God's Spirit on our labors. The testimony we give to the power of Christian truth in our rural mission is just as valuable as that given in mission colleges. The American Arcot Mission and other rural missions conduct the work, so far as I know, on the same lines." Mr. Andrew, therefore, thinks that the indefinitely large development of evangelistic work in the country districts (a work which has been starved in the past) is the next forward step lying before the Free Church of Scotland.

The Santal missionaries make one mild criticism—namely, that the conversion of the aborigines and of the out-castes is by no means so ineffective on caste Hinduism as the deputies seem to think. And, indeed, it is hard to see how the proudest castes could very long resist the influence of fifty or sixty millions of the humbler classes, if these were regenerated and elevated by Christianity. Hindu religion and Hindu language have both been influenced through and through by the aborigines when in a lower grade, and why not when they begin to ascend?

But, after all abatements of criticism, it is evident that the general judgment, in India and in Scotland, is expressed by A. H. L. Fraser, Esq., of the Bengal Civil Service, who declares his "respect and admiration for the great pains, the unwearying labor, the candid investigation that must have combined to produce, after so short a period, so clear and generally accurate a view of the subject-matter of that report."

The Foreign Missions Committee of the Free Church of Scotland, having maturely weighed both the report and the criticisms passed upon it, has taken action substantially in agreement with its recommendations, and, in particular, has decided "still to limit to the present amount the resources spent on the educational institutions, and to devote to the evangelistic side whatever increase may be received and any saving that may be effected with educational work, without detriment to its efficiency."

In other words, the Future is still to be kept steadily in view, but the Present is no longer to be so much overlooked as in the past.

A PLEA FOR MEDICAL MISSIONS.

BY CLARENCE THWING, M.D.

The work of missionary physicians in foreign lands has been growing very rapidly of late. Introduced about fifty years ago as an adjunct to the preaching of the Gospel, it has by steady strides come to be in many places the most successful pioneer work of missions. At the present time there are about three hundred medical missionaries, while twenty-eight years ago there were less than a score, and ten years later not more than forty

in all lands.* Nearly every well-equipped mission now has one or more physicians constantly engaged in medical work; and not a few ordained clergymen have also a medical education and give a part of their time to attending the sick and dispensing medicines, particularly in their travels from one station to another.

The reasons for the rapid development of this branch of missionary enterprise and its present recognition as a prime factor in mission work are few but forcible. In accounting for the success already attained by medical missions, we shall necessarily state the reasons for a still greater enlargement of the work and for the more hearty support of this very important department of our Christian propaganda.

First, we have in the Scriptures a *divine warrant* for medical as well as spiritual work in evangelistic operations. This is found in the example of both our Lord and His disciples. Jesus, the "Great Physician," cared for the body as well as the soul. Many instances are recorded of His healing the sick and arresting disease. His ministry was spent in "preaching the Gospel and healing all manner of sickness" (Matt. 4 : 23). Moreover, He commissioned His twelve disciples and "other seventy also" both to "preach the kingdom of God and to heal the sick" (Luke 9 : 1, 2, 6 ; 10 : 1, 8, 9). Thus the three orders of the first Christian ministry were all engaged in a medical mission. In the third order, corresponding somewhat to our lay evangelists, the medical work was given the precedence, although joined with preaching (Luke 10 : 9), just as in the labors of the missionary physicians of to-day.

If anything further than the example of our Saviour were needed to show the divine sanction of healing as well as preaching by missionaries, we have, with the final command of Christ—"Go ye into all the world, and preach the Gospel to every creature"—the prophecy and promise of witnessing signs, among which is this: "They shall lay hands on the sick, and they shall recover" (Mark 16 : 15-18).

Since, then, the wisdom and providence of God thought it well, for the glory of His name and the spread of His kingdom, that the preaching of spiritual truth should be accompanied by a ministry of physical benefits and the relief of bodily needs, should we not also unite these ministrations? The history of missions shows that where such union of effort exists we have far greater success than any achieved by preaching alone.

Second, the instincts of *humanity* and *Christian fraternity* move us to send the benefits of medical science with those of the Christian religion to our brethren in foreign lands. The science of medicine has made such advances in Western nations during the last century that we do not realize that in many of the most thickly populated Eastern countries there is almost no medical science, and those who profess to practise the art of healing are ignorant of the very principles of medicine, and are often mountebanks

* Vide "Dr. Christlieb on Medical Missions" in *MISSIONARY REVIEW*, August, 1892.

and conjurers. The methods of treating injuries and disease are often barbarous in the extreme ; and when sickness is not allowed to take its course by neglect, the suffering is sadly aggravated by careless or improper attentions, if not by positive cruelty. The reports frequently sent to us by those in mission fields concerning the destitution, ignorance, and suffering of thousands who are without proper medical treatment and often with no treatment at all, should touch our hearts and lead to greater generosity (even to the point of sacrifice, which is seldom reached) in the matter of sending the help and helpers, the medicines and men that we can so easily spare in our own enlightened land.

It is well, in this connection, to recall the story of the "Good Samaritan," and our Lord's commendation of his neighborly and humane action in giving medical aid to the stranger of a different country and religious belief, whom he found in distress. The precept following this parable is one we should apply to ourselves : "Go, and do thou likewise" (Luke 10 : 37). The Scriptures also teach us that ministry of whatever kind to our needy fellows is regarded in God's sight as service rendered directly to Him : "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25 : 40). But if we had not this promised recognition of our Lord, the promptings of humanity and natural sympathy ought to impel us to offer to the sick and suffering, wherever found, a balm and cordial for the body as well as the soul.

The unselfishness and true friendliness shown in giving such succor and relief appeal most forcibly to the hearts of many whom we could not otherwise reach. They respond to our humanity when not to our piety. By exhibiting in a practical, helpful way our brotherly feeling for them, we secure an answering affection and respect which efforts at proselyting alone would never meet. Convinced of the generous regard of brother men, they are prepared to know and love the "friend that sticketh closer than a brother."

Third, as an evidence of Christianity and an example of Christian beneficence, medical missions deserve a foremost place in our scheme of evangelization, and should be undertaken in all lands where suffering or diseased bodies are found with unsaved or misguided souls. Our religion should be shown to be a practical one—not simply a matter of faith, but also of good works. We need to teach not only the doctrines of truth, but also the virtues of holiness. It must be explained that belief in a divine Saviour and acceptance of personal salvation are not all of Christianity ; that our religion is not for individual benefit alone ; but that "faith, if it hath not works, is dead, being alone," and that "by works is faith made perfect" (James 2 : 17, 22). This is a lesson we have not well learned ourselves, and we cannot properly teach it unless our example is in harmony with our precept. There is no better way of teaching to the heathen the Christian charity that "seeketh not her own" than by practising it, and

we cannot better instruct them in Christian beneficence than by a living exhibition of it. No more convincing proof of the divine origin and truth of our religion can be given to unbelievers than the benevolent institutions which it has established everywhere. The actual demonstration of what Christianity seeks to do and does for the temporal and material welfare of mankind is a potent argument in favor of its introduction. What benefit will be more readily sought than relief from bodily pain? And what more welcome than freedom from exhausting disease? A tree that will bear such fruit will find grateful soil for its transplanting.

Experience has proved the efficacy of medical work in the spread of missions. It has placed thousands of people who were (or might otherwise have been) enemies of the missionaries under obligations to them which are long remembered, and which are often the motives for friendly assistance and the saving of life and property in times of peril. Many instances might be given to illustrate the friendly feelings awakened and antagonisms conquered by the quiet, generous, self-sacrificing labors of medical missionaries, but space will not permit them to be quoted here.

Fourth, as the direct *pioneer of the Gospel* and one of the most efficient aids to the Christian preacher, the medical missionary deserves our earnest sympathy and support. The efforts for bodily relief are undertaken as preparatory for and subsidiary to the higher work of saving the soul. A service to the physical man having been rendered, the spiritual wants are described and the source of divine help pointed out. The specific for spiritual maladies is prescribed with the remedies for physical ills. Patients are taught that their eternal interests are greater than the temporal, and they are directed to the "Great Physician," who will cleanse them from the leprosy of sin, open their eyes to the knowledge of the truth, save them from the pains of future punishment, and redeem their souls from eternal death. While failure may attend the most intelligent and faithful efforts of the human helper, and bodily ailments may be incurable by medical science, yet the assurance is given that, "*He* is able to save them to the uttermost that come unto God by him" (Heb. 7 : 25), and "*The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear*" (Isa. 59 : 1). Many thousands every year come to the mission hospitals and dispensaries, and many more are treated by the medical missionary in his country tours, who would not in any other way be brought in contact with Christian teachers, and to all alike are presented the story of the cross and message of salvation. The time and labors given for physical relief are well spent, though they be in some cases futile in recovering bodily health, provided they are the means of bringing darkened minds into the light of truth and of securing the gift of eternal life to souls which would otherwise be lost.

Admitting the value and duty of medical missions, there remains the question, How may the cause be advanced and its usefulness multiplied? First—to answer briefly—by larger financial support for the work already

undertaken and in operation. Second, by increasing the circulation of missionary intelligence, and awakening further interest in the subject. Third, by more frequent and earnest prayer, both individual and united. Fourth, by educating Christian young men and women to recognize the claims of the work upon them and the opportunity and privilege of engaging in it. Fifth, by giving a thorough training, both medical and spiritual, theoretical and practical, to those who offer themselves for service and those who intend to do so but are yet employed in preparatory study.*

There are not wanting many encouragements in the prosecution of medical missions, and the outlook is a hopeful one ; but there is room for all to help. The present is a time of particular necessity ; the fields are " white already to harvest," and " the harvest truly is great, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he would send forth laborers" (Luke 10 : 2). The difficulty now is not so much to find consecrated laborers as to secure the means to " send forth" those who are ready to go. Let us all have a part in answering our own prayers.

In closing, it is fitting to repeat the words of a veteran missionary physician, Dr. J. G. Kerr, of Canton, China, who writes : " It is no doubt a source of gratification to all missionaries—it is certainly so to us, who are among the older medical missionaries—to see the churches at home awakening to the great importance of medical missions, not only as a means of relieving suffering and saving human life, but of aiding in the evangelization of heathen lands, and we hail the addition of so many noble young men and women to this department of mission work as evidence that Christianity, with its blessings, is being offered to those nations which hitherto have not enjoyed them, in the manner best calculated to secure their acceptance "

We gladly welcome from that Prince of Missionary Biographers, George Smith, LL.D., of Edinburgh, Scotland, the following paper on " The Free Church of Scotland's Twenty-Seven Medical Missionaries—Men and Women."—[EDITOR.]

DR. DAVID H. PATERSON'S EARLY WORK IN MADRAS.

Dr. Smith says : More than a generation ago, or in the year 1856, the Free Church of Scotland united with the Edinburgh Medical Missionary Society in sending out to Madras Dr. D. H. Paterson, F.R.C.S.E. From the Medical Mission House, he was enabled, during sixteen years of incessant toil, to spread the rays of Gospel light and healing all around. He tended the souls and bodies of some 43,000 poor natives every year. He sent forth twelve educated natives, from all missions, to be medical missionaries in their own districts. His wife and he won an entrance into

* This latter work has been undertaken in a limited way by the International Medical Missionary Society of New York, of which Dr. George D. Dowkontt is the Superintendent. By means of a Training Institution (at 118 E. 45th Street) and several city mission dispensaries, students are educated in practical evangelical work as well as equipped with medical experience before going to the field. The society is doing a good work ; it is carried on faithfully and economically, and deserves hearty support.

native households from which all but the physician was excluded. He died of abundant labors in 1871. Himself son of Dr. Chalmers's "Missionary of Kilmany," he has given his eldest son, Dr. Alexander Paterson, to the Church's medical work in the Keith-Falconer Mission in South Arabia. Dr. D. H. Paterson was succeeded by Dr. William Elder, and he, for a time, by one of the native medical missionaries, Rev. T. K. Itty. The Free Church of Scotland purchased all the buildings, added to them, and made the mission its own. Now it has come to be worked by the first woman medical missionary sent out by the Ladies' Society, Dr. Matilda Macphail. She is likely to be joined by Dr. Janet Hunter, of the same Society; that, the two helping each other in the missionary work, the mission may go on in full strength, notwithstanding occasional sickness and furlough. This Tamil Medical Mission has borne rich spiritual fruit in the two native congregations of Rayapooram, the busy railway suburb which is its centre, one Tamil and one Eurasian.

DR. DUFF'S EARLIER WORK IN BENGAL. WORK IN CHINA.

The founding of this enterprise in 1855 was not the first attempt of our missionaries to use the Lord's method of healing as a door into His kingdom. Twenty years before that, in 1834, Dr. Alexander Duff induced government to give his ablest students—Brahmans, till conversion—the full medical training which has ever since sent a large number of our best native Christians into the Indian Medical Service as army and civil surgeons and medical professors. The story of the first efforts to get Brahmans to dissect the human body, as told in our first missionary's "Life," reads like a romance (vol. i., chap. 8). *That* was the beginning of medical missions in India, just fifty-five years ago. Here, in this as in all missionary methods, Dr. Carey had been first—his colleague, Dr. Thomas, having in 1790, when surgeon in an East Indiaman, begun to heal the sick as well as to preach to the sinful Bengalees. But that was long a solitary case. In 1740 the Moravians had sent five medical men to Persia, but unsuccessfully. In 1798 Dr. Vanderkemp, a physician, was a missionary in South Africa. With their more free medical system the Americans of the United States took up the policy, but by 1849 there were only twelve medical missionaries in all the non-Christian world, chiefly in China and Syria. *Now* there are four hundred, and every year sees an addition to the number. China, however, has the distinction of being the earliest scene of medical mission work, steadily developed. Dr. T. R. Colledge, when in Macao as an East India Company's surgeon, in 1827 began those Christ like labors among the poor, and especially the blind, which Chinnery has immortalized in a famous picture. The Rev. Dr. P. Parker, who had done medical mission work in Singapore in 1835, and in Canton, was the first to give an impetus to the whole Evangelical Church in this matter, when his visit to Edinburgh resulted in the godly and skilled physicians there establishing its Medical Missionary Society. Now, besides that valuable agency, under Rev. J. Lowe, F.R.C.S.E., for training medical missionaries side by side with the university and medical schools, there are three other training institutions—Dr. J. L. Maxwell's, 104 Petherton Road, London, N.; Dr. G. D. Dowkontt's, 118 East Forty-fifth Street, New York; and Rev. Dr. Valentine's, Agra.

WOMEN BECOME QUALIFIED MEDICAL MISSIONARIES.

This third step was the greatest. Long opposed by the teaching and licensing bodies in the United Kingdom, Christian women, yearning to re-

lieve the misery, spiritual and bodily, of the millions of their sisters in the East, by teaching them of Christ the Healer, were driven to America or Switzerland for training. Of the women missionaries sent out by America, no nobler has lived and died for the women and children of India than Mary Seelye, M.D. She worked alone in the vast population of Calcutta, and the gigantic work killed her in the midst of her success. The same fate befell other solitary and unaided workers—establishing the lesson that it is more true of women than of men, and more true of medical than of other missionaries, that they must go forth at least two and two.

In the year 1860 Mrs. George Smith began to reside in the famous Bengal town of Serampore. Soon the jealously-guarded homes (zenanas) of the best Hindu families were open to her, and, aided by the municipality and the Baptist missionaries, she opened girls' schools for the poorer families. What she took up as a work of Christian vernacular education, sad experience led her to develop into a medical mission also to women, so far as that was possible without a fully qualified co-worker. What she witnessed, and often in vain tried to relieve, can be told only to women, but our Ladies' Society published these sentences from her pen on her return to Scotland :

"The women of Great Britain would stare if they saw what we have seen. A woman of gentle birth kept apart with her new-born infant for a whole month, in a small chamber, with only a grating for a window, and laid on a damp floor—a small fire in one corner, and no chimney !

"A lady doctor, who was alone in her mission, felt it almost impossible to attend native women at the birth of their children, from the repulsive practices which prevail. . . . A son was born in a zenana to which I had access, and as it was a first-born, one would suppose that as much honor as possible would be done the poor mother, who was only fourteen years of age. But she was kept apart in the damp little room, laid on the floor, and she and her babe were looked at only through the grating. Even her husband dare not touch her, nor his son ; any one so touching them would at once become impure.

"Need the people of this country wonder at the importunity of those who know that these things are—at their anxiety that teachers should be sent out to clear the minds of our poor Eastern sisters from the mists of prejudice and heathenism ?"

The writer gave up her little leisure to plead for the 127,000,000 of women in India that they might have Christian physicians of their own sex. She, being dead, yet speaketh. Great has been the progress since 1860, and even since 1876 when these words first appeared. In a paper on "Women's Work in the Mission Field," read at the London Missionary Conference in 1888, Miss A. Marston, M.D., of the Zenana Bible and Medical Mission, made the following statement : "Of the sixty female practitioners on the English medical register, ten have given themselves to the work of foreign missions." That is only the beginning. Already the number is increased, and soon will be doubled.

THE QUEEN-EMPRESS AND THE MARCHIONESS OF DUFFERIN'S ASSOCIATION.

Because there were none to attend a Hindu woman in sickness save immoral native quacks, the Maharani of Panna, still the great diamond-bearing state of Central India, contracted a long and painful disease. An Englishwoman, a medical missionary, was the means of curing her, and when going home on furlough took a short letter from this Hindu feudatory

queen to the Queen-Empress Victoria, petitioning Her Majesty to provide a remedy. Dr. Murdoch thus tells the story :

"The letter was put into a small gold locket, which the lady was to wear round her neck till she gave it into the hands of the queen. An interview was granted, and the tender heart of Her Majesty was touched. She sent a kind reply to the Maharani, and Lord Dufferin could say at a public meeting in Calcutta, 'In endeavoring to launch a scheme for the improvement of the medical treatment of the women of India, we are fulfilling the special injunction of Her Majesty the Queen. Lady Dufferin's first work was a careful survey of the field and consideration of plans. In August 1885 an association was formed to promote the following objects : 1. Medical tuition. 2. Medical relief. 3. The supply of trained female nurses.'"

Lady Aitchison, after whom the Women's Hospital in Lahore is named, and others, took up the scheme in each of the Provinces of India. The Marchioness of Lansdowne is now at its head. All classes of the natives have subscribed a sum, which is invested to the equivalent of £55,000.

"Five lady doctors and a nurse have been obtained from England. About two hundred young women are being educated in the medical colleges of India, a number of them maintained by the branches of the Association. There are twelve female hospitals and fifteen dispensaries more or less aided. Classes have been formed for the training of female nurses.

"One rule of the Association has been questioned by some. Religious neutrality is to be observed by its agents. It was felt that the work was of such magnitude that it could be carried out effectually only by the co-operation of native princes. Municipalities include Hindus and Muhammadans. Government officers would also feel unwilling to connect themselves with a missionary agency. One result is that large donations have been made by non-Christians. The Hindu high priest of Tripati, a large temple near Madras, has offered two scholarships for hospital assistants, two gold medals, two scholarships for female nurses, beside other help.

"Indirectly, Christian Missions are benefited. Indian women, at present, trust mainly to charms and other superstitious ceremonies for the cure of disease. Successful treatment by medicine alone will help to dissipate such belief.

"The Christian Vernacular Education Society is co-operating as far as possible in the work which Lady Dufferin so zealously commenced. Its 'Sanitary Primer,' with a few omissions, has been adopted by the Association as the most suitable for diffusing an elementary knowledge of the laws of health. The Society has also published simple treatises on Childbirth, the Health of Children, and Sanitary Reform, which are having an encouraging circulation."

RAPID EXTENSION OF MEDICAL MISSIONS BY THE FREE CHURCH OF SCOTLAND.

The necessity is the greater that the Church of Christ, as such, should do its duty. In 1855 we began with Dr. David H. Paterson at Madras ; in 1891 we find that the one medical missionary has increased to twenty-seven. Our medically qualified missionaries are :

Rev. William M. Alexander, B.Sc., M.B., C.M., Glasgow, Bombay, India ; Rev. William Carlsaw, M.D., Glasgow, Syria ; Rev. J. Kerr Cross, M.B., C.M., Glasgow, Livingstonia, Central Africa ; Rev. James Dalzell, B.D., M.B., C.M., Natal, South Africa ; Rev. J. A. Dyer, L.R.C.P., and S. Edinburgh, Santalia, India ; W. A. Elmslie, M.B., C.M., Aberdeen,

Livingstonia, Central Africa ; William Gunn, L.R.C.P., and S. Edinburgh, Futuna, New Hebrides ; Rev. R. Hannington, M.B., C.M., Glasgow, Constantinople ; Rev. George Henry, M.A., M.B., C.M., Aberdeen, Livingstonia, Central Africa ; J. B. Henderson, M.B., C.M., Madras, India ; Rev. R. Laws, M.A., M.D., Aberdeen, F.R.G.S., Livingstonia, Central Africa ; Adolf Lippner, M.D., Buda-Pest, Europe ; Alexander Paterson, M.B., C.M., Edinburgh, Keith-Falconer Mission, South Arabia ; Rev. Alexander Robertson, M.B., C.M., Glasgow, Nagpoor, Central India ; Rev. J. Sandilands, M.B., C.M., Glasgow, Bandhara, Central India ; Rev. J. Stewart, M.D., C.M., Glasgow, F.R.G.S., Lovedale, South Africa ; D. W. Torrance, M.B., C.M., Glasgow, Tiberias, Palestine ; W. Walker, M.B., C.M., Glasgow, Conjevaram, South India.

WOMEN.

Janet Hunter, M.D., Brussels, L.R.C.P. and S., Glasgow, to be appointed to Madras ; Matilda Macphail, L.R.C.P. and S., Glasgow, Madras, South India ; Agnes E. Henderson, M.D.

Studying for Full Qualification.

Lady from India, in Edinburgh and Leith ; two other ladies.

NATIVES OF INDIA.

Not yet Qualified in British Sense.

Lazarus Abraham, Tanna, India ; Rev. T. K. Itty, Madras, India ; J. Nanji Kotak, L.M. and S., of Grant College, Bombay, India ; T. Khisti, Bombay, India ; James M. Macphail, M.A., Glasgow, Santalia, India ; Dugald Revie, Glasgow, probably Livingstonia, Central Africa ; A. G. Mowat, M.B., C.M., Glasgow ; Dr. Fotheringham, M.B., C.M., Glasgow, Livingstonia ; Rev. G. Steele, M.B., C.M., Glasgow, Livingstonia.

The Church has enjoyed the services of the late Dr. Robson in Calcutta, of Dr. Young in Bombay, of Dr. Cowen in South Arabia, of Dr. Weir in South Africa, of Miss Waterston, M.D., in Central and South Africa, and others. It has gladly sent not a few of its best sons to the missions of the Church Missionary Society, like the lamented Elmslie in Kashmir, and John Smith, Lake Nyanza ; of the Presbyterian Church of England in China ; of the United Presbyterian Church in Manchuria, and of the London Missionary Society in several lands.

For every living, and therefore missionary church, rejoices to remember that the Lord Jesus Christ, in proof of His power to utter the sweetest words ever heard by man, *Thy sins be forgiven thee*, added, *Arise and walk*.

PAUL THE MISSIONARY.

BY REV. JOHN ROSS, MOOKDEN, MANCHURIA.

It is a cause for thankfulness that the church atmosphere is resounding with theories as to the best modes of evangelizing the world, for this indicates on the part of the Church of Christ an acknowledged sense of responsibility. But it seems to me strange that in the world-wide proclama-

tion of some popular theories, the missionary chapters of the New Testament appear as if expurgated from the Bibles of many who have at heart the interests of the kingdom. Where the influence and lives of the workers and the spiritual well being of untold multitudes are at stake, it is surely a paramount duty to investigate, to understand and, as far as practicable and wise, to imitate the example of those who initiated the work of evangelizing the world. It is my desire in this paper to briefly examine, for the consideration of all earnest Christian people, the missionary career of the Apostle Paul. This task is the less difficult because the history of his career, as far as it was under the guidance of his own free will and judgment, is contained in nine chapters of the Acts, beginning with the 13th and concluding in the 21st.

Persecution drove from Jerusalem many Christians, who fled as far as Phenice in the north and Cyprus in the south. Preaching where they went, many of them made a favorable impression not upon Jews only, but upon Gentiles also. Some believers were originally from Antioch, and on their compulsory return spoke to Jew and Gentile of the way of life. The wonderful results stupefied the Church which had remained in Jerusalem, and Barnabas, as a well-tried Hellenist, was sent to examine and report. Learning what kind of men they were who became believers, and what sort of men opposed the movement, he went to Tarsus to find out and bring with him, as best adapted for the work, his former friend Saul, who was apparently living in retirement. How long the two men preached in Antioch we know not, but the time was long enough to prove their incomparable superiority to all the other preachers. This pre-eminence was the reason why they were selected (Acts 13) as the first Apostles to go to the "regions beyond."

Through Seleucia and Cyprus, where the Gospel had been already proclaimed, they simply passed on, and called a halt only when they got to Antioch, in Pisidia. Long and plainly did Paul speak in this place, reasoning with the people and fully expounding to them the truth. So great was the concourse of people to hear him on the following Sabbath that envious Jews drove him out of the city.

Driven from Antioch, the preachers made their way to Iconium, where they remained a considerable time preaching and explaining, till they were compelled to abandon the city. At Lystra they created a great sensation, which ended in Paul being left for dead from stoning by the enraged citizens. Having recovered, he retraced his steps, strengthening the hearts and more fully enlightening the understanding of the believers.

After the question of circumcision, which threatened to create a rupture in the church, was settled in a common-sense manner by mutual concession, Paul and Barnabas separated over a dispute regarding a third colleague. Each took the man of his own choice, and Paul went through Syria, passing, as formerly, through the places where the Gospel had been preached, by the way strengthening and instructing the believers, so that these

might be the better able to push forward the work in their own neighborhood. He rested only when he crossed over into Europe and arrived in Philippi, whither the Gospel had not yet penetrated. There he sought out those anxious to lead a better life, and continued his public preaching till serious maltreatment threatened his life.

From Thessalonica the animosity of the Jews compelled him to a speedy flight. The people in Berea were more liberal and ready to listen to Paul's arguments. But jealous orthodoxy pursued and drove him away. Thence he went to Athens, where he encountered the Greek philosophers, whose contemptuous treatment sent him on to Corinth, where he remained for a lengthened period. A tumult there made him again a wanderer. Passing through Ephesus at that time, he returned to it and baptized twelve believers. For three months he continued arguing from the Scriptures that Jesus was the Messiah, till orthodoxy closed the synagogue against him. But a school was thrown open to him, where he daily discoursed for so long a time that all the people in the city knew somewhat of the doctrine and its preachers. After a brief absence, though anxious to go to Jerusalem and Rome, he went back to Ephesus, where a great uproar terminated his stay. Still eager to impart some further instruction, and because from his urgency to depart for Jerusalem he was unable to go in person, he sent for the elders to confer with them at the port of Miletus. In this last discourse he informed them that he had declared to them the "whole counsel of God," which in modern language means that he had passed them through a theological course.

After his hurried journey to Jerusalem, he was no longer a free agent, but went where his soldier-keepers led him. Though his subsequent history is, therefore, a magnificent example of enthusiastic preaching of the Gospel in the most trying circumstances, it does not, beyond his epistles, show us the principles of action and the methods of work which his unfettered will would have suggested. We have enough, however, in this summary to learn (1) the kind of agent, (2) the form of itineracy, and (3) the style of preaching which were considered the best, and which turned out the most successful in Apostolic times.

1. The agent was the man already proved to be the best in the Church—the best spiritually, intellectually, and educationally. This "best" man did not go of his own accord. He was called to the work and "sent" by the Church. Now, the work of preaching the Gospel in China is more difficult than any the Apostle Paul had to undertake. He had learned Hebrew at his mother's knee. In the celebrated schools of Tarsus, with their famous stoics, he had become familiar with Greek thought, literature, and language. And he whose father was a Roman citizen, and who lived in a Roman settlement, could not well have been ignorant of Latin. Whatever, therefore, the meaning of the gift of tongues, it did not signify in Paul's case the miraculous possession of a hitherto unknown language; for from Arabia in the east to Rome in the west Paul did not preach in any

place where some one of these three languages was not well and generally understood. He did not require to spend weary months in learning a new language before communicating Christian truth to a strange people, though his reception at Athens proved his Greek pronunciation not unimpeachable. He was not compelled to wade through a ponderous and foreign literature, nor patiently to wait to learn the manners and opinions of a people in order to ascertain their special mental and spiritual views. His early education and his knowledge of those languages enabled him at once to address an audience as if they had been old acquaintances. Let the Church learn the lesson proclaimed by this trumpet voice. God demands your best, as He did of the Jews. The beast with a flaw was not to be offered on the altar. The man with a blemish was not to become a priest.

2. The itineracy of Paul differed *toto cælo* from the itineracy now recommended by many good people. Paul "itinerated" through all the places where the Gospel was known. But in places where the Gospel had not been preached he remained for days, weeks, months, and even years, till he was driven away by attempts on his life. To impart a knowledge of what Paul considered essential truth required not a few lessons, but the preaching and teaching of years. The lesson from this characteristic of Paul should be seriously pondered both by missionaries and all interested in mission work, and especially in China, which presents a field far more difficult than any in which Paul labored. A racing over the ground and a few addresses in a place which is then abandoned, is a mere waste of men, of labor, and of time. You must "teach" the people to "know," or your labor is in vain. Captain Bobadil's plan will convert China after it has destroyed the armies of France. Itineracy in a Christian country, where even unbelievers are theoretically well acquainted with Christian truth, is one thing; in China, where its elements are unknown, quite a different thing.

3. Paul had no particular form of sermon. He had no tricks of speech or manner, no craving for popularity. He first of all learned the mental and spiritual condition of his hearers, and adapted what he had to say to their knowledge and wants. This is what he signified when he wrote of "taking people by guile." It is unnecessary to dwell upon the versatility of his mind, as shown in the manner in which he addressed his varied audiences, whether Jews or Greeks, soldiers or philosophers, an angry mob or a proud king. But in all we have evidence of remarkable human wisdom fired by the enthusiasm begotten of the Spirit of God. He reasoned, declaimed, recited historical facts, quoted from authors, and adopted every plan to further the end in view. His logical powers were employed in argument, his whole soul poured forth in appeal. He combined the art of the rhetorician with the reasoning of the logician. Thus he was able to make himself "all things to all men;" whence his unexampled success.

As to the matter of his discourses, he was not content with merely proclaiming that Jesus was the Saviour. He explained the terms he employed.

He spoke of the nature of sin and of holiness. He declared man's duty to man and his relationship to God, what man should be and do in this life, and what he may hope to possess in the life to come.

The success of Paul was not in the least degree dependent on the few cases of healing recorded of him ; his miracles brought him into trouble. Nor yet was it by the plan of planting schools and colleges. But it was by the earnest, continuous, intelligent, and intelligible preaching of the sound system of truth embraced in Christ's Gospel. And if the facts of the modern mission field were properly understood, the lesson would be learned that, however excellent are subsidiary aids for levelling down the thick wall of prejudice which raises its proud head high against the Gospel in China, nothing can possibly gain that people for Christ but the plan of Paul. How can they believe if they do not understand ? How can they understand if they do not hear intelligently ? How can they hear intelligently if the preacher is without understanding ? And how can they have preachers of understanding if the churches fail to send them ? " I speak as to wise men ; judge ye."

THE RECENT AUDIENCE WITH THE EMPEROR OF CHINA.

BY BOUDINOT C. ATTERBURY, M.D., PEKING, CHINA.

A most interesting episode took place in connection with the foreign relations of China on March 5th, this year. It was the interview granted by the " Son of Heaven" to the foreign ministers living in Peking, and representing their various countries. For years past this question of the right personally to present credentials to the Emperor has been the subject of great discussion between the legations and the foreign office. In 1874 Tung Chih, the uncle of the present ruler, after much pressure was brought to bear, granted an audience. Since then, however, the question, although agitated, has never been seriously insisted upon until the present young ruler himself took control of the government. Unexpectedly to many, three months ago an Imperial edict was issued stating that the Emperor was willing to receive the ministers and *chargés d'affaires*. No matter what may have been the reasons for this step on the part of the Chinese Government—reasons perhaps chiefly political, in order to cultivate more close relations with other governments one thing is certain, that the express wish of the Emperor himself was also a powerful factor in bringing about the wished-for event. Those living outside of China can scarcely realize how many were the preliminaries which had to be arranged before the interview could take place. Long conferences were held between the legations and the Chinese ministers. On the one side were a set of men anxious to surround their ruler with all the ceremonies which they consider to be his due as the representative of heaven upon earth ; on the other

hand were the foreigners, willing to accord any etiquette customary at a European court, but determined not to do anything implying in any sense that their countries were in vassalage to China. The principal difficulties were the right of separate audience and the place of meeting. Mutual concessions smoothed over these points, the former being granted by the Chinese, and the foreigners waiving their preferences in the latter. The place agreed upon was the "Hall of Shining Purple," where the usual receptions are accorded to the tributary States, such as Mongolia and Corea, with the understanding that on future occasions another place within the palace grounds must be prepared. The ministers with their suites started about 10 A.M. All the foreigners, thirty-one in number, sat in green sedan chairs, each carried by four men. Passing through the "Gate of Flowing Prosperity," they arrived at the point where the officials of the foreign office stood ready to receive. Descending from their chairs they entered, through long lines of soldiers, a temple, where some time was spent in chatting and eating various delicacies. Then the entire party advanced to the Hall of Audience. It is a picturesque building, with yellow tiles and painted in many colors. Three flights of steps lead up to a terrace in front of the hall doors. The central set are reserved for his Majesty; others use those on the sides. On the terrace were four tents comfortably furnished with stoves and carpets. When the summons into the Imperial presence came, each minister, with accompanying interpreter, was conducted by two officials to a point where two columns, the "Dragon Pillars," marked a distance of about six feet from the raised platform on which the Emperor was sitting. First the German Minister was received; then followed the representatives of America, England, Japan, Italy, and the Netherlands. The large room presented an imposing spectacle, being lined with military officers. Back of the Emperor, who was sitting cross-legged on the dais raised about three feet, were some dark stone tablets carved with Manchu and Chinese inscriptions. In front was a small table, and at the side a naked sword on a stand. On the way to the "Dragon Pillars" each minister made the obeisance given at any court to the Sovereign. He then read an address which was rendered into Chinese by the interpreter and handed to Prince Chung, who, on his knees, translated it into Manchu. The Emperor responded in turn. The minister then advanced to the platform with his letter of credence, which was received by Prince Chung, who, with a low bow, laid it on the table. According to custom, the Prince should have knelt when presenting the letter. This, however, the foreigners would not allow, since, for the moment he represented them, thus kneeling would imply a concession of inferiority. Afterward a general reception was held, and the entire company, with their secretaries, were presented. The German Minister, as *doyen* of the *corps diplomatique*, read an address; the Emperor replied in Manchu, which was turned into Chinese by Prince Chung, the head of the Foreign Office. A grand banquet the following day ended the audience. Of course, the Emperor was the central figure.

He has an intelligent face and large dark eyes. He looks even younger than he is—eighteen years old. His physique is not strong, but his bearing is manly and self-possessed. His dress was a purple robe embroidered with gold dragons. He wore a large official felt hat, on the top of which was a plain red button. All hope that the outcome of this interview will be a still greater desire on the part of the Chinese to break down the isolation with which they have surrounded themselves.

ENCOURAGEMENTS IN THE WORK OF MISSIONS.

BY REV. A. A. PFANSTIEHL, ST. JOSEPH, MO.

One of the questions that is asked in regard to the work of foreign missions is, *Does it pay?* It has been figured out by those who look upon this work from a political-economy point of view that it costs about \$1000 to make a single convert in heathendom, and that at the present rate of progress it will take two hundred thousand years to convert the world! In view of this they ask, Is it worth while to spend so many millions of dollars, to expend so much valuable energy—for it is admitted that the missionaries are among our most energetic Christian workers; were they not so, they would never go into the arduous work in foreign fields—when, after all, so comparatively little is accomplished? But look at this a moment. This calculation would perhaps be legitimate and correct were each convert a *dead* one; but as it is, he is a living influence, he has in him leavening power, so that he sets work of conversion in motion in remarkable ratio. Max Müller well says: “An intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth fruit a hundred and a thousand-fold.” Therefore, however comparatively little seems to be done in the vast fields of heathendom, yet when we take this work, representing hundreds of thousands of adult converts who, together with their families, form Christian communities scattered over nearly every portion of the heathen world, it represents a power that is incalculable, a power in itself capable of marvelous work for God, without help from abroad.*

But now add to this power the additional force given to it with increasing intensity every year by the Christian world at large, will it take two hundred thousand years to evangelize the world? *Missionary efforts and*

* As a matter of fact, to prove this take these figures of but one mission field: Burmah gave in 1880 to the Baptist Union \$31,616.14, while Massachusetts gave the same year but little more—viz., \$41,312.72, and New York gave only \$38,409.78. “Japan,” it is said, “is alive, energetic, eager—a nation with a destiny; and a Church of Christ in Japan would be throughout all Eastern Asia an ally that would be invaluable.” And this is what Max Müller says about India: “If we think of the future of India and of the influence which that country has always exercised on the East, the movement of religious reform which is now going on appears to my mind the most momentous in this momentous century.”

expenditures do pay! and there is nothing discouraging in the calculation, even though it be that it takes \$1000 to make a single convert in heathendom. On the contrary, there is every encouragement possible to continue the work and make it more and more aggressive. 'Tis this that I desire to press briefly from

1. *What has been done in the past, and*
2. *What it is the declared purpose of God to do in the spread of Christ's kingdom.*

Considering the extent, the power, the influence of Christianity to-day, and then looking back 1800 years, when it began with a mere handful of people, working against opposition that came from principalities and powers, the strong forces of Rome, the prejudice, the enmity of the carnal mind, and the deadly hatred of the Jews, have we occasion to be discouraged—ay, must we not greatly be encouraged when the kingdom of Christ has now grown to be in the ascendancy? But look especially at the mission work of the last one hundred years! What giant strides have been made during these years! And these are but the first slow steppings of the Church, that will, if indications for the future mean anything, continue to advance rapidly. For 'tis but a short time since the vast openings for work have been presented to the Church—openings that were closed to the Christian world until these latter years—commercial openings, and facilities for work afforded by discoveries of religious books of the heathen, enabling missionaries to work intelligently among the people. “We have now before us the canonical books of Buddhism; the Zend Avesta of Zoroaster is no longer a sealed book; and the hymns of the Rig Veda have revealed a state of religion anterior to the first beginnings of that mythology which in Homer and Hesiod stand before us as mouldering ruin. The soil of Mesopotamia has given back the very images once worshipped by the most powerful of the Semitic tribes, and the cuneiform inscriptions of Babylon and Nineveh have disclosed the very prayers addressed to Baal or Misroch.” Hence, by the providence of God, we are led into the very citadel of the power of those whom we desire to win, and we know intelligently how to lay the siege. Discouragement? Nay, nay, for this advantage has already been so helpful that victory is in sight, *if the Christian church will only vigorously press the siege for the next few years!*

But another encouragement. Max Müller, a few years ago, wrote about the dying and death of what he calls the nondescript heathen religions. These, such as Zoroastrianism, etc., that he puts down as 8.7 per cent of the number of the population of the world, have ceased to struggle, and all we need do is to apply the strong battery of God's “truth as it is in Jesus” to them, and they will live anew with redeemed, everlasting life. Brahmanism, too, one of the two living Aryan religions, is existing in a living death, and “for gaining an idea of the issue of the great religious struggle of the future, that religion, too, is dead and gone.” And Buddhism—what about it? Many of the readers may remember a significant paper that was sent,

in 1887, to the Presbyterian churches of the United States, signed by all the Presbyterian ministers in Japan—31 in number—wherein we find this language : “ Buddhism is condemned already. That is the common position assumed by the press. And what the press encourages the government allows. . . . The tone of Buddhism is a tone of defeat ; Christianity is confident of victory.” And this is confirmed by the quotation from one of the tracts published in India, given in the March, 1891, number of this REVIEW, which says, in order to call the heathen religionists to vigorous action against the progress of Christianity : “ Missionaries have cast their nets over our children by teaching them in their schools, and they have already made thousands of Christians, and are continuing to do so. . . . Do you not know that the number of Christians is *increasing*, and the number of Hindu religionists *decreasing* every day ?” The enemy himself here is the judge.

This much encouragement from the past. Now what, from a consideration of what we know, is the purpose of Almighty God in regard to the leaven of Christianity introduced in the world ? It is His purpose that the “ whole lump” SHALL be leavened. And can anything thwart that purpose ?

Christian churches and individuals need not lend their help with a discouraged feeling ; they need not with a shrug of the shoulder look at this work of evangelizing the world.

To this appeal of Mr. Pfanstiehl, the editor cannot forbear to add that the only real discouragement in the work of missions is the slowness and sluggishness of the church to fall into line with the command and the leadership of our Royal Captain. Open doors stand before us on every side. In the most difficult of all mission fields, India, the most abundant harvests since Pentecost have been reaped and continue to be reaped in the Tinnevely and Telugu districts. The church has numerical force and financial resource sufficient without a doubt to bear the Gospel message to every soul before the century ends. The only real lack is the *lack of the spirit of missions*. In the Apocalypse there is a significant succession in the messages to the churches of Philadelphia and Laodicea. To Philadelphia the key-note is encouragement—“ *Behold, I have set before thee an open door.*” To Laodicea, which immediately follows, the key-note is warning—“ *Because thou art lukewarm . . . I will spew thee out of my mouth.*” Both these messages may be applied to the Church of our day. We are Philadelphians for opportunity and Laodiceans for lukewarmness. And if the church of this generation does not arouse herself to new consecration and enter God’s open doors, it is to be feared that He will cast away such a faithless church, and out of its remnant construct a more loyal people.

Bishop H. T. Bachman, of the Moravian Church, is at present engaged in an official visitation of the Moravian Alaskan missions. He will have to travel from the Kuskokwim to Meshagak, some 200 miles, overland in pioneer style. It was two summers ago that the wife of Bishop Bachman went to Alaska to nurse the sick missionary’s wife, Mrs. Kilbuck.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Rev. J. Johnstone Irving, in the *Voice from Italy*, says, what any one moderately familiar with Roman Catholic affairs knows to be perfectly true : “ Within the unity of the Roman Church there are divisions and differences as numerous and embittered as those found in Protestantism.” It is, therefore, quite to the point when he adds : “ I am not prepared to admit that a house divided against itself is in a more satisfactory condition than a number of neighboring houses whose social relationships are not all that might be desired.” Indeed, as the clergy are so inordinately powerful among the Roman Catholics, theological acrimony is more apt with them to verge toward malignity than in Protestantism, which, comparatively speaking, is a religion of the laity. Unhappily, among the Roman Catholics the only class that has perhaps even more influence than the clergy—namely, the lay zealots, seem to be the most uncharitable of all toward their fellow-Catholics whom they suspect of liberalism.

—The *Christian* says, most appreciatingly and justly : “ The *Friend of Missions*, published in England, and the *Friends' Missionary Advocate* of America, are full of interesting information of Friends' work in India, China, Japan, Madagascar, Syria, Palestine, Constantinople, Mexico, Philippopolis, Alaska, and among the North American Indians, thus indicating that the spirit of ‘ early days ’ has returned to the Society of Friends. As a basis and incentive to foreign work home missions are growing and increasing in nearly or quite all the yearly meetings in the world. The needs of men socially, morally, and spiritually are pressing the hearts of Friends, and under the Divine impulse lives and money are being surrendered to the service of humanity and the glory of Him ‘ who is the Head of all things ’ to His people. The Friends have a great and increasing place to fill, and are needed among the churches and in the world. Happily they are in some measure realizing their responsibility, and trying to obey Him who has given them their name if they keep His commandments. Their mission is that of living and teaching spiritual and vital Christianity as a commonwealth of believers. . . . Among them there is no ‘ layman. ’ ”

—Notwithstanding the revival of a very vexatious law in restriction of church building in the kingdom of Travancore, in southwestern India, the *Chronicle* for April bears witness to the cordiality of the Maharajah, and remarks that missionaries have probably more freedom there than they would have in British India.

—The Moslems must be hard pushed to find their prophet foretold in the Gospels. One in India assured Mr. Greaves triumphantly that he had found Mohammed's advent clearly announced by our Lord. Being asked where, he produced John 14 : 30, “ The prince of this world cometh and hath nothing in me.” Mr. Greaves quietly remarked that he had no objection to the application.

—Missionary Gehring, of the Leipsic Society, remarks, apropos of an unexpected though brief attack of seasickness, that it did him the good of ridding him of the disagreeable advances of the American apostate, Colonel

Olcott, "who in India makes it his business to flatter the heathen by disgusting eulogies on their religion." This may not be very urbane, but the free expression of moral disgust toward "the enemies of the cross of Christ," whether their name is Olcott, Ingersoll, Bradlaugh, or Besant, is sometimes better than the smirking complaisance with which contemporary Christianity is somewhat too deeply infected.

—Here is part of a hymn addressed by hundreds of thousands to the cruel goddess Kali, in deprecation of a law which simply protects the persons of child-wives until they are twelve years old. We remember Kali, with her pendant necklace of skulls, and her blood-dripping tongue thrust out to her waist. Such a hymn well becomes her. "In great distress at thy door we have come, mother, source of all good. Horrified, that is why we raise this cry, O mother! queen of the universe. What to say? We are about to be undone, mother, by the word of some outcastes. Intending to do an act of kindness, the government is destroying our religion. Our hearts shudder through fear," etc.

—*Nachrichten aus dem Morgenlande*, speaking of the needs of the Protestants of Bethlehem for church and school, says, "If the wise men from the East brought aforetime to Bethlehem the most precious gifts of their native land, would that the wise men from the West would also lay down there their art and their gifts of beauty at the feet of the infant Christ!" If Protestantism will not take its place and see to it that it finds a worthy representation in Palestine, by the side of the splendid outlays of the Roman Catholic and of the Russian Church, it must accept the consequences.

—It is known that the London missionaries in Madagascar have labored principally among the ruling and central race of the Hovas and the neighboring tribe of the Betsileos. The Norwegian missionaries, it appears, are also actively at work among Betsimarakas of the southeast, and the fierce Sakalavas of the west.

—The atrocious massacre of men, women, and children by a Hova governor in Madagascar (followed, it appears, by his own execution) has, remarks the *Chronicle*, left a sad blot on the good name of the Christian queen. The general horror aroused by this act of her deputy, it is to be hoped, will recall her government from that retrogression into the old barbarous ways of which there have been signs lately. Her husband, the prime-minister, knew the governor to be an unworthy character, yet allowed favoritism to carry the day in his appointment.

—Mr. Barnett, of Jaffa, writing in *Service for the King*, says: "It is very significant that while from various causes the Jews are beginning to awaken to the fact that their future destiny is bound up with this land, the Turks and Arabs seem to be under a presentiment that their time here is short. I am told by several friends who have great experience in this country that some of the natives are very negligent in the cultivation of their fields and gardens, and the reason they give when asked is, 'What's the good, the Jews will soon have it.'"

—Mr. Van Tassel, who devotes himself to the evangelization of the Bedouins, shows that, as with most remote tribes, accurate knowledge not only modifies, but often almost revolutionizes previous ideas. He says, "The Bedouin Arabs are usually given a very unenviable character, and

are looked upon as being most desperate men, thieves, murderers, and almost everything else that is bad ; but that is almost entirely wrong. The Arab seldom takes life, unless it is in battle or self-defence. There is a standing law in the desert that in case a man is killed his death must be avenged by the members of his tribe. It is not necessary that the murderer himself be put to death, but *any* one of his tribe who may happen to fall into their hands. Owing to this custom they are very careful about the shedding of blood.

“There are, of course, some thieves found in the desert, but not all the Arabs are such by any means, and those who are so are despised by the others, and well punished when caught.”

Mr. Van Tassel remarks that the Bedouins, at least those of the north, have a very slight tincture indeed of Mohammedanism. Their feelings of natural religion are strong, and they are exceedingly fond of having the Scriptures of either Testament read to them. Of course, in the Oriental allusions of the Bible they are perfectly at home.

The North Arabia Mission is a branch of the North African Mission.

—“The missionary work of a church is both fruit and measure of its inner spiritual life.”—*De Heidenbode* (Rotterdam).

—The Free Church of Scotland *Monthly*, referring to Cardinal Lavigerie's far-reaching missionary plans, remarks, “Whatever may be said about the Papacy, it is showing at present a spirit of enterprise which we cannot but admire. The zeal it is manifesting ought to act as a stimulus to our Protestant societies to devise larger and, if we may say so, more adventurous schemes for the conversion of the nations.”

—The *Church Missionary Intelligencer* for April, 1891, very justly refers to the American Board as “one of the best-managed societies in the world,” and supports by its high authority its own preference of special contributions for objects designated by the Society, rather than for the somewhat narrowing and capricious designation of special objects by individual donors.

—The printing of the whole Bible in the language of the Sunda Islands (Dutch East Indies) is now complete, as appears by the *Orgaan* of the Netherlands Missionary Society. Between 300 and 400 persons have been engaged upon it.

—“The business instinct is indispensable for the conduct of a missionary society ; but it is not sufficient, it is even injurious, if it is not founded in piety and joined with a real zeal for the cause of the Gospel.”—*Journal des Missions*.

THE UNITED KINGDOM.

—The English Baptist Missionary Society, whose centenary occurs in 1892, intends to endeavor to raise a Special Centenary Fund of £100,000, and to seek also to increase the annual income of the society to £100,000.

—The *Church Missionary Gleaner* for April says : “The approaching census again suggests a comparison of past and present. When the last census was taken in 1881, the society was working under a resolution, solemnly arrived at on account of financial pressure, to send out only *five* new missionaries each year for three years ; but we were rejoicing that

special gifts had enabled the committee to send out *twenty* instead of five. It is a fact like this which we have gleaned from the report of that year that makes one realize just a little of what God has done for us in the past ten years. *Three times twenty* is not considered a large number now."

—This is a most racy bit from a tract, *Do Not Say*, published by the Church Missionary Society. The author is the Rev. J. Heywood Horsburgh, C. M. S. missionary in mid-China: "Imagine our sending to the heathen just *one man more than we could spare*, so that for one parish we could not find a rector! What an outcry there would be! Why, even those who take the most thorough interest in foreign missions would be afraid we were 'really going a little *too far*.' Yes, though that clergyman had left but five hundred, nominal Christians already (many of them true Christians), and gone to a parish of a thousand thousand, *all heathen*, and he the only worker among them all, it would still be thought a dreadful thing for this English parish to be without a clergyman, albeit there were a dozen other churches half empty in that very place, and perhaps an excellent chapel on the other side of the road. When shall we wake up and understand that 'taking an interest in foreign missions' really ought to mean something more than *giving the heathen a few fragments, after spreading a most bountiful table for ourselves*?"

—*The Reaper* says that the flaw in Mr. Stead's sanguine and well-meant endeavors to bring about a social revolution has been pointed out very clearly by the Roman Catholic Bishop of Salford: "It seems to me we differ because we begin from different ends. You begin with the creature and his miseries and wants. We begin with the Creator and His plan or system of redemption and salvation." There is no use in trying to conciliate the Christian view of benevolence with the anti-Christian. The two may coincide materially in a thousand points, but their formative principles are irreconcilably antagonistic.

—*The Christian* says that Dr. Marshall Lang recently startled the Glasgow Established Presbytery by quoting the remark of a local historian, that "the public houses in the 'second city in the empire' were beating the churches," and that "one public house in a populous locality was capable of undoing the work of ten churches."

—"Let us not think less of what Christ has done on the cross by His death, but let us think more of His resurrection and what He is doing now."—Rev. EDWARD BALMFORD, in *The Christian*.

—"Foreign missionary is an unfortunate term. To the Lord Jesus up there in heaven there is no home mission and no foreign mission. He sees at once on both sides of the wall of China, and to Him it is all one field and one work; and slowly we are beginning to see through His eyes and to find out that work at home and work abroad are not, so to speak, two things, but one; that this we ought to do, and not to leave the other undone; and that what we call foreign mission work is not a thing to be done by and by, when we get a lot of other things done, but that it ought to be going on all the time."—J. CAMPBELL WHITE, Esq., Convener of the Livingstonia Mission Committee.

—*Medical Missions at Home and Abroad* (cited in the *Free Church Monthly*) shows that of 139 medical missionaries holding British degrees

or diplomas, the Free Church of Scotland has 24 ; the Church Missionary Society, 21 ; the London Missionary Society and the English Presbyterian Church, 13 each ; the United Presbyterian Church, 11. There are 13 ladies. The largest *proportion* among all the missionaries belongs to the English Presbyterian Church.

—*Medical Missions at Home and Abroad*, rejoicing in the great victory won in the House of Commons over the defenders of the opium traffic, says : “ A few days ago an Indian general said, in my hearing, that the opium traffic is a heritage from Warren Hastings. He was right ; and I would add that there is nothing in our Anglo-Indian history in which the strong, determined, but godless spirit of that remarkable man has seemed so to persist and to be incarnated as in the long, sad story of our opium traffic with China.”

—The Accounts of the Schemes and the Lists of Collections, Contributions, and Legacies of the Church of Scotland for the year ending December 31st, 1890, as prepared by the auditor, are given in the *May Record*. The total income shows an increase of £18,812 14s. 9d., or 12½ per cent over the previous year, being in all £170,282 5s. 5d. Legacies alone are increased by £6643 16s. 5d. Foreign missions show an increase of £3049 15s. 2d. ; home missions of £2475 19s. 10d. ; the Small Livings Fund of £3316 6s. 9d.

—Arrangements have been made for the fusion of the two English Baptist missionary societies. The common management is to be conducted according to the plan of the larger society—that of the Particular Baptists. It appears, then, that Calvinism and Arminianism are recognized in England as having ceased to be a dividing force among the Baptists. The question of strict or open communion has long been an open one in both the Baptist bodies. “ The Particular Baptist Missionary Society for Propagating the Gospel among the Heathen ” was formed in 1792, and “ The General Baptist Missionary Society ” in 1816. The Orissa Mission, Bengal, in which our own Free Baptist brethren concur, will doubtless continue to be supplied with General Baptist missionaries.

—The Special Centenary Fund of £100,000 which it is proposed to raise will be devoted to seven objects, the first being the extinction of the debt, the seventh the construction of a new Upper Congo steamer, estimated at £5000.

—It seems strange, but Northern Bengal, where Dr. Carey first preached the Gospel, has to-day no missionary provision (at least no Protestant missionary provision) for its 9,000,000 inhabitants.

—The debt of £10,561 8s. 11d. incurred by the English Baptist Missionary Society during the year is owing to a falling off in legacies. General contributions have been £42,257 2s. over against £42,072 18s. 7d. for last year.

—*The Christian* states that many of the working classes in England have lately joined the Society of Friends.

—“ There are 400 workers in the Irish Home Mission connected with the Society of Friends, and Sunday-school work is progressing in their hands.”—*The Christian*.

II.—INTERNATIONAL DEPARTMENT.

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

The Low Pressure Belt of Morality as Marked by the Marriage Law in India. [J. T. G.]

It is very difficult for persons living remote from India to realize the condition of society which has grown up there in the course of centuries through unchallenged customs in the matter of marriage. Even those long resident in the midst of the social order know but little about it. The introduction of Western physicians, especially of lady doctors, to practise in the homes of the people, has resulted in the disclosure of a state of things at which even much of heathen sentiment revolts. There lies before us the Memorial to His Excellency, the Viceroy and Governor-General of India, presented by sundry lady physicians, which enumerates instances of cruelty and unnatural crimes occurring to their notice in the order of their own professional duties, which, though couched in professional phraseology, we cannot describe, much less translate into the vernacular of ordinary literature. When young girls of *seven*, eight, and ten years of age are visited by physicians who find their bodies crushed out of shape, their flesh hanging in shreds, or now crippled and crawling to the hospital on hands and knees unable to stand erect, others partially paralyzed, others dying after days of agony, all because of premature admission to the marital relation, sanctioned by the laws as well as the customs, and largely by the sentiment of the land, one can read a commentary on "the habitations of cruelty" quite beyond any strain his indignation will bear. Mrs. Nancy Monelle Mansell, M.A., M.D., and her associate lady doctors deserve unstinted commendation for the moral courage, which led them to the distasteful task of making known to the Indian Government, that which they could testify to, as instances of such debasement as makes one desire to find refuge in some theory of demoniacal possession, as a cover for lustful cruelty which passes comprehen-

sion among tolerably decent people and even among low and lustful classes.

These memorialists specially emphasize that all this is covered by the sanctity of British law in the Indian Empire, which permits marriage to be consummated in childhood, and even covers homicide in the marital relation, which under other circumstances would be criminally punished. They say, "The system panders to sensuality, lowers the standard of health and morals, degrades the race, and tends to perpetuate itself and all its attendant evils to all future generations."

They, with thousands of others, petitioned the great British vice-regal authority and his counsellors in the Indian Government to advance the age of consent to fourteen years. And yet, with all these facts before them, the limit of twelve years was all that this great government felt it dare ordain. It is not our intent now to show that they ought to or could have gone further. Too many factors enter into this case to reach a summary conclusion. It is not for that we write. Our purpose is rather to call attention to the debasing influence of the heathen religions, which showed itself in the tremendous resistance developed by the very fact that child-marriage was to be called in question by the government at all, and the threatened outbreak of violence because the council and viceroy did enact that twelve years should be the legal minimum of marriageable age. A correspondent some while since thus described for us a specimen of this popular resistance :

"On Sunday, March 15th, a mass-meeting of over 80,000 Hindus was held at Kali Ghât—one of the Calcutta suburbs—to pray to the Goddess Kali and secure her aid against the pending Bill raising the marriageable age of Indian girls from 10 to 12 years. Two hundred native priests had been engaged for the

occasion, and were observed preaching furiously in various directions among the crowds. Processions were formed and marched up to Kali's shrine, shouting as they went along, '*Harī bole!*' 'Save us, Kali, from all interference with our religion!' Some of the more fanatical had come up from Calcutta on their hands and knees; others had measured the entire distance by prostrating themselves continuously and crawling on their stomachs. A strong body of police kept order; there was much subdued excitement. One fanatic placed his head on the altar at which many hundreds of lambs and goats had been sacrificed to Kali, and demanded the officiating priest to sever his head, as 'he would die for his country.' The priest declined, and the man, rising up, was heard to say that the 'law unfortunately prevented his setting them all a good example.' While the bulk of the crowd was composed of ignorant persons, there were lots of lawyers, pleaders, merchants, bankers, schoolmasters, and other heads of the people. Poor India!"

We had from several sources accounts of the songs composed for and sung on the occasion by theatrical companies. The *Statesman* gave a rough translation of one of these, as follows:

"FOR THE PROTECTION OF RELIGION.

"*Sankirtan of Kali at Kalighat.*

"In great distress at thy door we have come, mother, source of all good. Horrified, that is why we raise this cry, oh! mother, queen of the universe. What to say? We are about to be undone, mother, by the words of some outcasts. Intending to do an act of kindness, the Government is destroying our religion. Our hearts shudder through fear. Oh! goddess, save us from this great danger into which we have fallen. We, sons of Hindu families, who have hitherto forgotten thee, are now crying to thee for help, as your children, and pray take us up in thy lap. Protect the modesty of our domestic maidens, thou who savest people from shame. Kings make laws to make their subjects happy, but this law will oppress the poor and helpless. Make this clear to Government, and say, 'Don't make this law.' Forgive us, oh! goddess. Make Government to understand and to put an end to all this confusion and disorder."

"'*Sankirtan*' sung by the *Burra Bazar Sadharan Hori Sabha.*

"Let us all to-day sing hymns to goddess Kali. Let us sing in her name,

so that all uneasiness may cease. Her name is Nectar. Drink it, and your hearts shall be cool, all your grief shall cease, desires be fulfilled, and all danger averted. That is why we all, with hands uplifted say, save us, oh! kindly mother. Keep us at thy feet, oh! mother of the universe. Who else is there but thee to protect that priceless treasure, our national religion, which we are about to lose by the King's mandate. Help us, oh! goddess, and for thy help we are taking thy name to-day. To ruin us the cruel law is about to be passed. Stop this, oh! mother, and let us be happy, who are rich in religion, by singing thy name. When Srimunto was in danger, thou didst take him up in thy lap. Thou didst give protection to Kalkatu at thy feet, source of all good. We are thy children too; why shall we suffer then, oh! mother Kali?"

We are not presenting all this as news. It will not be such to a great number of our readers, yet to others it will be more or less so. We present it as a contention. We want to thrust home the whole facts on that not insignificant company of excellent people who can see no difference between "our heathen at home" and the heathen society of a great people; a patient, ingenious, industrious, intellectual, and in many respects not an unlovely people, who have been systematically debased and imbruted through the most sacred avenues to the human soul; and who, we may even believe, are sincere when they say, that the removal of child-marriage will result in a more debasing condition of society than has been depicted, or rather hinted at by the petitioners above quoted, and by thousands of others who know of similar brutality and bestial outrage under cover of marriage rights. Take them at their own rating, and what must be the sentiment, what are the restraints on society of the religions they cling to, if there is a worse state, "a lower depth" imaginable, in consequence of shifting the protection of law for girl wifehood from ten to twelve years? It is an open confession that religion, as they understand it has furnished no moral restraint against lust, against debauchery, against lechery and cruelty. And the worst of it all is that

those who know them best do not estimate the moral power of their so-called religions any higher than they do themselves.

It is in our heart to make another plea, and that for sympathy and more prayer for those sensitive and saintly souls who have to go down into such a moral maelstrom for years, to try to relieve this moral (or rather immoral) condition, and, if pity can go farther, then for those parents who for the love of their Divine Lord have to try to rear their children in the midst of such unmeasured and unmitigated miasma of immorality. And yet why our cry for pity? They seek none of it. All they are asking of the Christians of the homeland is help to stay there and to do the Christly work they have undertaken—and in which they are succeeding—even if it be only to lie down as these noble lady-doctors at the foot of the throne of power, and cry for relief for the heathen even against themselves; or to create a sentiment, as all missionaries have been aiding to do, which will enable the political powers who care to do so, to protect young maidens from brutal marital relations till they are at least twelve (!) years of age.

Dr. Cyrus Hamlin on Restoring Palestine to the Jews.

The symposium at the Annual Meeting of the International Missionary Union on the several points of special interest in the Jewish discussions of the times, which was conducted by Dr. Kellogg, of Toronto, Dr. Cyrus Hamlin, and Mr. William E. Blackstone, Superintendent of the Chicago Hebrew Mission, was one of great interest and ability. We had hoped to be able to give a synopsis of the subject by each speaker prepared by themselves. We are fortunate in having the points of Dr. Hamlin's paper thus kindly furnished by him for our use.

The paper was occasioned by a petition numerously signed to "The President and Mr. Blaine" to use their influence with the governments of Europe,

beginning with Alexander III., the Czar of Russia, and so on down to Bulgaria and Greece, to obtain at an early date an international conference "to consider the condition of the Israelites and their claim to Palestine as their ancient home," etc. [J. T. G.]

Dr. Hamlin said: "The Christian benevolence of this petition is beyond criticism. The sufferings of the Jews in Russia and other parts of Europe demand the sympathy as they excite the horror and detestation of all Christians the world over. But it would be well for the petitioners to consider the following points:

"1. Have not the Jews forfeited all rightful claim to Palestine? They were given over to the Romans because they were rebels against Jehovah and His anointed.

"2. The right of property has limitations of time and circumstances. After eighteen centuries of dispossession and foreign residence no claim can be allowed in earthly courts.

"3. The people that now inhabit Palestine are the rightful owners of the soil. Their ancestors had held it for many centuries before the Mayflower cast its anchor on 'the wild New England shore.' What would the President propose to Europe to do with them? They are Arabs, Turks, Greeks, Armenians, Syrians, and of some ten or twelve other nationalities. Destroy them? Drive them out? Whither?

"4. The Jews are not agriculturists. They generally hate the employment, and the colonies established there have still to be aided.

"5. The Jews have shown no general desire to return to Palestine. The few who have gone have been induced to go by offer of aid.

"There is a small number who fancy that Jerusalem is to be rebuilt, the temple restored, the altar of sacrifice rekindled, the Jewish state exalted above all nations, and its enemies destroyed. But this is to be done by Almighty power, and the President and Mr. Blaine would cut a small figure by their interference.

"6. 'The Sacred Places' and other possessions of the Oriental and Latin churches will be an awkward thing to manage in the 'return.' They would be an offence to the Jew; but for a Jew to touch them would fire the heart of the Latin and the Greek churches to a white heat.

"7. But, above all, the petitioners would plunge the President right into the middle of the Oriental Question. This was expanded to considerable length, and the impossibility of our interference made very clear.

"8. Is it probable that Europe would be pleased with such a movement on the part of our Government? The powers have generally accepted the Monroe Doctrine. But that forbids our appearing in their affairs just as much as it excludes them from ours.

"9. As precedents sanctioning the return of the Jews to Palestine under European dictation, the example of Bulgaria, Servia, Montenegro, etc., under the dictation of the Berlin Congress, is not well taken. By the Berlin Congress autonomy was conferred to a greater or less extent upon those peoples in their ancestral homes. No man was deprived of an acre of land. If Moslems wished to emigrate, as many foolishly did, they were allowed their own time and way of doing it. In the 'return' one people is to be driven out and another brought in. It would be a very bloody and expensive affair all round, and the driven out and the brought in would alike perish.

"10. Is our country specially fitted by her history for this proposed mediation? The outrages that have been committed in the United States upon the colored people in the Southern States, and upon the Indians and the Chinese, the murders, the expulsions from their native soil, the destruction of property, the slaughter of men, women, and children, the fiendish mobs, the rapes, the thefts by Government agents, the 'Century of Dishonor' would all be brought up against us, and would make the persecution of the Jews in Russia appear in comparison a slight affair. Should our

Government provoke such a humiliation before all Europe? The explanations which would be made would go for nothing. The worst construction possible would be put upon every fact. So long as our Government, especially our Senate and House of Representatives, are under the control of saloons and saloonists, so long as alcohol is king, we had better not champion any cause of humanity in Europe.

"The one insuperable obstacle to any general return of the Jews to Palestine is the Jews themselves. An awful cloud is over the land. 'His blood be upon us and upon our children.' It must be purified of Christianity before the Israelite can look upon it but with abhorrence. As mendicants, as 'assisted emigrants'—always a worthless set—or escaping from the inhumanity and savagery of Russia, a few tens of thousands may return. But they will be a sorry lot, and will 'suck the milk of the gentiles' for a living.

"'When the veil shall be taken away,' and they shall become the glad and rejoicing disciples of Jesus of Nazareth, their own Messiah, and when they shall see in Him the glorious fulfilment of all their prophecies, there may spring up in many hearts a new love for Jerusalem. Their flowing thither at their own expense would be a spontaneous and natural immigration that would accommodate itself to circumstances. If only two or three millions should return in this way they would soon possess the land, and there would be no question of oppression or of protection. Then all nations would hail their return, and the Church of Christ would see in it the dawn of the millennial day."

The Need of Special Preparation for Foreign Service.

REV. A. P. HAPPER, D.D., CANTON, CHINA.

The General Missionary Conference of China, in May, 1890, sent forth the call for 1000 missionaries for China

within five years. Within ten months after the issue of that appeal 127 missionaries had arrived in China for one mission, working in China, and 50 have arrived for all other societies. The statement has been made in the newspapers that when this appeal was published in Australia, *hundreds* of young people offered themselves for this service. The statement is also published that the number of names given in to the secretaries of the volunteer movement in America is over 6000 ; and that more than 300 of those who had given in their names have gone to foreign lands.

All the friends of missions will rejoice in these evidences of an extending interest in the cause of missions to heathen lands among the young members of Christian churches in the homelands.

But while rejoicing in this extending interest in missions to the non-Christian lands, and in the increasing numbers of those who are offering to go, I wish to direct attention to the great importance of thorough preparation for the work by those who are sent abroad as missionaries. There is great danger that in the warmth of Christian sympathy for the perishing, and on account of the consideration that the people in heathen lands are ignorant, many will think that no special preparation is needed by those who go to teach them. It is evident that many think that personal piety and love to the Saviour and to the souls of men are the *only essential requisites* for those who go as missionaries. This is a *very great mistake*, and it is one which will bring great injury to the cause of Christian missions unless measures are taken to *prevent its being carried into practice*.

I would call attention to the words of the lamented Mackay of Uganda, in his last appeal for twenty men to come to Africa. His words are these : " You sons of England, here is a field for your energies. Bring with you your *highest education* and your *greatest talents* ; you will find scope for the exercise of them all." Many suppose that Mr. Mackay, because

he was a layman and an engineer, had no special preparation to be a missionary ; and as he was so *successful and useful* as a missionary, it is supposed he is a proof that no special preparation is necessary in order to be useful. The facts, on the contrary, in regard to Mr. Mackay, are just the opposite of what is supposed in regard to him. He had *very special preparation and experience in Christian work* before he went abroad, which led those who were acquainted with him to give the very *highest testimonials* of his preparation and qualification to be a missionary to teach and preach the Gospel, in addition to being a capable engineer. Mr. Mackay had been brought up in his father's house, who is an eminent Presbyterian minister in Scotland, with special care and under his own instruction. He had the best advantages of education in mathematics, the classics, and applied sciences in the high schools and universities of Scotland. He engaged in Christian work in the original ragged schools of Rev. Dr. Guthrie and the Sabbath-school of Rev. Dr. Horatius Bonar, in Edinburgh. These educational and religious advantages were enlarged and extended by a two years' residence and practice in Germany, where he acquired a knowledge of the German language. When he was appointed to go to Africa he improved *every hour* of his time between the time of his appointment and his departure in getting some knowledge of different practical arts from competent professors and teachers, as those of photography, printing cotton, and glass manufacture, and the details of teaching and training teachers. So that the pre-eminent success and usefulness of Mr. Mackay during the fourteen years of his labors in Africa, which led Mr. H. M. Stanley to speak of him as second to Livingstone, were the proper result and outcome of the *thorough and manifold preparation* which he had made during his youth and early manhood. When, therefore, he speaks to the " sons of England " and asks them " to bring their *highest education* and greatest tal-

ents, and assures them "they would find scope for the *exercise of them all*, he was only asserting what he knew to be a fact in his own experience. He only asks for what all experience has proved to be necessary to success—viz., competent natural gifts, with the necessary acquired knowledge and training. He himself is one of the most illustrious examples of the truth of this statement.

As the missionary work enlarges and expands, the necessity that properly qualified men be sent forth is more and more emphasized. It should be specially urged upon all concerned in sending forth missionaries that they *also* have special care as to the *quality* of those they send forth. A few able and well-qualified men will, with God's blessing, accomplish more than treble the number of feeble and insufficiently qualified men. In confirmation of this, let all study the apostolic history. Paul, the apostle of the gentiles, was a man of great talents; he had the advantage of the best education at the celebrated university at Tarsus, and of the best Jewish masters in Jerusalem. He has left his impress on Christianity greater than that of the whole of the other apostles.

There are two results of human efforts and labors that are marvels in their several ways. One of them is the establishment of the British rule in India, and the administration of the government over such a numerous population with such success. The other is the German war against France in 1870. But their wonderful results have not come by chance nor without the use of the appropriate means. As we study the history of the establishment of British rule in India, the names of many distinguished names come in review before us. In the review of these names the conviction is forced upon us that the leaders in the successive decades of this work were the *picked men* of the public life of Great Britain. But if we would fully understand how it was that there were a sufficient number of young men for every department of such a

widely ramified service as was necessary in the details of government over such numerous population, we must inquire how these able and qualified men were obtained. They did not come by haphazard. The East India Company were wise in their generation in some things. The covenanted civil servants were appointed under the system of open competition. Thus the picked youth of the land are selected. The company established a special college for their instruction. Their college at Haileybury, in Hertfordshire, had the ablest professors in the country in their several departments. The names of Henry Melvill, James A. Jeremie, Richard Jones, William Empson, H. H. Wilson, Monier Williams, and Major J. W. J. Onseley are found among those of the professors. Selected young men from Rugby, Eton, and other distinguished schools and the universities went there for two years' *special* instruction in the languages, laws, customs, administration, etc., of India, by these specially qualified teachers. Is it any matter of wonder or surprise that with such means such able and competent men were provided for every department of the service, and in numbers adequate to the needs of the two hundred millions of people? Is it strange that such men as Lord John Lawrence, Sir Henry Lawrence, Sir William Muir, Lieutenant-Governor James Thomason, Edward Thornton, Sir Robert Montgomery, Donald Macleod, George Edmondstone, Sir Bartle Frere, and many others, *literally too numerous to mention*, were raised up to meet every emergency, and to illustrate the energy and efficiency of the Anglo-Saxon race? The training, the capability of the men, and the opportunity have produced such an administration of the Government as has not been seen before in the history of the world.

Europe was astonished at the results of the German War of 1870. But when the facts are known, those results were the natural and sure results of the antecedent training of the officers of the German army. These officers had been

trained in the work to be done. Every strategic point in the French territory had been examined and marked out; every difficulty and impediment had been made known; the nature and character of the country to be marched over had been mapped out; so that the leaders of the invading armies knew what they had to do, what difficulties they would meet, and were trained to carry out the campaign as they had been instructed; and the *proper* and *expected results* all followed in their natural order. These results, however, were greatly to the astonishment of those who knew not of the thorough preparation which had been made by the German officers.

In the history of the world no such wonderful enterprise has been planned as that which has been committed to the Christian Church—i.e., to convert this world to Christ, to extend this glorious Gospel of the blessed God till the kingdoms of this world have become the kingdoms of the Lord and His Christ.

For its accomplishment it presupposes the Divine aid of the great Captain of our salvation. When He gave the commission "to preach the Gospel to every creature," He prefaced it with the glorious assurance "all power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo! I am with you *always* unto the end of the world." But the presence and power of our gracious Lord does not do away with the necessity of providing and using the *necessary* and *appropriate instrumentality*. The Saviour Himself spent three years in instructing His apostles before He sent them forth on their high mission. When the disciples filled the place of Judas, who had fallen from that ministry, they placed in nomination two of "these men who have accompanied us *all the time* that the Lord Jesus went in and out among us"—so careful were they to secure one who was thoroughly instructed and prepared for the solemn vocation. When Saul of

Tarsus, after his conversion, was told by Ananias of Damascus that "he was a *chosen vessel* to bear the name of Jesus among the gentiles," he went into Arabia to commune with the Lord; and it was *three years* before he entered fully upon his glorious ministry. These three years were the time of the special preparation of the great apostle of the gentiles, though he, previous to his call, had the benefit of the instruction in the Roman university at Tarsus, and of the most learned Jewish teachers in Jerusalem. How different is the course pursued in these latter days in sending forth many to the laborious and responsible duties of the Christian missionary without any preparation or training!

With the diffusion of Western knowledge and science, and of the agnostic and infidel views of Western sceptics among the peoples of India, China, and Japan, the importance and necessity of the missionaries being more thoroughly prepared are strongly increased. They have now to meet not only the difficulties and hindrances of the native idolatries and errors, but also, in many cases, the objections and scoffs of Western infidels and atheists. Those who go forth so readily without any really careful preparation show how imperfect is their conception of the work to be done, and give evidence of their own want of qualification and preparation to perform it.

It becomes the missionary societies and the committees having in charge the examination and reception of candidates for missionary appointment to be especially careful in the reception of all applicants, and to seek those of high and suitable qualification and adequate preparation for the great and laborious calling.

A Word About the Student Volunteers.

In the minds of a great many people there is a marked incongruity between the statement of the Student Volunteer Movement that some six thousand persons are enrolled by themselves as

pledged from foreign service, and the unmet demand of so many societies for men and women. All of the societies are not without candidates enough to supply their needs, but some say they are in vain calling for missionaries.

Several things ought to be borne in mind. For instance, a great proportion of this volunteer corps are not yet through their collegiate and seminary studies. Certainly there is little disposition on the part of experienced administrators of missions to rush men and women into the field with partial preparation, if they can remain to complete their studies. Dr. Happer raises a note of warning on this subject in the article we now present from his pen. He is entitled to speak on this subject. He was of the original first company of Presbyterian missionaries sent to China, and that was as long ago as 1844. It was ten years from the time he formed the purpose, God willing, to be a missionary till he went abroad. During his college course his reading was connected with his purpose, and all his plans were subordinated to it. And yet, firmly holding his purpose, he taught four years after graduation, then spent four years in professional studies—medicine and theology—for the work, and in the study of the history, geography, philosophy, and other features of China; and medicine, teaching, and preaching have been the lines on which he has done such grand work these forty-seven years in that great empire. We could furnish instances enough to fill many pages to show the great work accomplished by men and women who have developed a sturdy purpose through similar years of steady subordination of all aims to the one work of preparation for a great life service. It is from this corps of trained men and women represented by the student volunteers that we are to look for persistent patient leaders. Hence we suggest that too much pressure be not put on these pledged persons in our schools of learning to hasten unduly to the great fields which call so loudly for them. It seems

to us all the more important that they get thoroughly prepared, because from them must come so much that certainly cannot be looked for from the large number of persons who are now encouraged to enter foreign service with very meagre intellectual furnishing. We do not enter upon the discussion to what extent unlettered and inexperienced, and, perhaps, even, untried persons should be encouraged to go abroad. There is some difference of opinion on that subject. There may be uses for a greater number of men than can be found ready trained or than the institutions can furnish. Of that we are not writing. But facts patent justify us in raising the question as to the pressure that should be put on these in the schools to hurry into the service. The Scandinavians have been rallied of late both in Norway and Sweden and in America by an earnest and probably well-meaning brother, to offer for the foreign service. Some fifty or more have been recruited from Brooklyn, New York, and Chicago, and over a hundred from Scandinavians in various quarters of the world have gone to China alone, and mainly are connected with a single mission—the churches at their starting-place, we are informed, pledging them fifty cents a day for their support, all of course being unmarried. We are not prepared to say whether there is here a movement which demands special guidance by those experienced in missions, but we do think that this emphasizes the need of thorough preparation on the part of the recruits which are to come from these volunteer students, and that the churches should not demand that great numbers of them hasten away just now, but should rather advise their cautious preparation for wise leadership than press them too speedily into the great responsibilities which await them. We say all this in the face of the fact that China calls for 1000 missionaries in five years, and that they are not forthcoming in proportionate numbers. It is true that some 175 have gone to China since the appeal was issued, but of these

125 have gone to the Inland Mission, leaving only about 50 among all the other societies; and that would scarcely more than keep up the numerical standard as it was. But let us not be disappointed if many of these student volunteers never go abroad. We are quite confident that a very large proportion of those enrolled by the excellent brethren who have charge of this student movement will never reach the field. They are not in position to form a final judgment now in their school-days, and there has been no concurrent judgment solicited from any boards or churches as to the adaptation of these persons severally. Then they may be adapted to work which may not at the time when they offer themselves need reinforcement, or the special church to which they belong may not want men, and they may not care to leave their denominational relations even if some other board would be willing to take those not of their own part of the fold. It will thus happen that a number of those honestly intending to be faithful to their pledge may not find the way open to them. Then some of them will be adapted to the demands of their own societies at a time when the funds of the societies will not enable them to send them. There are many good and able persons found in the churches besides those just out of school, and some volunteers may not be called by the societies because such other persons are at their command equally or better prepared or more suitable. Thus from a great variety of causes there may be a great disparity between the total number of volunteers and the part who reach the field. Thus not all the demand for foreign service will be met from these ranks. Let this grand impulse of the young people have time to find its providential meaning and method. We see many points at which these very capable and devout young people of the Student Movement need wise guidance; but there is also need for wise conduct on the part of the churches in relation to them. It is, perhaps, not the best

way to advertise so indiscriminately the fact that 6000 persons are "waiting to be sent," and much else of like phrase that is not in accordance with the facts. The great bulk of them are not ready to go; but the fact that God has moved to create a missionary interest in the hearts and minds of so many young persons among those pursuing their studies deserves very thoughtful and prayerful consideration and devout thanksgiving as well, while the "pledge" should be made the "outward sign of an inward grace" rather than an oath, which it is not.—J. T. G.

Men Needed in North China.

Rev. C. A. Stanley writes to us from Tientsin, North China:

"Our annual meeting has recently been held here. At all our seven stations there has been progress. Over 200 have been added to our churches during the last mission year in full membership. But our working force, both foreign and native, is not equal to the work in hand; and on all sides there are doors of opportunity wide open, into which it is impossible for us to enter. There are several scores of villages around Tientsin, in very few of which the Gospel has ever been preached, which, through the distribution of relief to the sufferers from last year's flood during the winter, are peculiarly prepared to listen to the Gospel message. Having been appointed to direct this distribution, and the work having been mainly done by missionaries, it has associated itself in the minds of the people with missionary operations. Thus they are ready to receive us and listen to our message. Books were left in these villages when relief was given, and were there laborers, native or foreign, to go and work among them in the Master's name, I have no doubt but that many would be brought to a knowledge of the truth. I hope to be able, with my small force of workers, to do something in the fall and winter; but triple the force at my com-

mand would scarcely reach this immediate need, not to speak of what is and would open beyond from this. Relief was given in about 70 villages to about 70,000 persons—not the entire population by any means—the most distant one being some 12 miles. The city and suburbs contain 600,000 souls. Similar opportunities are present at all our stations and with all the missionary societies laboring in North China. And now and again a devoted laborer is called to his reward, largely because of overwork, because the churches have not met the demand, and he has had to attempt more than he could do, and succumbed to the strain. The L. M. S. has just lost such a man in Mr. Gilmour, down from Mongolia to attend the annual meeting of his society held here. He was sick twelve days, and had not physical strength to rally when the crisis came. And there is no one on the ground who *can* take up his work, even at the expense of some other place and work. This is not a lone case—they are many.”

The Riots in China.

We have long known that the great Chinese Empire had a dispensation of “politics,” as well as occidental nations, and not unlike our own. They have the “ins” and the “outs,” and it has been plain for a few years past that the “outs” would make all the capital possible against the administration on their conduct toward foreigners. The present “Government,” as they would say in Europe—that is, the present prime minister and his party—are strongly in favor of advancement along Western lines; but there are eminent and able statesmen who lead the anti-foreign feeling. They may stir up the people even to a gigantic rebellion against General Li and his party. From private but very responsible sources our advices confirm the general statements as to the outbreaks in China. One correspondent writes from Foochow under date of June 9th:

“You will have heard before this

reaches you of the riots of Wuhu and Nanking. The animosity of the rioters seemed to be directed chiefly against the Roman Catholics. Demand was made for the release of the children of the Roman Catholic orphanage. At Wuhu all foreigners fled for their lives, and their buildings were looted and property stolen or destroyed. At Nanking the Methodist property was looted and destroyed, as well as that belonging to the Roman Catholics. No lives were lost. There seems to be general uneasiness all up the Yangtsi River. I judge the excitement to be largely political, aimed against the authorities and rulers, and intended to make them unpopular and to secure their removal. It seems to have been instigated by some ‘secret society’ men and literati, which abound in great numbers in the Yangtsi Valley. They would like to stir up a rebellion if possible. Several of the rioters have been beheaded, and the local authorities have already begun to rebuild the premises, and will make restitution for damage done. We have no fear of trouble here; and yet I do not know that any place in China was regarded as more secure for foreigners than Nanking. It was a great surprise to have this outbreak there.”

But it will go hard with the anti-foreign party if they cannot find a better way to manage their internal politics than by the murder of such missionaries as Mr. Argent, a lay missionary of the Joyful News Mission, for whose death there is no doubt the “secret societies” are responsible. Those societies are not good instruments for anti-administration politicians in China, as they are as little controllable by the Celestial emperor as the Mafia are by King Humbert. But the martyrdom of missionaries will only the more show the Church the way to the thorough evangelization of that great people.—J. T. G.

—We received some suggestions from India some while since which indicated that Pundita Ramabai was restricted in even the mild religious teaching she thought wise to introduce into the school at Poona by representatives of the American administrators of the funds raised for her use. We hope there is no ground for this thought. Ramabai knows how far to go to keep faith with the people of her own nation in the matter of religious neutrality;

and nobody supposed that she would receive any direction from American management in simple and fundamental religious matters. If she finds her way to have prayers or the reading of the Bible in her school, and can carry it with her Hindu constituency, surely no Christian (?) hand would obstruct her. If such should be the case, her American society would soon have no funds to administer, and her executive committee would become executors of the school. We are glad to see that the *Harvest Field*, the Wesleyan missionary magazine for India, one of the ablest of our exchanges, gives in a late issue the chief place to some interesting articles on the wives and widows of India, including a visit to Pundita Ramabai's Home at Poona by the Rev. D. A. Rees; and the history of the widow remarriage movement in Bombay. With regard to the results of Pundita Ramabai's work we just quote one paragraph from the story of the interview. On being asked, "Are you satisfied with the results so far?" the Pundita replied, "I should have rejoiced to see larger results, but considering the difficulties, I feel I have much cause for thankfulness. Take that one fact—*out of these thirty widows I have the assurance from their own lips that their coming here has saved nearly TWENTY of them from SUICIDE, STARVATION, OR A LIFE OF SHAME.* This fact alone is an abundant reward for all our toil and expense."—J. T. G.

—Miss Susan A. Searle says of the American Board Girls' Boarding School at Kobe, Japan:

"During the last year and a half there have been urgent calls from the Japanese themselves for such lengthening and broadening of the courses of study in the school as shall make it, in fact, a college. Having come at a time when the Japanese were especially impatient of anything like foreign control in church or school matters, the request seemed significant of their confidence in the management of the Board. To accede to this request, and at the same time carry out long-cherished plans for the school, it is necessary to have, for buildings and other equipments, a much larger sum of money than the annual appropriation from the Board. The Japanese Christians are supporting nobly several Christian schools, which are becoming to a greater extent every year feeders of the Kobe school. They are already heavily burdened; and though in past years they have given generously toward buildings for the

school, it is not fair to ask them to do more now while it is so hard for them to carry on the schools under their own control.

—Miss Adaline D. M. H. Kelsey, M.D., of Yokohama, writes to us as follows:

"It has been thought that the need of missionary physicians is not so urgent in Japan as it is in other non-Christian lands. This opinion is so widespread it would be well to have it understood in what respect the statement is true, and in what other respect it is not true.

"There is a medical department connected with the Imperial University in Tokyo where advanced medical instruction is given; an M.D. qualified to make a diagnosis and write a medical prescription can be found in every large city of the empire.

"It is also a fact that the Imperial University and normal schools of Japan send out highly educated men and women capable to teach. Why, then, do we send missionaries there to erect costly buildings and organize schools to educate the children? Is it because we want to give them a secular education? If that is our chief object, many givers to the cause have been deceived. But that has not been our avowed object. Our real aim and chief desire has been to get hold of the people to influence and lead them to Christ by exemplifying His love to them in our own lives of self-denying labors of love for them. And do we send physicians merely to heal the sick? Is not the higher object the real answer here also? If there is not so much medical work to be done as in China and India, more time and strength can be given to the higher work of teaching Christ's love and mission to souls that are starving for the Bread of Life. To do this work the M.D. must of necessity be a real missionary as well as a physician. There is plenty of this combined work to do in Japan. The number of Christians among the Japanese physicians is so small that, in an extensive acquaintance with them throughout the empire, only *four* are known to be Christians. *Two* of the four are women, educated in mission schools, and studied medicine in America. These two are doing a good work for their countrywomen in making greater revelations to them than they themselves can at present know. There is such a difference between working for *money or fame* and working for *love*.

"There are two Japanese girls now in this country fitting themselves to return as Christian healers. More are needed."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Student's Summer School at North-field.

The sixth of these remarkable gatherings has been held. They began in June, 1886, at Mount Hermon, and this, which was held from June 27th to July 8th, was regarded by many as exceeding in interest as well as numbers any preceding convention. About five hundred students were enrolled. Mr. Moody, of course, presided, as he is the main attraction, and daily services were held, at which Bible studies were conducted and addresses of various sorts occupied attention. The main purpose of these conferences is known to be the consecration of these young men to lives of higher service. The controlling thought in Mr. Moody's mind was a baptism of the Holy Spirit. Much time was given to missionary meetings. "Round Top" has already come to be, like the "Hay Stack" at Williamstown, connected inseparably with missionary consecration. Here, at twilight every evening, the young men meet to consider the question of individual obligation to the world-wide field. Here the call for new volunteers was daily sounded, and the claims of a dying world were weighed. We doubt not that from that sacred spot many young men will date the beginning of a new era in their lives.

The missionary fires burned brightly in more than one general meeting. Last year Bishop J. M. Thoburn, of India, told of his work and of the plan he is pursuing of employing native evangelists, at an average cost of \$30 a year, to proclaim among their fellow-countrymen the good tidings. The scheme impressed the audience as so simple, economical, and sensible that on the spot, by Mr. Moody's enthusiastic leadership, the pledges were made for support of 100 such evangelists. This year a report was made of the work done by these hundred workers during the year, and at once enough more was pledged to support seventy-five such evangelists for the current year. This will make in

all about \$5000 and upward raised for Bishop Thoburn's missions in two years. The movement was quite spontaneous and, of course, quite free from all considerations of denominationalism. Not a few have found fault because for two successive years the missions of the Methodist Church in India have had so liberal a support, while the boards of the Baptist, Congregational, and Presbyterian churches are struggling to keep out of debt. But the simple fact is, there was little or no thought of the fact that Bishop Thoburn is a Methodist bishop. His plan struck the conference as apostolic and feasible and as accomplishing more for the money than any other that has been proposed, and the response was very hearty and impulsively generous: perhaps it erred on the side of catholicity and generosity. There may be a doubt whether it is expedient in a conference composed of all evangelical denominations to take, especially for two successive years, an offering so large as this for the mission work of any one church. It is liable to be misunderstood and to occasion hostile criticism. Bishop Thoburn's methods have not the entire support even of his own Methodist brethren. No little doubt has been expressed in our own hearing as to the thoroughness and permanence of the work, and the expediency of hiring such laborers, even at so low a cost. But the action taken was in both years a simple outburst of genuine missionary enthusiasm, and there was a noble impetuosity and liberality about it, peculiar to young men. It is not open to the same criticism as a deliberate and previously planned course of action.

This gathering was representative. It contained young men from all quarters. Not only were Great Britain, Canada, the United States, represented, but China, Japan, Australia, Persia, Scandinavia, Germany, France, etc. Indeed, it may be doubted whether in any similar assembly so many vari-

ous peoples and tongues have ever been represented by Christian disciples. They were like the Pentecostal assembly "from every nation under heaven," and every man might hear "in his own tongue the wonderful works of God."

Too great care cannot be taken by those who have these gatherings in charge as to those who, on such a platform, present the truth. We feel constrained emphatically to dissent from some teaching which we have heard, or known to be allowed, in such gatherings. There is a special tendency in these days to depreciate the importance of sound doctrine. Christianity is emphasized as a *life*, and often the *doctrinal* side is treated as of little consequence. It has been frequently said that if one accepts Christ as his personal Saviour it matters little what he believes or doubts; that the creed is of small moment if the heart is anchored to Christ. Such teaching is perilous, especially before young men. Paul says, "Hold fast the *form of sound words with faith and love* which is in Christ Jesus." There is no power in error to develop a beautiful life, and if there is any beauty in the life of a sceptic it is in spite of his error, and in consequence of the truth, mixed with error. Christianity is *both* doctrine and deportment, belief and life. It is quite too fashionable in these days to apologize for loose notions of inspiration, atonement, the divinity of Christ, the work of the Spirit, and a future state of reward and punishment, on the ground that if one is sincere it matters little what he believes. We protest in the name of all that is good that the highest Christian life, and especially the largest service in saving souls, is inseparably connected with doctrinal soundness. A missionary must believe the truth if he is to be an effective and successful worker for God. We regard the growing laxity in doctrine, and especially the prevailing disposition to tolerate all forms of unsound opinion, as tending to undermine the whole structure of missions, both at home and abroad.

"Our Country."

A new edition of Dr. Josiah Strong's remarkable book is issued by our very enterprising friends, the Baker & Taylor Co., 742 Broadway, New York. The new edition, revised so as to embrace the latest information of the census of 1890, is greatly increased in value; and the little book, already the most helpful contribution to home mission literature ever given to the American public, has doubled its practical worth as a book of reference.

Of this work of Dr. Strong we can say nothing too laudatory. It is *multum in parvo*. But fifteen chapters long, contained in 267 pages duodecimo, and about 100,000 words, there is an amount of information and inspiration which many ordinary volumes would not supply. The words are picked and packed; the illustrations are forcible and simple; the statements are lucid and vivid; the argument is terse and telling. It is plain that the book is the product of all time previous. It took many years to prepare the hand and brain of its distinguished author to give such a product to the public. And all this can be had for 30 cents in paper and 60 cents in cloth! It has made a sensation like "Uncle Tom's Cabin."

Dr. George Smith, the missionary biographer, who is also Foreign Secretary of the Missionary Board of the Free Church of Scotland, writes from Edinburgh, June 3d, 1891:

MY DEAR DR. PIERSON: Should I live to write Henry Martin, an even more important life has got to be written—that of Charles Grant, who inspired Wilberforce and Carey, and was himself led to Christ by Schwartz. His grandson, the present Sir Charles Grant, has the necessary papers, which are in beautiful order, for my old friend, John Marshman, had them, and died before he could write the book. Meanwhile, to test the matter, I will have, in an early number of *Good Words*, a condensed sketch of the greatest Scotsman, next to Duff, who ever went to India.

Use my name as you kindly propose, if it will be of any service, on your list of editorial correspondents.

Do not overtax your strength. I began life in India at twenty, and have worked hard—sometimes too hard in Bengal, so as to suffer. But work *just up to the limit of strength* is as healthy and delightful as work even a little beyond strength is perilous, and bad economy, and truly sinful. Gladstone is a noble example of a hard worker just up to the limit, who has feared God and done His service as no other statesman in history has done it, I think. He is a friend of missions, as I know from personal intercourse with him. My book on "A Modern Apostle" has just gone to a second edition.

Yours truly,
G. SMITH.

God may move some generous souls to respond to this appeal; but the editor owes it to himself to say that no funds have been yet entrusted to his care for any such purposes:

DEAR DR. PIERSON: Confident of your interest and sympathy in the work of the Student Volunteer Movement for Foreign Missions, I am writing you to say that we are in financial straits. To be more definite, we are in immediate and pressing need of \$1500 for current expenses.

I have been thinking that you might be inclined to turn over to our use some of the funds entrusted to your care for "foreign missionary" purposes.

Whether or not you are led to send money, I venture to ask you to join with me in prayer that the Lord will send the money for His own work. I ask you because I know you believe in prayer, and because it is laid upon my heart distinctly that I shall see this money in view.

Yours very heartily,

MAX WOOD MOORHEAD,
Chairman Finance Committee.

June 23d, 1891.

Rev. J. E. B. Meakin desires us to add to the statistics of the work in Spain that the London Y. M. C. A. has for cor-

respondents the lady workers in Madrid (Mrs. Fenn), San Sebastian, Puerto Sta Maria, Figueras, Seville (Mrs. Barosso), Pradijon and Santander, to whom their members may apply.

From Manoh, Salijah, Sierra Leone, W. Africa, April 27th, 1891, we have the following:

I have to thank you for the MISSIONARY REVIEW, which is so free from a party spirit, so full of fervor that we who are out in the mission field cannot but feel how little we are doing to what we ought. May the Great Head of the Church enable us faithfully to battle with the heathenism of the pagan and the easily satisfied conscience of the converts, who seem to have grasped the truth of their redemption and justification, but seem to forget they have daily to overcome and *grow* in grace. We who have had the blessed Gospel in our country for generations cannot possibly tell what these poor children have to overcome.

I am the only foreign representative of the Episcopal Church here. Our mission is situated at the most northern point of the republic of Liberia. Our work is entirely among the heathen. The Board appropriates support for 125 children, 85 of whom are under my especial care. There are two student teachers to assist. I am hoping to welcome a teacher from Sierra Leone soon. Many of our girls are growing into womanhood, and it is a cause for devout thankfulness that we have been able to keep them so long under the sound of the Gospel. Twenty-eight of them are regular communicants. Of course all their own mending, making, washing, ironing, and domestic work is done by them. The little boys work in the coffee farm of an afternoon, as also do the senior department or elder boys, who are under the superintendence of Mr. Jones. He also is a son of a convert, and will be ordained next Christmas. He is very ambitious to establish workshops, where they can be taught differ-

ent trades—it is so necessary to train their muscles as well as intellect out here.

In 1858 I was under the auspices of the C. M. S., London, and remained in Sierra Leone for seventeen years.

The ages of the children vary from two to eighteen years. Our little ones give us much pleasure, but we need more help. So much has to be left undone for lack of strength and time.

M. R. BRIERLEY.

From Forsyth, Georgia, Mr. J. C. Davidson writes :

"Your statistician gave the M. E. Church, South, an incorrect report under the head of 'Foreign Missionary Societies,' page 476, in June number of REVIEW.

"I send you the statistics of that church's missions :

"Missionaries : Total males, 142 ; wives of missionaries, 39 ; total females, 30 ; total, 211. (From *Woman's Mission Advocate*, June, 1891.) Native laborers, 262 ; other helpers, 17 ; members, 14,702 ; probationers, 291 ; total, 14,993 ; churches, 184.

"These figures I take from the report of the Board of Missions, 1891."

These letters, from Dr. Murray Mitchell and Dean Vahl, are of great interest. Dean Vahl's "Atlas" is the best we have ever seen.

EDINBURGH, May 22, 1891.

DEAR FRIEND : The letter I enclose is from Dean (Provost) Vahl, of N. Ulster, Denmark.

I doubt whether any living man is better acquainted with the history and bibliography of missions than my much-esteemed friend, Dean Vahl. Everything he has written regarding missions—and he has written much—is brimful of accurate and interesting information.

After attending the late Evangelical Alliance Congress at Florence, to the work of which he made a very valuable contribution, in which he compared the Protestant missions of 1845 and 1890, he dean paid me a visit in Nice ; and

we had lengthened conversations on the great subject of missions.

He published, many years ago, a "Missionary Atlas," accompanied with most valuable explanations and historical notices. As all the letter-press was in Danish, the circulation of the work was necessarily limited. He hoped an edition might be published in English, but, for reasons mentioned by the dean, the idea was not carried out.

Dr. Grundemann is another most diligent and laborious student of mission history. He also published an atlas of great value, which, in the rapid advance of missions, is now necessarily somewhat out of date.

It is high time that we had a work carefully representing the mission field as it now is. The two gentlemen I have named are ready to unite in preparing it if they can be freed from pecuniary responsibility in connection with the large undertaking.

In my conversations with Dean Vahl it was quite understood that the work should be in English. Both Dr. Grundemann and he are acquainted with that language.

You will see that the dean hopes that the missionary societies may patronize the undertaking. I trust that the publication of his letter may bring this important matter under the notice of the societies in America and Europe, and of the public generally. It will be lamentable if, when two men so admirably qualified for the work as Dean Vahl and Dr. Grundemann are prepared to undertake it, their proposal should not meet with a hearty response.

If the missionary societies should not see their way to help as Dean Vahl proposes, is there no large-minded, large-hearted friend or friends of missions who will render the needful aid in this important undertaking ?

I hope you can kindly insert Dean Vahl's letter in the *MISSIONARY REVIEW*, and so draw attention to the subject.

I remain, dear Dr. Pierson,

Ever very faithfully yours,

J. MURRAY MITCHELL.

Dean Vahl's letter follows :

April 18, 1891.

DEAR DR. MURRAY MITCHELL : 1. As you know, we have sometimes spoken with one another as to getting my "Missionary Atlas" translated and published in English. You have asked me to explain myself more explicitly about this matter. As you know, the Religious Tract Society of London had thought thereabout, and an agreement was made ; but the matter dropped, and I do not like to press it forward. Some of the secretaries of the missionary societies have said that all that was in my book was quite correct, but they wished that I had dwelt more on the work of their special societies. Had I done that, the book would have been twice or thrice as large, for all other societies must have been treated in the same way.

There have also been negotiations about a German edition, but they have come to nothing. The book has been praised by German critics like Dr. Warneck, Dr. Grundemann, and Rev. G. Kurze, as the most complete book on this subject found in any literature.

2. You know that Dr. Grundemann about twenty years ago published a "Missionary Atlas," the best ever published. Now it is a little out of date, and a new edition should be brought out. But it has been impossible to find a publisher. Some will say there is no need of such an atlas, as the different societies can each publish an atlas of its own. Quite true ; but it would be only, or mostly, of their own missions ; to buy them all would be very expensive ; and besides, the outlook of the whole world would be wanting.

Some time ago Dr. Grundemann wrote to me, proposing that we should work together ; he would draw the maps, and I should give the letter-press in the same way as I have done it in my own "Missionary Atlas." Such a thing would be of very great importance for students of mission-history. But how can it be done ? No publisher in Germany would care to undertake it, nor, perhaps, any in England or America. I fear it would not pay. The students of missions are generally not well-

to-do people, and such a book would be too dear for them.

It could be done almost in the same way in which, a year ago, we started a missionary review in Scandinavia. If twenty of the great missionary societies in Great Britain and America would give £50 each toward the publication of such a work, we should have £1000 (and, if necessary, perhaps twenty smaller societies would give £25 each) ; thus, I think, a very large part of the expenses could be paid. I think it would take three or four years of our time to make the work as complete as it ought to be. But a complete budget of the expenses can on a later day be produced. I find that Dr. Grundemann is willing to work on such a plan.

Perhaps every society could open a subscription at net price, whereby it might be possible for numbers of them to get the atlas at a reduced rate. You may use what you will of this letter, and I should be glad if this plan were settled in one way or another.

Yours very sincerely,

(Signed) J. VAHL.

This REVIEW would gladly assume one subscription of £50 sterling (\$250) to insure the success of Dean Vahl's plan. Who will join us ? Let the parties responding send names and amounts to the editor.—A. T. P.

One of our correspondents sends the following "*universal prayer* of all who read aright the signs of the times" :

(TUNZ, America.)

"God save our fellow-men,
Save them from every sin—
Make them thine own.
From heaven, Thy dwelling-place,
Look on our helpless race,
Save them through Jesus' grace,
Thou Holy One.

"O, Thou impartial Friend,
On Thee their hopes depend—
Thou bidd'st them come.
May thousands turn to Thee,
Thy true disciples be,
And ever dwell with Thee
In Thy blest home.

"Bless all who own Thy Word,
O Thou, our only Lord,
'Thy will be done.'
Bid all our strifes to cease,
Let Christian love increase,
Give us Thine own sweet peace
Oh, make us one."

Yours faithfully,

W. K. AZBELL, Special Agent
F. C. M. S., Indianapolis, May 27th, 1891,

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

JAPAN.

The military commander of the Japanese forces, when he saw the walls of the fort crumbling beneath him, under the fire of Commodore Perry's guns, while he paced to and fro, swore by all the gods of Japan that he would find out how it was done. The whole nation presently thereafter resolved to find out how Europe and America did everything else. A people, whose written history reaches back in uninterrupted tale to the time of Nebuchadnezzar, was revolutionized in government, in commerce, in its army and navy, in material and social science, in its very dress and manners in a few months; and within a third of a century they underwent more changes than they had previously done since the time of Croesus. The result was a *New Japan*. Newspapers, a postal and telegraph system extending from end to end of the empire, and almost everything else that entered into the externals of Western civilization were adopted.

The Christian missionary was admitted as a part of this new régime. The foreign schoolmaster, too, was in demand. Foreign literature was imported until it flooded the land. But now—and suddenly in the estimation of some people—all this is reversing. We, however, can scarcely see it that way. It rather seems to us that Japan is progressing straight along the same path she entered thirty-five years ago. She can recognize the standard of political self-respect of the West as well as she can Western forms of dress; and she has never adopted any ideal of political excellence that would lessen her independence and equality among the nations.

She was humiliated by the Western powers and made to accept a treaty against particulars of which she all the while most vigorously protested. Two special features of the treaty have been

oppressive and offensive ever since their adoption in 1858.

One of these exempts foreigners from being amenable in Japanese courts. Whatever offence a man from the West may commit, he cannot be brought before a Japanese tribunal. He is only amenable in the consular courts of his own nation in Japan. The Japanese recognized that this discriminated against their equality among nations; but the foreigner urged against them that they acknowledged standards of offence, and "cruel and unusual punishments" to which foreigners must not be subjected. They said they must wait until the Japanese civilization became modernized in these particulars. Japan now comes forward to say that she has met the conditions and adjusted her jurisprudence and procedures so that there is no longer any reason for this humiliating discrimination against her. She demands the revision of this part of the treaty. Many foreigners in the great cities of Japan, however, still are not willing to be subjected to Japanese authority, and stoutly oppose this revision, and the result naturally is an anti-foreign feeling among the Japanese.

A much more practical question than this of political dignity, however, is another feature of the old treaty, which dictates the amount of revenue that Japan shall receive from imposts on foreign importations. The Western nations set their own rate of customs for Japanese goods entering their countries, and then obliged Japan to take what they chose to give her for their own products taken into her ports. And this was fixed at the uniform rate of five per cent. This was destructive of her national dignity in a still greater degree, and pushed her to the very verge of bankruptcy. Our view is that in resisting these unjust obstructions Japan did not start on any reactionary path.

way. She only still further demanded to be allowed to do as Western nations do. This agitation and resistance to Japanese demands only called the more attention to the fact that Western nations hold to national pride and independence, and developed a high spirit of patriotism. Japan must do the same, they argue. She must love her own and respect her national habits and life. This may be called reaction, but is it not real progress? Imitation is peculiarly active among primitive peoples. Asiatics from the Bosphorus to the Yellow Sea are expert imitators. But Japan discovers that the strength of the West is in its power to originate and appropriate without imitating. She will do that way too. She will have everything now *original*. This may be only a new phase of Japanese imitation, and may not prove her strength. It has exhibited some ridiculous instances. One of the most curious was in the sixth meeting of the synod of the Japanese Presbyterian Church, when they thought they must adopt an original creed objecting to all those of the other nations. The committee nearly gave up in despair when the Apostle's Creed was objected to as foreign. Finally one of their own number went to his house and drew up a creed, which being presented and objected to as foreign also, assured them that up to a half hour before its presentation no foreigner had so much as seen or known of it, and it was then only that they adopted it as a preamble to the Apostles' Creed. It is true there was other reason for this particular novelty. The Presbyterians of Japan had combined that they might present fewer divisions of the Protestant Church to confuse the Japanese mind. They agreed in 1877 to the organization of the United Church of Christ in Japan out of the Presbyterians of America (North), the Reformed, and the United Presbyterians of Scotland. They recognized the symbols of the Westminster Confession of Faith, the Canons of the Synod of Dort, the Heidelberg and the Shorter Catechisms, and the infant

Church of Japan came to feel they must have something simpler, and concluded that they knew how to state their faith for their own people much better than the missionaries had done; and hence the intensity of their resistance to any foreign aid in drawing up the preamble to the Apostles' Creed. The preamble was, however, orthodox throughout; and in this respect does great credit to the apprehension of the Japanese Church of the fundamental teachings of their missionaries. Some very able missionaries think that the disposition to independent church action has elements of good in it. They say it will shift the burden of responsibility on to the Japanese native leaders, and they will strengthen under it. There are some perils, doubtless. Some of the Japanese think they do not need any more missionaries from abroad. They feel the Japanese to be capable to develop and lead their own churches; but they, perhaps, never needed able missionary guidance more than now. They have not measured the forces that are arrayed against them. Darwinism flourishes in Japan. Japanese flock to Germany as well as to the divinity schools of America. French Romanists, Greek Catholics from Russia, Unitarians, Universalists, infidels, and heterodox forms of the Christian teaching of every shade are present among them. They never needed the earnest prayers and wise counsel, as well as financial resources of the West, more than they do at this hour. But they will have strong leaders, or none, from afar.

KOREA.

For four hundred years Korea was isolated from the rest of the world, except as hostilities now and again broke the monotony. It is a small country about double the size of Ohio, with a population variously estimated, but which we may put down at 12,000,000. It has a coast line of 1800 miles, though the tongue of land is only about 400 miles long; numbers among its mineral products coal, iron, lead, tin, silver, and

gold. It pays tribute to China and Japan, but beyond that is not controlled by them. Its existing records reach back for 3000 years. Its trustworthy history begins about A.D. 200. In 1876 the present progressive king entered into treaty relations with Japan, opening to them three Korean ports. In 1882 the United States made a treaty with Korea, and in 1883 first sent a minister to its court. The land is owned by the people, and held for them by the king, and rented to the people, which takes the place of all other taxes. The capital, Seoul, contains about 3500 houses and a population of from 150,000 or 200,000. In religion Korea has followed China and Japan from an original nature worship to the adoption of Buddhism, Confucianism, and Romanism. Of late years there has exhibited a strong tendency to emphasize the primitive nature-worship.*

Christianity was introduced into Korea through some Jesuit books from Peking in 1777. The first Korean convert was baptized in 1783. The new faith spread rapidly; but here, as elsewhere, Jesuit political intrigue led to revolt against them, and sixty years of persecution followed, in which thousands of Korean converts died within this century with the names of Jesus and Mary on their lips. Other thousands apostatized; but some estimate that there are still thousands of secret disciples of Christ in the land.

A missionary of the Netherlands Society reached Korea in 1832 and remained one month, distributing tracts and religious books. The missionaries of the Presbyterian Church of Ireland, living in China on the borders of Korea, exerted the first of the more modern Protestant influences in Korea through Koreans that came over to their mission

fields for trading purposes. On the seaboard modern missionary influences flowed to Korea from Japan. The Methodists and Presbyterians began missionary work in Seoul in 1884. A great interest was felt in this movement, because this "hermit nation" was one of the only two countries that remained positively shut from missionary influences. Now all doors are open except into Thibet. Korea may prove to open a pathway for Christian forces into Manchuria.

MEDICAL MISSIONS.

Outside of Christian countries nearly all disease is esteemed to be of supernatural origin. The belief in disease-spirits is found from the Eskimo to the Patagonian; in Central, Western, Eastern, and Southern Africa; in Borneo, Australia, the Indian Archipelago, among the Malagasy, and is well-nigh world-wide, and has existed through uncounted centuries. The treatment of disease is in consonance with the theory of its origin. Even where the rude medical notions of Greece, Egypt, and Arabia have migrated, there is ever found the superstitious treatment of disease. Medicine and religion go together in the thought of the non-Christian man. He is quite ready to receive them together from the Christian missionary! "The recovery from disease is the kindest exhibition of Divine power; and the Christian medical missionary occupies a lofty vantage ground in his work."

The results of medical missions abundantly sustain these statements of what might be expected of them. Of the twenty stations in the region of the English Presbyterian Hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy it is said twelve to fourteen thousand towns are yearly represented. Intelligent natives from all parts of China going to Canton visit the hospital and dispensary there, it is said, as one of the great sights of the

* Rev. J. Ross some while since gave a list in the *Chinese Recorder* of over twenty gods which are popularly worshipped in Korea; gods of the road, gods of the mountains, who protect from tigers; gods of the rain and of war, gods of the kitchen, the Virgin Mary, and Ancestral Tablets are enumerated.

city. Twenty thousand patients a year, some of whom have come hundreds of miles to it, are treated at this hospital, and hundreds of them have been led by it to give up idol worship. All these institutions illustrate the power of medical missions to lessen the anti-foreign feeling, to diminish the power of superstition, and to exhibit the unselfish character of the Christian religion. Medical missions have opened the way into many countries where prejudice otherwise shut out all Christianity. It was so in Jeypore, India, and in Korea.

The story is the same in every land whither the medical missionary goes as to the effects in winning the people. Dr. Scranton, of the Methodist Mission of Seoul, Korea, says :

"Our patients, as well as students, come to us from all parts of the realm. The patients many times come with more faith in a cure than our diplomas will warrant us in promising or attempting. We have thus far been permitted to influence hundreds of Koreans toward a belief and reliance in what foreigners can do and teach, and have relieved much suffering. Sometimes our simplest operations are not much short of miracles in their eyes, and our renown and welcome are increasing daily. One of our first steps is to make the country glad we came, and make them put reliance in what we can teach. This is fast being accomplished in all departments."

Mrs. Isabella Bird Bishop, author of "Unbeaten Tracks in Japan" and other volumes about her wide wanderings over the world, in addressing an English audience recently, said she was an enthusiast on the subject of medical missions. She told the well-known instance of the effects of Dr. Cochrane's medical work in Persia. An English exchange thus reports the story as she told it, and testified to it :

"On one occasion the chief of the Kurds—Sheik Abdullah—sent for Dr. Cochrane, and told him that he was about to make war upon the town, but that if he would indicate the exact position of the mission buildings, and warn the missionaries to keep within their shelter, he would guarantee that no

harm should befall either houses or people.

"And so it came to pass. So grateful was Abdullah for services rendered by the doctor that he contrived to restrain the ferocity of his men for the whole seven weeks during which the siege lasted and firing was kept up. Not a missionary, not one of the five hundred native Christians who took refuge with the missionaries, was touched. Their goods and their cattle, too, were in safety in the mission buildings. Even the five Christian villages outside the town were, for Dr. Cochrane's sake, left unmolested. This is all the more remarkable when we consider the natural disposition of the Kurd, the fanatic fury to which he is roused by his religion—eminently a religion of the sword—and the annoyance felt by Abdullah at the long resistance of the Persians.

"I found that wherever I went in Koordistan Dr. Cochrane's fame and name had spread everywhere. I was asked after his health and whether I had seen him," etc.

There is a small pamphlet published by the Missionary Echo Publishing Company, Toronto, Canada, to be had by mail for six cents, entitled "Medical Missions: Facts and Testimonies to their Value and Success," compiled by W. J. Wanless, M.D., which is brimful of most interesting statements about medical missions at Canton, Amoy, Swatow, Hangchow, Tientsin, Hankow, Foshan, Chefoo, Pang-Chuang, Foochow, Hainan, and other parts of China; in Mongolia, Formosa, Korea, Siam, Arabia, Persia, Syria, Africa, Madagascar, and other countries.

Rev. J. H. Corbett, of Shantung, China, says there would be a mighty upheaval in China if into every district of the empire a Christian physician and a trained preacher were sent two and two. "Missionaries who have some knowledge of medicine may do good," says J. Hudson Taylor, "and win golden opinions while on journeys." But Dr. Edward Chester well says, "The medical work in missions is nothing save as it helps to show to the heathen that the Divine Christ is the centre, the soul, the life of Christianity, and that we are His disciples and followers."

America has not failed to see the value

of medical missions for women by duly qualified women doctors. There are said to be 109 medical missionaries in China, of whom 38 are women; and of these women physicians 36 are from America. Medical missions have been begun in all but four of the provinces of China. The work of American medical lady physicians in India has been the means of leading to a national movement for sending women physicians to that country. We refer to the Lady Dufferin Movement. This had its inspiration in the medical mission work of the American lady doctors. But of the manifold and direct and indirect favorable results to evangelization from medical missions we cannot even further hint. No department of missionary service will probably require greater expansion in the near future, nor yield more satisfactory results, provided the professional work be not allowed to absorb the evangelistic accompaniment.

—Dr. William Ellis Griffis quotes and writes in the *Presbyterian Review* of Toronto as follows:

"Basil Hall Chamberlain, in his 'Things Japanese,' says: 'Our . . . prophecy is that the Christians of Japan will be occupied with questions of morals and practice—the temperance question, for instance, and Sunday observance—rather than with subtle doctrinal theories, the Japanese mind being too essentially unspeculative for the fine distinction of the theologians to have any charm for it, much less for it to seek to split new hairs for itself. The failure of Buddhist metaphysical abstractions to take any hold of the national sympathies is a finger-post in history pointing to what may be expected in the future.'

"This testimony, by a veteran and expert, will be concurred in, I think, by those who know the Japanese best. A few of the Japanese 'will seek after wisdom' of the Greek sort. The majority of the forty millions need the Gospel, while of the 30,820 enrolled Protestant Church members the majority will give

proof of their discipleship in holy living and moral reform, rather than in formulating theories or musing speculation. Already the earnest efforts to secure sexual purity, Christian marriage, sound Bible instruction, purification of the home, temperance, and honoring the Lord's Day, show the lines of activity and victory. Without undervaluing science or philosophy, our belief is that the American missionary to Japan or the native preacher needs, first of all, to be a consecrated Christian and a minister of the pure Gospel of Jesus Christ.

—It is cheering to report that the missionary societies are not yet so much embarrassed by the uncertain monetary condition as was at one time feared. Since the adjournment of Congress the price of silver has been falling, and it is not now greatly in excess of what it was last year at this time. So the cost of exchange is not likely to be so heavy the last six months of 1891 as it was the first six months.

The prudential committee of the American Board, in view of the advance of nearly \$70,000 in this year's contributions, has gladdened the hearts of the workers abroad by making \$15,000 additional appropriations to fields whence there has been an urgent call for help. Six times this sum could easily be disposed of in extra gifts to missions which have been terribly scrimped.

—The Presbyterians of Canada did better for home missions than for foreign missions in the year recently closed, giving to the former \$111,988, and to the latter \$87,185. The great advance, they say, has been made by the Women's Foreign Society. Beginning 14 years ago, they have brought up their income from nothing to \$34,629, and are every year advancing in the vigor and success of their efforts.

—The American Bible Society holds in trust the sum of \$373,796.56. The income is to be used for general benevolent and missionary purposes.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard.
Bellevue, O.

—How lavishly money is expended to gratify the lusts of the flesh! "The annual beer product of the world is about 17,700,000,000 quarts, of which the United States produces 3,200,000,000."

—At a horse race, held in the vicinity of New York City, the "book-makers" received the snug sum of \$180,000. And lo! the Baptist Missionary Union closed the year with a debt of \$61,593, the Presbyterian Board of Foreign Missions with a debt of \$90,102, the English Baptist Society with a debt of \$52,500, the English Wesleyan Missionary Society with a debt of \$96,885, and the British and Foreign Bible Society now has a debt of nearly \$100,000.

—Why all this "waste" upon missions? is often the cry, though the savor long since became decidedly ancient and fishlike. But, if waste it were, how trifling by the side of the waste of war! According to the estimates of French and German statisticians, 2,250,000 men have perished in the wars of the last 30 years, while the money cost has been \$13,000,000,000. The Crimean War cost \$2,000,000,000; the War of the Rebellion, \$5,100,000,000 to the North and half as much more to the South, etc. The \$12,000,000 a year expended for the conversion of the heathen is paltry by comparison, but a bagatelle. Or, if set beside the amount that annually goes for liquors and tobacco! Not one tenth as much has been given during the century to Christianize the Zulus as was paid to conquer them in the single campaign of 1879-80. The expedition of Commodore Wilkes to the Pacific called for as great an outlay as the evangelization of the Hawaiian Islands from 1819 until to-day.

—There is nothing more significant than the steady and increasing diffusion of the Scriptures among the people of

India. The Bible Society has six auxiliaries. From the Calcutta centre alone, the circulation in 1890 was over 100,000 copies, and this was 27,000 less than those issued, by the latest return, from Madras. Lahore follows with about 47,000. Bombay reports some 40,000 for 1889, and Bangalore, 14,000.

—According to Russian sources, the total population of Russia is 103,912,642. Of these, 75,541,644 are adherents of the Orthodox Church. Of the others 11,000,000 are Pascolnites or "Sectarians"—i.e., Stundites, etc.; 7,646,796 are Roman Catholics; 5,104,200 are Protestants (nearly all Lutherans); 2,620,000 are Jews; and 2,000,000 are Mohammedans and heathens.

—The principal missionary work in Palestine is done by the English Church Missionary Society, which has a European force consisting of 9 ordained, 3 lay, and 7 female missionaries. The native clergy number 8, with a total of 72 lay helpers. The stations are Jerusalem, Jaffa, Gaza, Nablous, Nazareth, and one east of the Jordan. The number of baptized is 1428, of whom 455 are communicants. A little over 2000 pupils are in the schools. The Society for Promoting Christianity among the Jews also has stations at Jerusalem, Jaffa, and Safed, with a force of 4 ordained missionaries and several assistants, about 20 of whom are Christian Israelites.

—According to tables very carefully compiled by Professor Dr. V. Jurascheck, and corrected by Lic. Dr. G. Dalman, the Jewish population of the globe is 7,404,250, divided among the continents as follows: Europe, 6,301,550; Africa, 507,500; Asia, 294,000; and America, 285,200. Unfortunately for them, more than half (3,236,000) reside in European Russia, 1,005,000 in Austria, 641,000 in Hungary, 579,000 in

Germany, 400,000 in Roumania, 200,000 each in Abyssinia and Morocco ; but 195,000 in Turkey in Asia (Palestine included), and 230,000 in the United States.

—The National Bible Society of Scotland in 1890 sold outside of the empire 36,796 Bibles, 108,115 testaments, and 282,758 portions ; in the colonies, 17,054 Bibles, 10,188 testaments, and 3534 portions ; at home, 118,919 Bibles, 70,919 testaments, and 24,734 portions. Total, 172,769 Bibles, 189,222 testaments, and 311,026 portions. Total sales and gifts, 673,017. Total income, £35,521 1s. 10d.

—The International Medical Missionary Society, whose work is to educate physicians for the foreign field, has celebrated its tenth anniversary. The income for last year was \$9,976.50, and the number of students under its care was 52, of whom 9 were women, and they came from 7 denominations and 17 countries. The United States led with 19 students, and Canada followed with 7, and England 5, etc. The Baptists had 14 students ; the Presbyterians, 13 ; Congregationalists, 8 ; Methodists, 7, etc.

—The British missionary societies, according to *Medical Missions at Home and Abroad*, have 139 physicians engaged in missionary work, 13 of whom are ladies. Of the whole number, the Free Church of Scotland has 34 ; the Church Missionary Society, 21 ; the London Missionary Society and the English Presbyterian Church have each 13 ; the United Presbyterians, 11, and 25 societies have less than 10 each.

—From the twentieth report of the Evangelical Church of Italy, formerly called the Free Italian Church, it appears that it has 29 churches and 24 stations, besides 61 places which are visited regularly. Connected with these churches are 2350 communicants. Besides 13 ministers, there are 16 evangelists and 36 elders. The gifts of these churches for all objects amounted to 16,326 francs, which amounts to an

average of nearly \$2 per member. The report speaks hopefully of the condition of the evangelical work in Italy.

—According to the *Annuario Evangelico* for 1891, the total number of Protestant pastors, evangelists, and teachers engaged in Gospel work in Italy is 553. The Protestant churches and preaching places in all number 479. The majority of these are found in the larger cities, Bologna having 6, Florence 14, Genoa 12, Livorno 7, Messina 4, Milan 8, Naples 12, Palermo 5, Pisa 4, Rome 20, San Remo 7, Turin 8, Venice 7. These Protestants are distributed among quite a number of denominations. The Waldensians number 13,691 in the historic valleys, and 4428 in the so-called "Missionary Districts ;" the "Christian Church" (*dei Frabelli*) do not give exact statistics, but they number only a few thousand. The Free Church reports a membership of 2350 ; the Wesleyan Methodists of 1336 ; the Episcopal Methodists of 763 ; the Baptists of 885 ; the "Catholic Church of Italy" (founded in 1886) has 119 communicants. In addition to these a number of independent but smaller bodies are laboring for the evangelization of Italy.

—The Board of Foreign Missions of the Evangelical Lutheran Church, General Synod, in its biennial report, shows receipts for the two years \$97,544 ; expenses, \$100,128, though a balance on hand of \$15,101 prevented any actual deficit appearing at the close of the current year. The Sunday-schools reported collections of \$6075, besides contributing \$5070 for the support of students and workers in foreign fields, making thus a total of \$12,145 from the young people. The Woman's Society contributed \$17,363 out of the \$42,268 collected for all purposes. Four new missionaries have been appointed, three to India and one to Africa. In the India Mission at Guntur there are 371 congregations, 7952 communicants, 3103 candidates for baptism, 233 Sunday-schools with 9094 scholars, 220 schools with 310 teachers and 4960 students.

The contributions by the native Church were \$2635.

—Of, say, 650,000 Caffres in Cape Colony, about one fourth have been baptized. In Zululand, of 50,000, about 2000 are Christians. In Pondoland (still independent) out of 150,000 at least 3000 are Christians.

—Japan is said to have 191,168 Shinto temples, with 14,489 priests; and 72,039 Buddhist temples, with 56,266 priests, or a grand (that is, lamentable) total of 263,207 buildings for the worship of false gods, and 70,755 men to lead and inspire.

—Official reports from the Vatican show that in the pontificate of Leo XIII., now in the fourteenth year, the Roman Catholic Church has made substantial progress. The new positions created in the hierarchy are the following: the Patriarchate of India, 12 archbishoprics, 65 bishoprics, 43 apostolic delegations, vicarates, and prefectures. Then 10 bishoprics have been made archbishoprics. The total number of dignitaries in the hierarchy are the following: 8 Latin patriarchs and 5 of the Oriental Rite; 783 Latin Archbishops and archbishops and 52 of the Oriental Rite; 303 Titular Bishops, 23 bishops *nullius dioceseos*. The greatest progress of the Church is reported from North America and England.

—The annual report of the Free Church of Scotland's Foreign Missions shows a total revenue from all sources of £94,385. Of this £16,394 were collections, £5364 were donations, £8179 legacies, £9351 from the Ladies' Society, £1853 juvenile offerings, £17,610 college and school fees, £13,588 grants in aid from the Indian Government, and the greater part of the remainder was made up of special gifts to particular missions, interest, etc. The Livingstonia Mission received thus £7095. Other mission committees of the Church raised £8991 for the Jews, £6872 for continental work, £3247 for colonial work, making the total missionary revenue of

the Free Church for evangelization outside of the United Kingdom £113,813, against £52,030 ten years ago. The number of missionaries employed in India, Arabia, Syria, Africa, and the New Hebrides was 165, including 35 sent out by the Ladies' Society, and 33 missionaries' wives; and the total of Christian workers was about 800. The number of native communicants was 6895. The additions to the Church were 696 adults and 731 children, and there were 1788 catechumens. There were 6 colleges and 307 schools, with a total membership of 27,951 youth of both sexes.

—The Paris mission in Basutoland has 6933 communicants, 3055 catechumens, and 6502 scholars in the schools. The number of adult baptisms in 1890 were 626.

—The Presbyterian Church of Jamaica has 1 synod, 4 presbyteries, 8814 communicants, 8000 in Sunday-schools, and 6213 in day schools. Two missions are sustained in Africa, and one Zenana mission.

—In the Basel Mission upon the African Gold Coast are 10 stations and 70 out-stations, 35 missionaries, more than 9000 adherents, and about 3000 pupils in the schools. The Wesleyan Gold Coast Mission has about 6000 communicants and about 19,000 adherents.

—The Presbyterian Church of England has in its missions in China and India 19 ordained missionaries, 10 medical missionaries, 8 native pastors supported by their people, 108 native preachers, and 41 theological students. The Chinese communicants number 3716. The expenditures last year were £19,275 15s. 6d.

—The Methodist Protestant Church reports \$13,322.73 as the total of receipts for missions last year. Of this sum \$5788 came from church collections, and \$5798 was gathered on children's day. A new school building has been erected at Nagoya, Japan, and an additional missionary is soon to be sent to Yokohama.

—The North China Mission of the Methodist Episcopal Church was established by 2 missionaries in 1869, but is now represented by 15 missionaries and 58 native helpers. It contains 18 homes and 29 places of worship, 28 schools, with 569 pupils, together with Peking University, with an attendance of over 200, as well as 4 hospitals and 8 dispensaries. The churches have 1299 members and probationers.

—The Cumberland Presbyterian Church sustains missions in Japan and Mexico, with 3 stations and 3 out-stations, 18 missionaries, of whom 6 are ordained, 2 native pastors, and 17 other native helpers. The 11 churches contain 632 members. The additions last year were 63. In the 4 schools 298 receive instruction. The income for foreign missions was \$22,260, and of this \$10,169 came from woman's societies. Native contributions for all purposes amounted to \$1812.

—The Baptist Missionary Union reports \$492,275 as the total receipts for 1890, and of this the woman's societies gathered \$127,690. The 68 principal stations and 1322 out-stations are manned by 364 ordained missionaries, of whom 232 are natives. In addition, 216 women from America are employed, and 626 unordained native preachers. The total of laborers is 1645. Of the 681 churches, with 76,603 members, 481 are self-supporting. The baptisms last year were 8708. In 1038 schools 20,107 are taught. Total native contributions, \$51,038.12.

—The Board of Foreign Missions of the Presbyterian Church (North) received last year \$942,691. Of this sum the churches, as such, contributed \$346,780, and the woman's boards and the Sabbath-schools \$374,258—a fact curious only, or truly alarming? That million almost was divided as follows, among the 13 fields with 23 principal missions: China, \$164,986; India, \$161,046; South America (Brazil, Chili, and Colombia), \$104,827; Japan, \$97,948; Mexico, \$89,644; Persia, \$83,662;

Syria, \$58,824; Siam and Laos, \$55,406; Africa, \$35,040; Korea, \$16,117; and Guatemala, \$10,658.

Monthly Bulletin.

Africa.—The Bible has now been translated into sixty-six of the languages and dialects of Africa.

—Dr. Cross, of the Free Church of Scotland Missions on Lake Nyassa, Africa, has upon the roll of his school the names of 300 children rescued from slavery.

—The King of the Belgians has honored one of the Baptist missionaries on the Congo with a decoration. This gentleman, the Rev. George Grenfell, is not only a preacher, but an explorer of note. Great interest attaches to his discovery of the Mobangi, which he has proved probably to be the Congo's greatest tributary.

—Bishop Tucker, the successor of Bishops Hannington and Parker, reached Uganda in December last, and since then the situation has brightened very much. He found the bitterness which existed between the Roman Catholic and Protestant parties was not based upon religious, but upon political differences. The French priests have been jealous of the British East Africa Company, and the strife on the Nyanza was between French and English as really as in Europe. These feelings the bishop was able considerably to pacify. His own joy was full in the Christian aspect in Uganda. The day after his arrival he preached to fully one thousand men and women.

—The Rev. W. G. Lawes, one of the pioneer missionaries in New Guinea, has translated the New Testament into ten languages of the savage islands; the last one, in the Motu language, being in the publisher's hands.

—The Wesleyan Missionary Society has decided to begin a mission at once in British Zambesi, South Central Africa. The country is a high plateau,

fertile and well watered, rich in minerals, and healthy for Europeans.

A native Christian in Uganda will work three months for a copy of the New Testament in Swahili. Only a limited edition has been published.

One whole tribe of Zulus, in Southeast Africa, is likely to be exterminated by the ravages of rum furnished by the white men.

The government of the Congo Free State has granted a large concession to a commercial company covering nearly all of the southeastern part of its territory. This will probably lead to the opening of the country sooner than if it were left to the government to effect. The company is called "The Company of Katanga."

—Bishop Taylor says "that when a Kafir dies the body is placed in a sitting posture near the grave and left there for two or three days, that all who wish may come and give to him messages for their friends who have departed to the happy land ; thus showing that even the Kafirs, whose very name, given to them by the Mohammedans, signifies infidels, believe in the immortality of the soul. But of a Saviour they know nothing." Does not the duty of the Christian Church to disciple all nations become more important each day ?

—The foreign population of the Congo Free State is now over 800, of whom about half are Belgians, the remainder being English, Italians, Portuguese, Dutch, Swedes, Danes, and French. Of the 72 English and 35 Swedes, as enumerated in December, 1890, the greater part—over 80 in all—are missionaries. The opening in March of the Congo Railroad from Matadi to the Leopold Ravine is an earnest of the great work that will soon be completed, and which will render missionary advance much easier and safer.

—Says the *Missionary Herald* : "Mr. Cecil Rhodes, the Prime Minister of Cape Colony and leader of the British South Africa Company, has invited the English Wesleyans to commence a mission in Mashonaland, and the invitation

has been accepted. The Wesleyans have many converts in South Africa, who have gone northward as colonists and miners, and this fact gives them an advantage in efforts for the evangelization of the natives. Mr. Rhodes has promised to the Wesleyan Society a subsidy of 2500 francs annually."

China.—The Executive Committee of Foreign Missions of the Southern Presbyterian Church has appointed Rev. J. M. Sykes and wife, of Meridian, Miss., and Miss Ruth Swain, Alexandria, Va., missionaries to China. They will sail this autumn for their work.

—Over one hundred new Protestant missionaries have reached China and begun work there since the Shanghai Missionary Conference in May, 1890.

—The arrival recently at the Boston City Missionary Society of 1000 copies of the Bible and 520 tracts in Chinese from the native Christians in Hong Kong, designed for their countrymen now in Boston, shows that the foreign lands are waking up to the needs of America and its alien populations.

—At the end of March 12 applicants for baptism were accepted in Peking, 8 of whom were from the village of San Ho, where there were 70 inquirers, including 20 women.

—At the great Missionary Conference in Shanghai, in May, 1890, one committee of twelve persons was designated to secure a translation of the Bible in simple but chaste Wenli ; another, to secure a translation in the higher classic style, and a third of ten persons, to secure an improved version of the Old and New Testaments in Mandarin.

—A band of 35 men and women for the China Inland Mission recently reached Shanghai. An additional 10 or 15 are expected, so that the whole band will be 45 or 50. To the Scandinavian churches of the United States belongs the honor of having sent them as their representatives, and to the China Inland Mission the privilege of receiving them as its associates in the name of the Lord.

Half of this band are men and half are women. The majority are Swedish by birth, though a few came originally from Norway.

—The insurrections against the Catholic and Protestant missions in China are attributed to fanatical Buddhist priests. To stir up the people, they allege that the Chinese children are maimed by the Christians, and that their eyes are torn out for the purpose of making medicine to bewitch the Chinese.

Fiji.—The latest report concerning the religious condition of this group of islands covers the year 1889. The total area of the group is about the same as that of the State of Massachusetts. There is a European population of about 2000, while the natives, including other Polynesians and Indian emigrants, number 123,000. Of this native population 103,775 worship in the churches of the Wesleyan Mission, while 10,302 attend Roman Catholic churches. The Wesleyan Mission has 10 European missionaries and 72 native ministers, 49 catechists, 1838 local preachers, and 1095 teachers; these laboring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan Mission are 40,667 children. The Roman Catholic Mission has 18 European ministers with 148 native teachers and 76 native churches and chapels. Aside from the 18 Roman Catholic priests there are three lay Europeans and 14 female Europeans. It is interesting to notice that the total value of exports from Fiji for the year 1889 amounted to \$1,821,000, while the imports were \$945,000. Is there any one who believes that there would be such a record of prosperity for these islands had it not been for the preaching of the Gospel therein?

Hungarian Jews.—The Buda-Pesth Mission among the Hungarian Jews had an important incidental result in knitting various closer ties of brotherhood with the Hungarian churches. Scottish liberality has provided bursaries at the New College, Edinburgh, for Bohemian

and Hungarian divinity students. A new financially independent German Reformed church in Buda-Pesth has mainly resulted from Scottish labors. The leading Hungarian pastors express a warm sense of this catholic co-operation.

India.—The census of India was taken in one night between February 26th and 27th. There were more than a million of enumerators.

—Before Christianity entered India, lepers were treated with shocking inhumanity. Many of them were buried alive. The English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

—A correspondent of the *Harvest Field* thinks the Salvation Army workers in India have fallen into the snare of "premature reporting." Last year it was stated that at Paij, a Gujarat village, hundreds had joined the Army. They have now "in hundreds" left the Army. He suggests that it would be wiser to wait a year to see how converts stand before rushing into print concerning them.

—Dr. Sara C. Seward, a niece of the late Secretary Seward, who for several years has been a medical missionary among the women of India, died recently at Allahabad.

—In Jhansi, where mission work has been carried on since 1886, the first Christian church is now being built. It will contain a reading-room for the educated natives, and English books will be provided.

—Pandita Ramabai held the second anniversary of her "Sharada Sadhau," or widow's home, recently. Mrs. Ramade, the amiable and intelligent wife of a cultured native gentleman of Poona, a member of the Legislative Council, presided with grace and dignity; and another well-educated lady with remarkable self-possession moved an address of thanks. This assuredly indicates progress in the conservative city of Poona, a stronghold of Brahmanism. The

Pundita delivered a long and eloquent extempore address with her wonted energy. She reports her work to be prospering.

—It is said that every week there are printed in the Bengali language in Calcutta, and circulated, 10,000 sermonettes written by Bishop Thoburn. If the funds are furnished, it is proposed to print them in five different languages every week.

—Dr. Pentecost writes: "An astonishing feature of the National Indian Congress was that there were lady delegates present; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address extemporaneously in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible Zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."

—The report of the M. E. Conferences in Northern India for the past church year is cheering. There have been added to the churches 980 full members and 2935 probationers. There were 1256 adult baptisms. The number of scholars in the Sunday-school has increased over 3000, making the present number 28,400. The mission is embarrassed by its very success, for the large ingathering requires an addition to the native pastorate, while funds do not increase proportionately.

—Figures that are almost startling are given in connection with the Telugu Mission (Baptist) in India. The baptisms reported in five months of the last missionary year were over 5000. The work is still progressing.

—The native Christians of Kalimpong are themselves undertaking a "foreign" mission to Bhutan, within their country. It is to be supported by the prayers and money of the Christians within the Guild Mission District.

Italy.—There are in Florence two Waldensian churches, one Free Italian church, two Baptist churches, and one Plymouth Brethren church, all of which, except the Baptists, have good houses of worship of their own. The Waldensian Theological School, with three professors and a dozen students, is there; and the Methodist School, soon to be transferred to Rome, is there at present. Of the Protestant day schools the oldest and largest is that of the German Deaconesses, with more than a hundred pupils, all girls. Besides these institutions there are the Domenge Institute, for boys, the Mackenzie Institute, for the training of lay workers, two evangelical orphan asylums, a medical mission, a soup kitchen, and six churches for foreign Protestant residents.

Japan.—Foreign missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in church work"—a concession which has hitherto been given only to teachers. Coming at this time, it indicates a special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.

—The Rev. Dr. William E. Griffis, writing on the outlook in Japan, asks the question: "Does Japan want philosophy or the Gospel? Missionaries capable of filling chairs of psychology at Harvard, or consecrated Christians and ministers of the pure Gospel?" And he answers unhesitatingly, "The latter." He says a few of the Japanese will "seek after wisdom" of the Greek sort, but that the majority of the 40,000,000 crave the Gospel, while the majority of the 30,000 Protestant church-members will give the best proof of their discipleship in holy living and moral reform rather than in formulating theories or nursing speculation.

—The recent annual meeting of the Congregational churches in Japan marked a real advance toward unity. An earnest spirit pervaded the gathering, and the theological tone was more

conservative and harmonious than had been expected in some quarters. A statement of belief was formulated as a basis of faith for consideration next year. A large share of the debt of \$600 on the Home Missionary Society was raised by a spontaneous and enthusiastic outburst of benevolence among the delegates themselves. A theatre meeting, with 2000 people in attendance, was one of the features of the season.

—One evidence of the reaction against foreigners in Japan is the fact that the empress and members of the aristocracy have given up the wearing of the western style of dress for women, and the native historical costumes are again to be worn exclusively.

Arrangements have been made for the preparation of a commentary on the New Testament in Japanese. Bishop Bickersteth, of the Church of England, is to be the general editor.

—All that Japanese law requires a man to do in order to put away his wife is to have her name erased from the official register of his family, and have it re-entered on the register of her family. Strong efforts are being made to amend this easy plan of divorce.

Korea.—Writing to the *Independent*, Mr. Appenzellos says: "It is less than seven years since the first Protestant missionary came to Seoul or to Korea. Both the Methodist and Presbyterian missions have had lady missionaries in Korea from the beginning. Mrs. M. F. Scranton has the honor of being the first one to open direct work for the women of Korea. More than once have I heard her say that the women think so little and their ideas are very narrow. But the work of educating them was begun, then medical work, and finally direct evangelical work. Results are not to be looked for before the seed has had time to take root. Yet there are a few things that cheer us even while breaking the fallow ground. Korea has two girls' schools, with an attendance of about 40; one hospital, where nearly 2400

patients were treated the last year, and religious services are held regularly on the Sabbath, with an attendance of upward of two hundred. One of the ladies of the Presbyterian Mission has a weekly sewing class at her house, where women of all ranks and conditions come, and, while engaged in needle-work, the Gospel story is read to them and explained. Another lady of the same mission has a class in the city away from her home. The hospital, in charge of a Methodist lady, is the centre of a very interesting and efficient Christian work. Sometimes women come, not because they are sick, but because they want to hear about 'the new doctrine.'"

—Korea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.

New Guinea.—At a recent meeting of native Christians at Port Moresby, the collection taken for the missionary cause consisted of \$37 cash, 320 spears, 65 shell armlets, 92 bows and 180 arrows, besides shields, drums, shell necklaces, feathers, and other ornaments. Most of the people have no money.

Persia.—From Oroomiah comes the following good news: "The villages are being revived little by little. In one, 58 persons have professed conversion, many of them heads of families. In other villages 50, and in others a less number have come to repentance.

—Pastor Joseph, of Gulpashan, which is one of the self-supporting churches, writes the following cheering news: "The winter past, as you are aware, has had its share of difficulties. One great difficulty was in regard to our

church building ; a fine of three hundred tomans (\$450) had to be paid by us. Another was a sad division made by some of the members that for a time was a great evil. Notwithstanding these, God's blessings have been abundant. Special meetings were attended with power from on high. Over 60 are candidates, and at the next communion nearly all of these will unite with the church."

Scandinavia.—The Swedish Missionary Society is actively at work among the Laplanders. The society has an orphanage at Ange, and 6 mission schools in other parts of Lapland, where 173 children have received instruction. In spite of a grant of 2000 crowns from the king, the expenses for the past year were 1500 crowns in excess of the receipts.

—"The Norwegian Lutheran China Mission" is the name of a society organized a year ago at Bergen, with John Brantzaeg as president. During the year 5431 crowns have been collected. Brantzaeg, his two brothers, H. Seyfarth, and S. Samuelson will go to China as missionaries. The establishment of a mission house at Shanghai is under consideration.

Syria.—The girls' school in Tripoli has 35 house pupils and 115 day scholars.

—An association has been established in London to send colonies of poor Jews to Palestine. So many are going to Jerusalem that it is one of the most rapidly growing cities in the world.

Turkey.—The work of evangelization in Turkey will be greatly facilitated by the Turkish dictionary just published under the editorship of the Rev. H. O. Dwight, who has spent several years in a careful revision of the work previously done by Sir James Redhouse of London. Drs. Riggs and Pettibone and a former grand vizier have also scrutinized the proofs. It is a fine piece of literary work, there being no less than 2224 pages in the volume, and it will prove

invaluable in the acquisition and proper use of the Turkish language.

Y. M. C. A.—Twenty-five years have seen a marvellous growth in Young Men's Christian Associations. Then they were only beginning to secure a recognized standing, but now they have gotten a hold in all our leading cities, and exert an international influence through their various organizations. In 1886 there was only one building erected for association purposes ; now there are 231, which have a money value of \$1,946,085. In different lands the entire property owned by this Christian agency amounts to \$11,907,381. Besides, the contributions for its current expenses of local work foot up annually \$1,841,966. These figures show progress, and indicate a vitality and permanence for this form of Christian activity which augurs well for its future.

General.—Dr. Wolcott Calkins, in his sermon before the American Missionary Society, on the responsibility of business men, gave some striking figures. The wealth of the country he found to be over \$62,500,000,000 distributed among 13,000,000 families, of whom 11,500,000 families are those of wage-earners. There are 135,000 families which have an average wealth of \$186,000. Seventy-five per cent of our business men are members or adherents of Protestant churches. Of the 68 richest men in the country only 4 are Roman Catholic. There are probably 400 Christian families in this country with an annual income, over and above expenses, averaging \$500,000 apiece ; and 8000 Christian families with an average income, above expenses, of \$25,000 each, and 100,000 Christian families with an average income of \$10,000 above expenses. A great share of the \$1,400,000,000 added yearly to the capital of the country belongs to Christian business men. The gospel for rich Christian men is not so much that we need their money as that they need to get rid of it, if they would not have their wealth drive them into insanity or prove a curse.

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THE COMING AGE OF MISSIONS.

[EDITORIAL, A. T. P.]

We stand on the threshold of a new century of missionary enterprise. The time is coming when the Church of God will look back to the present age of missions as we now look back to the feeble beginnings of a century ago, with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect to their debt and duty to the lost.

We now marvel that William Carey should have met persistent and even malignant opposition from professed ministers of Christ, and even from brethren of his own denomination, in his scheme for a world's evangelization ; and that for ten years his own enthusiasm and consecration should have been so nearly stifled by the atmosphere of indifference and resistance which he was compelled to breathe. We read with surprise the assaults of the *Reverend* Sydney Smith ; we see him sharpening most keenly the arrows in the quiver of his wit, to shoot into that "nest of consecrated cobblers" whom he meant to "rout out" by the sting and smart of his unsanctified ridicule ; we hear him, with a sarcasm and irony that verge on profanity and blasphemy, mockingly portraying the heroism that led holy men and women, of whom the world was not worthy, to seek a home amid cannibal savages ; hinting that they might, at least, furnish for travellers, stopping at those "hospitable shores," a "slice of cold missionary." We read with amazement the speech of Charles Marsh in the House of Commons, remonstrating against the sending of missionaries to India, lest they should disturb those beneficent systems of religion and morals devised by Providence for the welfare of the people of Hindustan ; and we recall with even greater surprise the arguments of an orthodox ecclesiastic in the House of Lords, who undertook to demonstrate that the command of Christ did not apply to the evangelization of India ! We cannot understand now a condition of things a hundred years ago, when there was scarce a missionary society in Protestant Christendom, and when the Church of God doubted if it did not deny the obligation to go into all the world with the Gospel witness to all nations ; when scarce a thousand pounds a year were spent upon all the missions of the Reformed churches, and a mere pioneer band of workers, mostly Moravians, made up the entire mission force ; when there

were no missionary periodicals ; when the " Monthly Concert " was but eight years old ; when no entrance had been made into Japan, China, Siam, Africa, Burmah, Papal lands, or Mohammedan territory, and when there was so little interest in foreign missions that the task seemed hopeless of making even a beginning.

We are far ahead of the starting point of a century ago. We have left away behind Widow Wallis's little parlor at Kettering, with its dozen humble Baptists and their dozen pounds sterling ; and great Exeter Hall is too small for the monster meetings of one society, and the Crystal Palace has been talked of for the great anniversaries. But we are far from the goal, the reasonable goal, toward which we should promptly press ; and if we grow in grace and knowledge as we ought, no goal that is now in sight will satisfy us ; it would only become a new starting-point for a new goal, as yet too far off to be visible now.

We have been long meditating upon the coming age of missions, and looking forward hopefully to see in the immediate future some radical changes made in the methods of prosecuting missions ; and, at risk of seeming visionary, chimerical, or even fanatical, we boldly outline on these pages some of the features which we believe we discern in the future prosecution of a world's evangelization. Once more we write large that word ENTERPRISE as the true motto of the Church of Christ. The world ought not to put us to shame in manifesting more zeal for that which perishes than we do for the unfading crown and heritage. Obviously, if we are to make any approach to the ideal age of missions, all real radical advance must begin with the *individual* disciple. We can never convert or consecrate people in the mass ; souls come one by one into the kingdom, never two at a birth ; and so also is it that saints climb to loftier heights. When every true believer regards himself as one with his Lord in the enterprise of missions ; when he seeks to inform himself thoroughly and constantly of the needs of the world and the progress of the work ; when he follows for himself the great campaign, notes the strategic points and the position of the forces ; when he studies to keep track of the world-wide field as he would trace day by day the movements of his country's forces in an enemy's territory—then the first granite block will be laid for the coming structure of a thoroughly organized work for God. The ignorance that prevails begets indifference as its natural offspring. Wherever there is true piety, knowledge will kindle zeal.

Then we need individual and systematic prayer for missions ; definite prayer that has also individual objects, that takes up one field at a time and one missionary at a time, and intelligently pleads with God for that field and work and worker. We knew a devout reader of the *Missionary Herald* who was wont to make every particular missionary thus a subject of prayer by name, and who read that noble record of events that he might follow the development of each laborer's work by intelligent supplication. Nothing gives the China Inland Mission more strength and heroism than the

knowledge of its hundreds of workers that, each week in the mission rooms, every scattered member of that great band is remembered by name in prayer, and with mention of any circumstances that specially environ him or her.

From such intelligence and prayerfulness in the individual every other result which is needful will naturally develop. The man that knows the field, and prays for the workman, is the man that will find his alms going out as his prayers go up. It will be natural to give and to give systematically, liberally, and proportionately, when mind and heart unite to unloose purse-strings. And so will come *family life* pervaded with the missionary spirit. Children will be begotten for God, and suck in missionary milk, and learn missionary prayers, and talk the dialect of missions; the divine alphabet will be among their first lessons, and self-denial for Christ and souls will be among their earliest habits. We shall have consecrated cradles, family altars with fires kindled from above, family boards where simple diet displaces extravagant luxuries, and family life where the spirit of missions is cultivated for Christ's sake and in Christ's name.

And so, likewise, must we have a new *church life* when the individual and family life is renewed and quickened. It will be easy to give, and pray, and send laborers forth, and go forth ourselves, when the training that begins at the cradle, and gets its true bent even before birth in a consecrated parentage, prepares the church-member for co-operation in missions.

But in this editorial it is our desire to hint at least a few directions in which *church enterprise* may push the work of missions. Looking backward and then forward, it would seem that now, on the eve of William Carey's centennial, we might expect greater things from God and attempt greater things for God than even Carey dared expect or attempt. Worldly enterprise combines "*dash*" and "*push*," and on a bold scale of daring venture undertakes colossal schemes for worldly profits. Why should not the Church take a risk, if such it be, and venture somewhat for her Lord?

1. If we discern rightly, the coming church will be essentially a missionary church distinctively, educating its membership to intelligent and systematic participation in the work of witnessing to all men. To give and to pray will be as much a part of church life as to go to church meetings or the Lord's table. No member will be in good standing who takes no part in this loyal obedience to Christ's last command.

2. Every church, in the coming age of missions, will have a *distinct field* to cultivate abroad as well as at home, and a *double pastorate*, a minister or missionary on the foreign field as well as for the home church, and the support of both provided for as equally a part of the financial administration of the church. It would not be surprising if there should be an apportionment of missionaries to each church on the basis of its numerical and financial ability, so that for every fixed number of members a missionary should be sent forth. It will then be reckoned a reproach to any church to have three hundred communicants without at least one laborer representing them abroad. We have long believed that a living link be-

tween the home church and the foreign field is an essential condition of true missionary zeal. It brings the two closer together, and supplies a bond of mutual sympathy ; and so far is it from diminishing interest in the general work, it rather increases it. In our own pastoral experience we have found that to have a missionary supported by a church in a particular station makes every other missionary and his work dearer, and helps the whole cause. But we look in the coming age of missions to see the churches united in great enterprises for God.

1. For example, why should there not be a grand *Society for Regions Beyond*, representing all denominations, whose office would be to explore new territory, to apportion laborers to unoccupied fields, to act as a committee on comity, and interpose to prevent friction, overlapping of work, and clashing between societies and workmen ?

2. Why not a *Pioneer Bureau*, to receive and guide newly arriving missionaries, instruct them in the peculiarities of climate, local diseases and their preventives and remedies, and, in brief, prepare workers for intelligent occupation of new fields, and so prevent needless waste of life, and hundreds of serious blunders ?

3. We look for a great *Education and Sustentation* scheme, which shall provide for the training and support of missionary candidates, and which shall provide for a part of their training *on the field*. As it is, no doubt time and strength are wasted in part in the curriculum of study. There is a general preparation which the college and seminary can give ; but there is a specific preparation only to be had on the field itself ; and some of the wisest missionaries have said that if the latter half of the candidates' training could be had where he is to labor, under control of resident missionaries, they could secure greater fitness for the work to be done.

4. We see no reason why there might not be a *Missionary Transportation* Society, owned and supported by the Church, to transport without cost missionaries and supplies, and become a means of mutual communication, as well as to furnish passage for workers who need rest. If Pastor Harms's poor people at Hermannsburg could build the *Candace* to carry their workers to the field, cannot the whole Church provide transport for its mission band ?

5. Why might we not have a great *Society for Christian Literature*, providing not only Bibles, tracts, and religious books, but setting up printing presses wherever needed, and supplying in the vernacular the needed helps to popular education ?

6. We look, in the coming age, to see godly women representing the Church upon our great Boards of Missions, partly for the infusion of their counsel and spirit into the work, and partly for the quickening of their own interest in the general prosecution of missions by a personal participation in its conduct. At present we have women working on their own boards, but in separation. Will not the time come when there will be no separate women's boards, but instead a union of men and women in the administration of the whole work ?

7. We look for a more thorough trial of *missionary colonization* as a means of evangelization ; families going in a group, representatives of arts and trades establishing a Christian community in the midst of papal, pagan, and Moslem communities for mutual encouragement, protection, and co-operation ; where the main business shall be proclaiming the Gospel, but where, as with Paul, the trade shall be the means of support.

8. *Volunteer missions* will form a feature of the coming missionary age. Men and women will go at their own cost to labor for a longer or shorter time in the field in co-operation with the missionaries, assisting in establishing schools, dispensaries, hospitals, preaching stations, and printing presses, and giving personal aid and comfort so far as they may, gathering facts and receiving inspiration from personal contact with the work and workers ; and then returning to give intelligent, sympathetic aid in the support and advocacy of the enterprises of the foreign mission field.

9. We look for systematic and practical *co-operation between all denominations* on mission fields, the elimination of unnecessary doctrinal and ecclesiastical differences and peculiarities, the avoidance of all needless waste, whether of men or money, and the presentation of a united front before the great masses of unsaved souls, as another of the features of a greater missionary epoch, if it shall ever come.

These are some of the features of that nobler and more consecrated church activity in behalf of a dying race for which we look and hope in the near future. We can see no reason why every evangelical church should not regularly support at least one preacher, teacher, or evangelist on the foreign field ; and include in current annual outlay the estimate of the cost of the support of such worker, thus having a local field outside of the home church, and a living link with the great body of the unevangelized. We can see no reason why there should not be an accepted basis of apportionments and proportionments ; every church upon a certain basis, agreed to as equitable, appointing one man or woman to go to the field, who shall be morally bound either to go or to furnish a substitute. The Church thus becomes a recruiting office, and drafts for the Master new soldiers to serve in the army. We see no reason why denominations should not act in concert to promote great common ends, and save all the needless outlay now involved in separate action and administration. While not jealous for any particular mode or plan, we feel very deeply solicitous to see the spirit of holy and consecrated enterprise infused into all our missionary work ; to see the Church taking up the cause of the Master as though there were faith in His leadership and confidence in the ultimate triumph of the Gospel. This result, we again affirm, with unalterable confidence, can be reached only by a searching self-scrutiny and a devout and most prayerful fellowship with Him whose we are and whom we serve. The world waits and He waits for a new spirit of thorough surrender to His will, and for a new epoch of enterprise in missions. How long shall this waiting of ages be in vain ?

THE FAITH ELEMENT IN MISSIONS.

BY A. J. GORDON, D.D.

This subject, so admirably treated in a recent article in this REVIEW, may be worthy of still further consideration. No doubt the work of the Gospel in foreign lands is exposed to the same danger as that work at home—the danger of becoming mechanical and perfunctory. One of the most alarming symptoms of our nineteenth century Christianity is the secular symptom—the tendency to substitute other forces for the original motive-power of the Church, the ever-present Holy Spirit. Faith is the coupling by which we become attached to this Divine motor, and unless we are absolutely sure of our spiritual connections, we cannot be certain of our spiritual successes. We accept the sentiment which the editor of this REVIEW quotes from the Bishop of Ripon : that “ *the story of Modern Missions is a continuation of the Acts of the Apostles, with all its essential supernaturalism.* ” But there could have been no Acts of the Apostles without the faith of the apostles ; it was because they wrought in God by the Holy Ghost, that as they went forth and preached everywhere the Lord worked with them ; and since what gave them power can still give us power, therefore we urge more faith.

As to men.—Where can we get the missionaries to occupy the fields now white to the harvest ? We find but one direction in Scripture concerning this question, “ Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest. ” The choice and commissioning of His evangelists the Lord has reserved entirely to Himself. Woe to the Church if she shall rashly undertake the enterprise of manufacturing missionaries either by her sacerdotal or by her educational machinery. Mere hand-made ministers, thrust forth from under the fingers of the bishop, and mere school-made ministers, fashioned by the training of the college, are alike inadequate for executing the great commission.

Without the call of God vain is the culture or the consecration of man. Unless, therefore, we can be assured *that the Holy Spirit is really recruiting*, the Students' Volunteer Movement may prove injurious. We strongly believe in this movement ; but the very enthusiasm and magnitude of it constitute such a call to prayer as has not till lately been heard—prayer to the great Head of the Church that none shall be suffered to go without His appointment. Would it be rash to say that the deficiency of missionaries is due most of all to the deficiency of prayer in the Church, that the Lord will send forth laborers ? And not only the deficiency of missionaries, but the maladjustment of the ministry to the needs of the world. The same constituency which has *seven thousand* ordained missionaries on the foreign field has a *hundred and twenty-seven thousand ordained ministers* on the home field. While many a laborer in China and India has a parish of millions or hundreds of thousands, three or four pastors are often found in a single little New England village, jostling and elbowing one another in their

attempt to do a work which is only sufficient for one. All this indicates but too clearly that the "Shepherd and Bishop of souls" is not having sole direction of the diocese of the world. What humiliation and prayer to God this unhappy state of things calls for! Certainly, if the Saviour bids us pray that the Lord will thrust forth laborers, He binds Himself by this very injunction to send laborers and to place them where He would have them.

Here then is a large demand for faith; not only in asking, but equally in receiving. The same Scripture which enjoins us to ask, reveals the ascended Lord as bestowing. "When He ascended on high . . . He gave some apostles, and some evangelists, and some pastors, and some teachers." But what a fine spiritual discernment it requires to recognize His gifts when He has sent them! Natural sagacity and business prudence are not sufficient here. "Man looketh on the outward appearance, but the Lord looketh on the heart." It requires a very discriminating faith to read the Divine credentials of applicants for service. We have often thought that the history of rejected missionary candidates would make a most interesting book; not less interesting than the history of rejected manuscripts, out of some of which such literary fortunes have been made. A venerable secretary opened this subject slightly at a recent conference, touching on it just sufficiently to remind us that some of the most eminent and successful laborers on the foreign field were at the outset refused a commission by their boards. It is a historical fact that William Milne was denied an appointment as a missionary, and was sent out to China only as a servant to Dr. Morrison, asking that he might be a hewer of wood and a drawer of water, if only he could reach his longed-for field. And yet Milne, from being a servant, became such a master-missionary that history speaks of him as "that excellent man, whose talents were surprising, whose labors were incessant, whose whole life was devoted to his Saviour." We could mention several missionaries of the very first rank in our day whose experience has been similar—rejected once, twice, or thrice before getting their appointment. Nowhere is the discernment of an enlightened faith more demanded than in the examination of candidates. The prayer, "Lord, send forth laborers into Thy vineyard," needs to be supplemented by another: "Thou, Lord, which knowest the hearts of all men, show us which of these Thou hast chosen." In this important decision there is great danger that the physician's certificate may outweigh the Master's credential, and the college diploma outrank the Spirit's call. Experience proves that the decisive qualification is not to be found in culture or in the absence of culture; in physical health or the absence of physical health; in great natural talents or in the absence of great natural talents. Probably the truest criterion is in the deep, serious, unshaken conviction of a Divine call in the heart of the candidate himself. With such conviction the most unprepossessing applicants have often proved mighty under God as missionaries of the cross; without it those of the highest talent and culture have proved a failure.

Who can deny, then, that it is a real test of faith, whether one can recognize God's gifts to the Church when they are bestowed? Business sagacity may discern the marks of sound common sense; culture may discern the marks of sound learning. But with both these eyes wide open, one may be unable to recognize a missionary whom God has sent, unless there be also the vision of an anointed faith. We remember a candidate who came before a certain board five years ago, confessing that he had neither academic nor theological training, but requesting that he might occupy some subordinate place, if only he could satisfy his deep sense of duty by going to the foreign field. When asked what qualification he had in the absence of those above-named, he replied that of one thing he was sure, that *he had received the baptism of the Holy Spirit*. It must be confessed that this last remark was deemed by some an evidence of eccentricity, which rather damaged than helped his case. By the closest squeeze, however, he was passed. He is now in charge of an important station, and such a missionary that during the first four months of the present year he reported three thousand converts baptized at his station. Such instances should admonish us to join prayerfulness to discretion and faith to prudence, lest haply we be found rejecting those whom God has chosen.

As to money.—The problem which so taxes and tries our missionary boards—that of getting the money to support the work—may have a relation to faith of which we have little thought.

Christ is the Chief Bishop, who appoints the missionary evangelists and pastors; is He the Chief Treasurer, who supplies the missionary funds? Practically there is a very wide difference of opinion upon this point. "And Prudence sat over against the treasury watching the expenditures, to see that Faith did not overdraw her account," would fairly state the financial method of many missionary committees. "Faith in the work of preaching the Gospel, indeed; but in administering the missionary exchequer, sound business principles if you please!" So have we often heard it; and we do not dispute the wisdom of the saying.

But here we are conducting the King's business, let it be remembered; and in its transactions are no over-drafts of faith ever allowable? May the promises of God never be taken as collateral in this business? Is the Lord's servant forbidden to hypothecate the bonds of the everlasting covenant as a security for a missionary contract when he has no funds in the bank? The enterprise of missions is peculiarly the Lord's work, and as such has guarantors and guarantees back of any human. He who says, "All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations," by the very act of sending us binds Himself to support us. Rev. John Wilkinson, who as a missionary to the Jews has "purchased to himself a good degree and great boldness in the faith," states it thus: "If we allow the Lord to do what He pleases with us and by us we shall get the greatest blessing and He will get the greatest glory, *and He will bear all the expenses of His own work*. If a master send a servant to a shop

for a shilling's worth of anything, he makes himself responsible for the shilling ; and shall it be thought for a moment that God will not pay for all the work He acknowledges as His ?" If, then, we are assured that the Head of the Church has committed a certain piece of evangelizing to us, is it presumption for us to draw on Him at sight for the funds to accomplish it ?

We are not dealing here with a sentimental theory, but with a most practical question. Is a missionary board justified in enlarging its work to the extent of many thousands of dollars when it has not the money, either in hand or in sight, for meeting the added expense ? Sound commercial prudence would answer most emphatically, " No ! determine the extent of your business by the amount of your capital." But desiring the opinion of experts on the question, we consult a few eminent spiritual financiers to get their opinion :

Pastor Fliedner, of Kaiserwerth, gives us an inventory of his vast work— orphanage, seminary, deaconess' house, asylum, etc.—and when we ask how he manages to support it all, his answer is, " We live by grace ; and the gracious Lord of the heavenly treasury knows how to furnish us every year with so many under-treasurers of every rank and age that to the question, ' Have you ever wanted ? ' we must joyfully answer, ' Never.' "

Pastor Gossner single-handed sent into the field 144 missionaries ; including the wives of those married, 200. Besides providing outfit and passage, he had never less than twenty missionaries depending directly on him for support. How did he raise the necessary funds ? Read his life and learn. The answer can be best given in a sentence from the funeral address spoken over his open grave : " He prayed up the walls of an hospital and the hearts of the nurses ; he prayed mission stations into being, and missionaries into faith ; *he prayed open the hearts of the rich and gold from the most distant lands.* "

Pastor Harms and his single church of poor peasants at Hermannsburg did a foreign missionary work almost equal to that of any of our largest societies, sending out and supporting 357 missionaries in thirty years. We read the story with astonishment, and ask again, " And how did you get the money for all this ?" His reply tells us only that the Divine draft, " My God shall supply all your needs, according to His riches in glory," was promptly cashed whenever presented. It is so artless, the way in which he jots down his business transactions with the Lord. " Last year," he writes in 1858, " I needed for the mission 15,000 crowns, and the Lord gave me that and 60 over. This year I needed double, and the Lord has given me double and 140 over." "*I needed,*" and " my God shall supply *all your need !*" No mention of what he *had* as a basis for his enlarged undertaking, but only of what he *must have*, making that the schedule of his expectation from God.

These noble lives constitute a kind of latter-day exposition of those memorable words, " When I sent you without purse, and scrip, and shoes, lacked ye anything ? And they said, Nothing" (Luke 22 : 35).

"But remember," we hear some one say, "that our missionary boards are not operating under the commission in Matt. 10, with its command to provide neither gold nor silver nor brass in the purse, to heal the sick, and cast out demons. Very true. Nevertheless, there is a lesson for us in that Scripture, and there is instruction to be gained from these histories just cited. In the missionary enterprise let our prudence at least be "mixed with faith." Tax the churches more, but trust God a hundred times more. Carey's maxim is right in the logical order of its clauses: "Attempt great things for God, expect great things from God."

We believe that when God, by a clear providence, opens some "wide and effectual door" before a missionary society, it is not presumption to enter it, though there be not a penny in the treasury for meeting the expenses. It is sad to think how easily we shelve great missionary demands which come before us with the concession that they are reasonable, but with the conclusion that they are not practicable. We hear that call of the Shanghai Conference of 1890 for 1000 men and women immediately for China; the importunate request of Dr. Clough for 25 men and \$50,000 at once, that the unsurpassed opportunity in the Telugu land may be embraced; the stirring appeal of Bishop Thoburn, made at Northfield and elsewhere, for a mighty lift on his field in India, that the present emergency may be met; and we cheer the missionaries for the heroism of their demand without blushing, as we ought, for our cowardice in counting those demands impossible. The paradox, *Verum est quia impossibile*, which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action, saying, "It is practicable because it is impossible;" for under the dispensation of the Spirit our ability is no longer the measure of our responsibility. "The things which are impossible with men are possible with God," and therefore possible for us who have been united to God through faith. Since the Holy Ghost has been given, it is not sufficient for the servant to say to his Master, "I am doing as well as I can," for now he is bound to do better than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, "I came as quickly as I could?" With swift steamer or lightning express at his disposal, were he not bound to come more quickly than he could? And so with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what we have neither the strength nor the funds of ourselves to accomplish. The enterprise of evangelizing the world is peculiarly the Lord's. Therefore in the crisis of missions which is upon us, is it not time that we cease to lay out God's work according to our ability, and begin to lay out God's work according to God's ability?

The one consideration that the Lord is rich, and that in the work of the world's redemption He has taken us into partnership with Himself, so

affects the missionary problem, that what were the height of folly in secular business may be the height of faith in Divine business.

We have watched with the deepest interest an experiment of enlargement which came under our own observation. A missionary treasury taxed to the utmost for years to meet the demands upon it was assessed at one stroke an extra \$50,000 annually for a new work which the providence of God seemed to enjoin. Seven years have passed since the undertaking, and yet the treasury has kept just as full through all this period, notwithstanding the extra draft, as during the seven years previous. Certainly this outcome does not seem like a Divine admonition not to do so again ; but rather like a loud invitation to repeat the experiment upon the first new call. And now, when the bugle is sounding for an advance along the entire line, we do well to mark the significance of such experiments. Our Lord does not say, " Be it unto you according to your funds," but, " Be it unto you according to your faith." If He sees that we trust Him for large missionary undertakings, He will trust us with large missionary remittances. If, on the contrary, we demand great things of God as a condition of attempting great things for God, we shall be disappointed ; for that is not believing, but bargaining. " Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?" (John 11 : 40.) Shall we reverse this order, and believe only according as we have seen the glory of God ? If so, He will give us little credit for our faith. Most significantly it is written, " Many believed on His name because they saw the miracles which He did ; but Jesus did not believe in them" (John 2 : 23, *vd.* Greek).

As to methods.—In the naturalistic drift which is now sweeping the Church into its current, we cannot emphasize too strongly the supernatural elements in the work of missions. If the preaching of the Gospel shall make a powerful impression upon the heathen, it will not be by what is human in it, but by what is superhuman. There has been no change of method since the day of Pentecost. The Gospel is still to be preached " with the Holy Ghost sent down from heaven ;" and the Lord is pledged still to work with His servants, " confirming the Word with signs following." Therefore all supernatural phenomena appearing in connection with the missionary's work should be emphasized, not ignored. There are few minds so stupid that they do not reason from effect to cause. If the effects attending missionary effort are only such as can be traced to natural causes, the mind is very likely to rest in such causes without being carried further. Teaching, doctoring, civilizing, mechanical and agricultural training are all good, and not to be depreciated in connection with missions to the heathen. But the evidential value of such works is very slight, unless accompanied with miracles of regeneration and wonders of moral transformation.

Of this question of the supernatural in connection with evangelical labors among the heathen, we have space to speak only of a single phase—viz.,

the one about which there has recently been considerable discussion in missionary magazines.

The late Professor Christlieb, of Bonn, in his powerful chapter on miracles, after defending their perpetuity and present possibility, says : "The work of missions is outwardly, at least, more extended than it ever was before. In this region, therefore, according to our former rule, miracles should not be entirely wanting. Nor are they. We cannot, therefore, fully admit the proposition that no more miracles are performed in our day. *In the history of modern missions we find many wonderful occurrences which unmistakably remind us of the apostolic age.* In both periods there are similar hinderances to be overcome in the heathen world, and similar palpable confirmations of the Word are needed to convince the dull sense of men. We may, therefore, expect miracles in this case." *

He then cites many instances from missionary history in confirmation of this view, especially instances of bodily healing in answer to the prayer of faith.

Is there anything in this paragraph of Professor Christlieb which is worthy of our consideration? Hostility to his view is sufficiently pronounced at the present time not only in such conservative and guarded criticisms as those of Professor Tyndale on the Prayer Cure, but especially in the severe animadversions of some high evangelicals upon the same point, whose motto seems to be, "Allopathy or homœopathy, as you like, but no theopathy." "Palpable confirmations of the Word are needed to convince the dull sense of the heathen." It is the palpable confirmations that are most direct and obvious. Something must be *done* to persuade the heathen of the beneficent character of Christianity, as well as much *said*. Hence medical missions, hospitals, surgery, nursing. Blessed and true servants of Christ are they who go forth to the heathen with such ministries as these. If only as they are bestowed upon the blind, and the lame, and the leprous, they do not take their eyes from Christ, and fix them upon human benefactors or benefactions. At home or abroad this is the difficulty with all secular helps to Christianity.

An eminent missionary lady in Burmah recently gave us the following chapter from her experience. In one of her tours she came upon a village where the cholera was raging. Having with her a quantity of the famous antidote, Perry Davis's Pain Killer, she went from house to house administering the remedy to the sick ones, and left a number of bottles to be used after she had gone. Returning to the village some months after, the missionary was met by the head man of the town, who cheered and delighted her by this intelligence, "Teacher, we have come over to your side; the medicine did us so much good that we have accepted your God." Overjoyed at this news, she was conducted to the house of her informant, who, opening a room, showed her the pain-killer bottles solemnly arranged in a row upon a shelf, and before them the whole company immediately

* "Modern Doubt and Christian Belief," p. 332.

prostrated themselves in worship. This apotheosis of mustard and pepper does not move us violently to denounce the use of all medicine as tending to idolatry. We believe that all the help possible should be derived from medicinal remedies. But the instances are numerous enough in which medicine can go no further, and the doctors surrender the case with the confession that they can do no more. In such instances God no doubt often interposes in answer to believing intercession and restores the sufferer. Here is the peculiar sphere of the prayer of faith for the sick, in which, we boldly say, the healing ministry of Jesus Christ should not be despised. For now it is possible, since the hand of man has failed, that the hand of the Lord should be recognized, and glory won for His name. Missionaries are naturally shy of revealing their experiences in this field, if they have such, owing to the opprobrium attaching to so-called "faith-healing." But the writer, from the fact of his views on this subject being known, has had the honor to be much confided in by missionaries, especially those of the China Inland Society, who have made successful use of intercession for the sick. Their testimony as to the impression of supernatural cures upon the heathen is very strong.

May the writer be allowed to give two illustrations out of many from his own experience? An opium-eater of the most desperate stamp came into Mr. Moody's evangelistic meetings in Boston in the spring of 1877. His case was one of long standing, in which the coils of habit had closed about him tighter and tighter each year, every medical help, every human remedy having utterly failed. None present will forget his pitiful cry as he rose up in the meeting, and begged to know if there was any hope for him in Christ. Prayer was offered in his behalf, and he was led to accept Jesus as his Saviour and Healer. He came the next day with the glad tidings that his appetite was gone. Mr. Moody, knowing how much more powerful is experience than assertion for proving that Christ is "mighty to save," put this man upon the platform night after night, to tell the story of his healing. It was "a palpable confirmation of the Word," not to be gainsaid, and the effect was irresistible upon the great audiences who listened.

The other case was almost identical. A stranger, rising up at a revival meeting in our own church, the marks upon his person confirming the testimony of his lips, confessed that he was a long suffering victim of the opium habit, who had spent all his living upon physicians, and was nothing bettered but rather made worse. Here also, upon the offering of prayer and the surrender of the sufferer to Christ, the cure was instantaneous—at least, so the patient has always claimed. Fifteen and ten years have passed since these respective experiences. The men on whom the cures were wrought are exemplary members of the church, with whom we have maintained a constant acquaintance, and they solemnly testify that from the moment of their appeal to the Great Physician they have been absolutely delivered from their former plague.

Now in a great missionary field like China, where the victims of the opium habit are numbered by millions, why should not such demonstrations of the risen Saviour's healing power be frequently witnessed? And why should the testimony of such occurrences to the supernatural character of our Gospel be ruled out of court by evangelical Christians?

We have given this one line of illustration of the faith element in missions for a purpose. Is it not possible that the Lord, in self-defence, may be reviving His supernatural working in the Church? When, in modern times, has there been such a widespread tendency among Christian scholars to eliminate the supernatural from Christianity as now? A few more conquests of advanced thought, and God will have been abolished from His Word and from His work. We do not speak unadvisedly. In the doctrine of inspiration, in the doctrine of miracles, in the doctrine of prayer, in the doctrine of prophecy, in the doctrine of regeneration, and in the doctrine of resurrection, how, more and more, in the teaching of the learned, is the Divine element minimized, and these transactions reduced to natural processes! The tendency is so quiet as to be ignored by easy-going optimists; but it is so unquestionable as to occasion serious alarm among thoughtful observers. If it shall be so that the doctrine of the supernatural shall cease to have a home among high scholars, then, as has been the case constantly in the history of the Church, it will find a domicile among the unsophisticated and simple-hearted Christians, who, because they know no better than to believe the Word of God, will make bold to pray for rain in time of drought, to pray for healing in the time of sickness, and to pray for regeneration in time of ruin. And because our desupernaturalized Christianity is likely to be transferred to the foreign field, there is so much the more reason why missionaries who hold to the simple Gospel should appreciate and emphasize the Divine phenomena of our holy religion.

MISSIONS THE TRUE PRAYER-GAUGE.

BY REV. CHAUNCEY T. EDWARDS, COUDERSPORT, PA.

"I do desire to say, gravely and earnestly, that my missionary life has been successful so far as I have been prayerful, and non-successful so far as I have been lax in prayerfulness."—A Missionary of the American Board.

"Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." This is a true missionary incident. The friends of the paralytic were, in fact, missionaries. The best thing they could do for him was to bring him to Jesus, and the faith which led them to do this became instrumental in his saving and healing. Just so the Church's best work for the world is intercession, and the Church's best years have always been years of prayer. As the Gospel

more and more affects politics and all progress, the eye of faith can trace in everything the influence of prayer. From the breaking down of the East India Company to the founding of the Congo Free State—two events that enlisted the mightiest intellects and interests of this generation—the spirit of gracious supplications, it is hardly too much to say, has been more plainly the ruling power than in any other thirty years of history.

That rare little book, “The Still Hour”—which is, perhaps, the richest work of its lamented author, Professor Austin Phelps—quotes a letter of Sir Fowell Buxton’s on a parliamentary vote important to West India emancipation :

“What led to that division? If ever there was a subject which occupied our prayers, it was this. Do you remember how we desired that God would give me His Spirit in that emergency; how we quoted the promise, ‘He that lacketh wisdom, let him ask it of the Lord, and it *shall* be given him;’ and how I kept open that passage in the Old Testament, in which it is said, ‘We have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon Thee’—the Spirit of the Lord replying, ‘Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God’s’? If you want to see the passage, open my Bible; it will turn of itself to the place. I sincerely believe that *prayer* was the cause of *that division*; and I am confirmed in this by knowing that we by no means calculated on the effect. The course we took appeared to be right, and we *followed it blindly*.”

To be sure, these are not testimonies of missionaries, but they are none the less missionary, and all the weightier as being from outsiders.

Mission work brings out the fact that many more events are answers to prayer than we commonly believe. For instance, an English missionary (Rev. James Main, quoted in the *Foreign Missionary*, January, 1884) thus describes the look of a Chinese audience: “When I used, at home, to speak of ‘the heathen,’ I meant by the word men who had never heard the Gospel. The look in the faces of the Chinese crowd made me realize for the first time that it meant much more than this. In consequence of their not hearing it they have lost all capacity for understanding it. That look made me feel that to the heathen the Gospel is not only a new, a strange sound, but that it is an *unintelligible* sound, and that every conversion will be a miracle.” If we believe thus, we may be ready to head the column of *converts* in mission reports, *Answers to Prayer*; for every convert is a Samuel (1 Sam. 1 : 27), a paralytic who has been carried by true friends into the presence of Jesus.

I. Dr. A. J. Gordon’s remarkable book, “The Twofold Life,” is full of testimonies to the power of prayer. Passing by the witness he quotes of Christmas Evans and W. C. Burns and Jonathan Edwards and a host of others, let us hear him tell (p. 37) of David Brainerd: “Brainerd had many seasons of this uncommon renewing of his spiritual life through prayer and fasting; and, in summing them up, President Edwards records

this noteworthy conclusion : ' Among all the many days he spent in secret prayer and fasting, of which he gives an account in his diary, *there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended.*' And we may add yet more. The record of these fastings and prayers of Brainerd, and of the power of God which followed, written only for himself, but wisely published by Edwards after his death, has brought rich blessing to the world. William Carey read it on his shoemaker's bench, and asked, ' If God can do such things among the Indians of America, why not among the pagans of India ? ' Henry Martyn, the thoughtful student in Cambridge, England, read it, and was moved by it to consecrate his life to missionary service in the East. Edward Payson pondered it, and when twenty-two years of age wrote in his diary, ' In reading Mr. Brainerd's life, I seemed to feel a most earnest desire after some portion of his spirit.' Considering the vast results which have followed the labors of these servants of God, who shall say that Brainerd has not wrought more since his death than in his life ? And who, looking at the great sum total, can question whether or not it is profitable for one to wait upon the Lord with prayer and fasting and intercession for the renewal of his spiritual strength ?'

II. At the London Missionary Conference it was told that Toronto Methodist women had a weekly prayer-meeting, where a record was kept of special petitions and their answers ; and, said the speaker, Mrs. Blackstock, " I am afraid that some of you would be astonished to find how many answers to prayer are recorded in that book." What associations connect with the name of the China Inland Mission but those that belong to the glory shadowing the mercy-seat !

The story of the recent experiences of the Church Missionary Society of England is well known : " Its first Day of Intercession was appointed for December, 1872. The day was spent in prayer offered distinctly and definitely for more men." It was followed by more offers for service than it had *ever* received. In the five years following " it sent out 112 men, whereas in the five years preceding 1873 it had sent out but 51." In 1880 special prayer was offered for money, for which there was great need. In a few months \$135,000 was raised " to wipe off the deficit ; and this was followed by \$150,000 specially contributed for extension, as well as by other special gifts and a substantial advance in the ordinary income." In the latter part of 1884 men were sorely needed, and a day was appointed to pray for them. *The previous evening* Mr. Wigram was summoned to Cambridge " to see a number of graduates and undergraduates who desired to dedicate themselves to the Lord's work abroad." More than a hundred university men met him, and he returned to the prayer-meeting next day to prove to his colleagues the promise, " Before they call, I will answer."

III. If this is true at home, much more, or at least more plainly, is it

true in heathendom, where "night brings out the stars." If a topical index were wanted for that lively little monthly, *Brazilian Missions*, it could almost be found in Paul's phrase, "the Word of God and prayer;" for the stories that fill it belong to one or other of these closely related topics. This is largely true of the great missionary magazines whose view is wider and more varied.

In the week of prayer in 1887 native Christians in Campanha (Brazil) are specially earnest in praying for the rapid progress of the Gospel. Before the week is out the fanatical town of Canna Verde, eighty miles away, sends for a preacher; and the article (in the first number of *Brazilian Missions*) telling of it is headed "A Whole Village Becoming Protestant."

In 1872 missionaries and English residents in Yokohama and the very few interested Japanese kept the week of prayer with great solemnity. English and American sea captains who were present wrote, "The prayers of these Japanese take the heart out of us." As the result the first native church was organized March 10th, 1872, the beginning of Japan's marvelous Christian history.*

Who has not read the "White Fields of France"? Every record of the McAll Mission cannot help showing how the work is all in answer to prayer, and so pervaded by the spirit of prayer that the converts at once form the same habit; witness the pathetic testimony † of that Lyons woman, seventy-five years old, and no longer able to work, who said she prayed God "so much, so *violently*, and without ceasing that He would cause her to be received into the hospital for aged persons, that He answered her."

IV. It is part of the blessed simplicity of Christian life in heathen lands that everything, little and large, is made a matter of prayer. In the last of November, 1887, a Brazilian boy presented by his brother anxious request for admission to the Sao Paulo Presbyterian School the following term. No money was available, and the missionaries could only exhort all parties interested, to believing prayer. "Day before yesterday (January 11th)," says *Brazilian Missions*, "came a letter dated November 21st, from a Christian lady, who, unsolicited, sends \$200 to 'support a student' in our schools."

A Presbyterian missionary, Miss Thiede, writes from a village in India ‡ "I trust the Lord will allow me to build a school-house and a house for the catechist, though I have no means for them. He kindly enabled me to build a small house which shall accommodate the missionary when he visits this station, but will now be a shelter for me. . . . The Lord wonderfully helped me, though I had to pray most earnestly for everything—for workmen, for wood, for bricks, for money. I got it all!" The very next letter in the same magazine is from Miss Edith Blunt, who writes: "A few new doors have been opened to me in direct answer to

* *Foreign Missionary*, Sept., 1885.

† *American McAll Record*, Oct., 1888.

‡ *To Woman's Work for Woman*, Oct., 1886.

prayer ; that is, while going toward my field of labor I have asked the dear Lord to take me to some house where they have never heard the truth, or where He would want me to go ; and invariably a pressing invitation has come, and the Word has been sung and expounded."

At the May anniversary of the China Inland Mission, in 1883, Dr. Mackenzie told how he and his colleague, Bryson, prayed day after day for two months for a hospital in Tientsin ; and then, by means of a remarkable cure wrought through prayer by skill for the wife of the Viceroy, Li Hung Chang, that statesman was led to offer a temple and an income for the now successful hospital.

At the annual meeting of the American Board in New York (1889), Secretary Alden presented a paper on the place of prayer in mission work ; a paper which for varied interest and suggestiveness is remarkable even in missionary literature. It includes the testimony of twenty-six missionaries as to their experience in this matter. The words quoted at the beginning of this article are from one letter. Another, writing of all sorts of work in Constantinople, adds, " But the point I wish to emphasize is this—it is my sincere conviction that opposition was overcome and the fruits of labor bestowed in answer to prayer—persevering prayer—offered in faith by the ladies of the executive committee in Boston, and by our constituents in New Britain and New Haven." Another writes of apparently fruitless prayer for revival offered in the Doshisha (Dr. Neesima's school in Kyoto) from the week of prayer to the middle of March, when the praying band had decreased to half a dozen. Then " on Sabbath, March 16th, 1883, in the afternoon and evening, an invisible influence struck the school. None of the teachers knew of it till next morning. But of about 150 young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy."

V. Let us turn to " darkest England." Not much is said in public of the work of the late John Ashworth and his " Chapel for the Destitute" in his town of Rochdale, Lancashire. Yet his " Strange Tales from Humble Life" have been circulated by the million, and for simple, heart-reaching power are hardly excelled among the records of Almighty grace. The characters with whom he dealt may be imagined from the fact that a drunken, dirty fellow, who had been persuaded by his wife to attend the chapel, began swearing at her for bringing him to such a place, for " all the scamps in the country were collected together, and it was a disgrace for any one to be seen among them !" " We could as soon have thought of old Nick going to chapel, as Niff," was said of the villain who became the subject of the story " Niff and his Dogs." Drunkards and rogues, the despairing and the destitute, infidel and invalid, men, women and children were reached and brought into marvellous light.

Says the biography, " Mr. Ashworth commenced the work with a firm conviction that God would open up his way, and send pecuniary help to any amount or any extent that might be required, without either anni-

versary sermons or public collections. He believed in answers to prayer, and had good reason for so doing ; and to him it was at all times in his arduous undertakings a great source of strength and comfort to know that hundreds throughout the land were daily remembering him and the Chapel for the Destitute in their petitions at the throne of grace. The very thought of it gave him joy ; and for sixteen years, without any solicitation on his part from any human being, the necessary funds have been supplied." The prayer of faith, rather than the disbursing of funds, was the power and characteristic of all his work. It is the atmosphere, the spirit of all his "Strange Tales." In the prefatory note he writes, "I am a tradesman, and make no pretensions to literary ability. If He whom I desire to serve condescend to use me as a medium of good to others, my earnest wish will be realized. To Him my prayer has been, 'Hold Thou my right hand.'"

One of these tracts is entitled "A Wonder ; or, the Two Old Men ;" and this is the story of it : "An old man of eighty-three, only twelve months a pardoned sinner, earnestly, and in the best way he could, urging an old man of eighty-five to trust in Christ, is such a wonder as falls to the lot of few to witness. Here knelt two men whose lives had been one long course of open iniquity, producing untold misery, sorrow, and suffering in their families, and, probably, by their example and precept, having been the direct cause of many going down to the regions of despair. Yet these two have found mercy and forgiveness ! We repeat, It is a *Wonder* !" Not many months afterward Mr. Ashworth was the means of saving the older man from the home and the dread of the pauper—the workhouse. "When the old man saw the money paid down, and heard my promise to find him another home, he lifted up his head and gazed in my face with a look of inexpressible thankfulness. He wept like a child, exclaiming, 'God has done it ! God has done it ! He yeard me pray et neet, and sent yo to help me awt o' me trouble. He's done more nor I expected ; aw'l praise Him as long as aw live !'"

It would be hard to say how many such records of answered prayer are to be found in Mr. Ashworth's writings. In none are they more frequent or striking than in the testimony of six pauper invalids, of whom he says ("My Sick Friends"), "I leave them with a conviction that though they have unitedly been in pain, affliction, and helplessness for *one hundred and sixty-five* years, yet they are among the happiest creatures in this world. They may go down to their graves in silence, but they have taught a lesson to thousands ; and that lesson is, that Heaven's brightest beams can pierce the darkest cloud."

VI. In a region in England, missionary enough to be the diocese of Bishop Selwyn, the Christian genius known as Sister Dora lived her devoted life. Not more nurse than missionary, not less heroic than any other missionary, through fourteen years she kept her consecration unbroken, her cheerfulness undaunted, her strong will always gentle, her faith always tri-

umphant by personal communion with her Lord. Of all the saintly biography with which the Church has been enriched in the last ninety years, no life is more fascinating, none more redolent of the heavenly "vials full of odors" than the life of this hospital nurse in the "black country." Says her biographer, "She spoke unreservedly to her household upon the absolute necessity of constant private prayer, and expressed openly her own strong conviction that no blessing could attend the hospital unless those who worked in it fulfilled their duty in this respect. It was literally true that she never touched a wound without lifting up her heart to the Giver of all virtue, and asking that healing might be conveyed by her means. . . . The striking feature of her prayers was the strong faith which animated them. . . . At night, when the ward was quiet, she might often be seen kneeling by the bed of some . . . sufferer." Once she undertook to save a young fellow's mangled right arm when amputation had been pronounced necessary to save the patient's life, but when amputation meant pauperism to his family. Night and day for three weeks the case was in a suspense that was terrible. But she saved the arm; and the surgeon, who had been in no good humor over the case, but "without whose leave, be it remembered, she could not have done this, . . . brought the rest of the hospital staff 'to show them what might be done,' as he said." "How I prayed over that arm!" she used to say afterward." What wonder the man went by the name of "Sister's arm."

Luther draws a beautiful parallel between Paul's entreaty with Philemon for Onesimus and Christ's intercession with the Father for us, adding, "For we are all His Onesimi, to my thinking." The great Missionary "who went about doing good" is the great Intercessor; and from Pentecost down He has stamped that characteristic on His work. If a man believes himself Christ's Onesimus, he will have no doubts about prayer in His name. *If one prayer is answered, every prayer must be.* Whether we can trace the answer or not is of small importance. If, however (and this with reference to the controversy suggested by the title of this paper), we can historically connect the providence of God, and the promise of God, and the prayer to God, who can reasonably doubt THE POWER OF GOD IN ANSWER TO PRAYER?

" 'Tis the fire that will burn what thou canst not pass over,
 'Tis the lightning that breaks away all bars to love,
 'Tis a sunbeam, the secret of God to discover,
 'Tis the wing David prayed for—the wing of the Dove."

THE following letter cannot fail to interest sincere and prayerful disciples :

DEAR DR. PIERSON : I thank you very earnestly for your words in the March number of the MISSIONARY REVIEW concerning *prayer*. You seem to feel your way into a world wherein many have been trying to enter.

When I was in the north of England as deputation for our London Missionary Society, pleading the claims of China (with which I have been connected for twenty-five years), consultation and prayer were carried on in a friend's house up till midnight, and a written agreement was entered into to pray God to raise up one hundred of the best missionaries for our society. Since then Professor Armitage, along with other leading ministers, has been led from on high to bring out a solemn appeal for consecration and personal service, and there is a great spirit of waiting on God concerning this matter. You will thus see that the point I now wish to submit to you is not one which I dare approach lightly. A leader in one of our largest London churches lays down very solemnly this position : that any amount of good preaching is insufficient unless there be some definite action taken. I venture now to plead for a *part of your REVIEW definitely devoted to forming and encouraging a prayer union*, so that any of God's people, upon whose hearts it is laid to pray very specially for any great public matter concerning His kingdom, might have an opportunity of stating their case, giving their reasons, encouraging each other in a conquering faith, waiting for and recording answers ; and, in general, dealing with God in a direct and definite manner. Your editorial wisdom would direct how far it would be well to go into particulars.

But, for the sake of an illustration, let me refer to the opium traffic. At the present time throughout England the hearts of God's people are being moved as perhaps never before, so that the will of God may be thoroughly known and carried out. It is believed that if the Christian conscience were once thoroughly aroused, it would prove to be such a power as no government could resist. The first important matter is to spread information, and, as a matter of fact, information has been widely spread. But gain seems too much for godliness, and the flesh too much for the Spirit, so that individual and national sin, according to many, cannot be put away. In fact, there is, in some minds, a complete despair. Surely if "the regions beyond, of prayer," once became a part of common Christian life, there would be such a keen sensitiveness to God's touch that the opium victims would startle men's minds ; fearful prejudices against the Gospel, created by the traffic, would bring us down in humiliation, and the fact that a shadow between God and His people exists, would rouse to such concern as would give no rest till the evil was put away. Such a matter might well be a subject for definite believing prayer. Christians are, perhaps, a feeble folk in regard to worldly power, but this may drive them the more earnestly to seek God.

Some who are of little use otherwise may at least prove the power of prayer. God can use tools of the poorest nature to spread abroad impressions of what is right.

This matter is one which may possibly receive more attention in China. The same request has been made so that missionaries and native converts may be united in this hallowed bond. The more such ideas can gain

ground, the more help we shall have against the materialism of the age ; and there may be some very great matters concerning God's will which may become clear as we agree to pray about them—*e.g.*, how far missionary work should be evangelistic, missionaries only settling down as far as is really necessary ; and whether fixed salaries are wise or unwise, etc. The proofs of prayer given in the China Inland Mission and in the movements of the C. M. S., which began in prayer at Keswick, might be more definitely known than they are ; also the proof of God's hearing prayer in the progress of woman's work, of which the foreign secretary of the L. M. S. lately made a striking utterance at the monthly meeting for prayer held at the mission house.

Yours faithfully,

LONDON, April 7, 1891.

J. SADLER.

MOHAMMED AND MOHAMMEDANISM.

BY REV. HENRY RICE, MADRAS, INDIA.

For the last twelve hundred years or more that struggle between the East and West which has ever been the centre of all history has taken the special form of a struggle between Christendom and Islam. There is not a nation in Europe or Asia which has not had its share in the great conflict. The struggle still goes on. The more we feel the prominent part which the struggle between Christendom and Islam has borne, and is bearing, in the general history of the world, the more deeply we feel the importance of a right understanding of Mohammedan history. In considering the life of Mohammed and the effects of Mohammedanism, one cannot help touching on questions which are theological. Through the whole history, both of the man and the nation, the religious element underlies everything. Mohammed was a conqueror and a ruler, but he was such only because he declared himself to be a divinely commissioned prophet. His immediate followers founded the vastest empire that the world ever saw, which, though it soon split asunder, has maintained a theoretical unity ever since. But that empire was not, strictly speaking, the dominion of a nation or of a dynasty, but of a religious sect with which the acquisition of political power was a religious principle. In the Mohammedan system there is no room for national distinctions ; religious belief stands in the place of nationality. Every fellow-believer is a fellow-countryman. There is no distinction between Church and State. In Islam the Church comes first in fact and in idea ; the State is simply the Church in its unavoidable temporal relations. In every Mohammedan country the whole civil and social fabric rests on the groundwork of a divine law once revealed. In everything the spiritual element comes first, and the temporal element is a mere appendage.

The primary fact, then, to be observed is that Mohammed was a man

who founded a temporal dominion, but who grounded his temporal dominion solely upon his claim to be a divinely commissioned teacher of religion. He taught a doctrine ; he founded a sect ; and the proselytes of that sect went forth, in the name of their new faith, to conquer the world. Every Moslem was, as his first duty, a missionary ; but he was an armed missionary. In this the religion of Mohammed forms a marked contrast to the two religious systems which had gone before it. Judaism proclaims itself as the divinely given code of a single nation, a system which does not refuse proselytes, but does not seek them. Christianity proclaims itself as a divinely given system of faith and morals, addressed to all mankind, content to make its way among mankind by moral forces alone, leaving the governments of the world as it finds them. Mohammedanism also proclaims itself as a divinely given system of faith and morals addressed to all mankind, but to be enforced by the sword. It is a system which, in its perfect theory, would require all mankind to be members of one political society. Each, again, of these three great monotheistic religions has its written revelation. Herein consists one of the most marked distinctions between the three. The Mohammedan accepts nothing as of divine authority except the personal utterances of his prophet, taken down in his lifetime. With the Jew and the Christian the actual discourses of Moses and of Christ form only a portion of the writings which he accepts as the sacred books of his faith. As to the main facts of Mohammed's life there is no reason to detail them, for they are well known. But we think there can be no doubt as to his sincerity, and as to the honesty of his faith in the truth of his own mission during the early stages of his career. It is impossible to conceive any motive, except faith in his own mission, which could have borne him up through the contempt and persecution which he underwent as long as he abode at Mecca. The mere fact of his lapse, followed as it was by his recantation, seems decidedly in favor of his sincerity. It is the act of a man, believing in himself and in what he taught, but whose faith failed him for a season in a moment of temptation. But his mere belief in his own mission would not prove that mission to be divine ; it would not even prove the work which he undertook to be a work tending to the good of mankind. That the early teaching of Mohammed, in the days of his first preaching at Mecca, was directly for the good of the men of that time and place there can be no doubt. His moral and religious teaching was imperfect, but it was a measureless advance on anything which his hearers had heard before. Whatever Mohammed may have been to the world at large, to the men of Mecca of his own time he was one who spoke of righteousness, temperance, and judgment to come, one who taught in the midst of debasing idolatry that there is one God, and none other than He. Every man who at this stage accepted the teaching of Mohammed was at once raised to a higher level in the scale of moral and religious beings. The strivings of heart which led Mohammed, in the face of scorn and persecution, to preach to an idolatrous city the truth and unity of God could never have risen from

any low personal motive. We may even venture to say that it was a movement from God Himself.

One of the most difficult things is to find out the exact amount of knowledge of Christianity which Mohammed had at any time of his career. It is certain that while still at Mecca he was on friendly terms with the Christian King of Abyssinia, and it was in his dominions that his early followers sought shelter from persecution. Some means were, therefore, clearly open to him of gaining a knowledge of what Christianity really was ; but it seems likely that he never came across the genuine text of the New Testament or its genuine teaching in any shape. The one Christian doctrine he seems to have thoroughly grasped is that of the miraculous birth of Christ. But on all other points Mohammed's notions of Christianity seem to have been of the vaguest kind. His ideas of the life of Christ are borrowed from the stories of the Apocryphal gospels, and he emphatically denies the reality of the crucifixion. When he confounded the Angel Gabriel with the Holy Ghost, and represented Christians as looking on the Mother of Christ as a person of the Trinity, he must surely have misconceived what Christianity was even in its corruptest form. We cannot wonder that he cast away such doctrines as these with indignation, nor that he confounded the Christian doctrine of the Divine sonship with the idolatrous belief in the daughters and other satellites of God which it was his special mission to overthrow. We cannot blame Mohammed for rejecting Christianity in the shape in which it seems to have appeared in his eyes ; but we cannot acquit him of blame for rejecting Christianity through not taking pains to find out what it really was. If this neglect was owing to spiritual pride, to an overweening confidence in himself, as not only a divinely commissioned, but an absolutely infallible teacher, we may see in this failure to seek after the truth with all his heart and with all his strength the first step in a downward career. The flight to Medina was the beginning of Mohammedanism as part of the history of the world ; but it was also the beginning of a distinct fall in the personal character of its founder. The preacher of righteousness now appealed to the sword. Had he not done so, it may be that his religion would have died out. But, looking at the man's own moral being, from the moment of his appeal to the sword he fell away from the righteousness of his earlier days. He stooped from the rank of a religious teacher to the rank of one of the ordinary powers of the world. He put on the character of a statesman and a warrior ; he exposed himself to the temptations which beset either character, and he learned to practise the baser as well as the nobler arts of both. His policy was now of the earth, earthy ; in becoming a ruler and a warrior he became a man of craft and of blood.

One aspect of the prophet's life we cannot pass over without notice. What Froude says of Henry VIII. is yet more truly to be said of Mohammed, that he ought to have lived in a world from which women were shut out. It is useless to defend the sexual laxity of Mohammed by saying

that he was neither better nor worse than the usual morality of his age and country. The preacher of a religious reform ought to rise above the usual morality of his age and country ; and Mohammed, at one time of his life, showed that he could rise above it. The youth of Mohammed, according to all evidence, was a youth of temperance and chastity, and not a breath of scandal rested on his married life passed during twenty years with a woman old enough to be his mother. The manners of his country allowed both polygamy and concubinage ; but no rival, whether wife or slave, ever disturbed the declining years of Khadijah. A man who had so long lived a chaste life could surely have prolonged the effort, if only for the sake of keeping up his own dignity and consistency of character, and should not have proclaimed for himself exemptions from the laws which he laid down for others. Yet in Mohammed's relations to women we cannot but see a distinct fall, both from the standard of the Gospel and from the standard of his own early life. One of the oldest charges against Mohammed is that he promised his followers a paradise of sensual delights. Nowhere is the contrast between the Gospel and the Koran more strongly marked than in the veil which the Gospel throws over all details as to the next world, when compared with the minuteness with which the Koran dwells on its rewards and punishments. And this charge of holding out sensual promises to his disciples is one that cannot be got over except by the startling apologetics of certain Mussulman doctors, who assert that the " houris " of Paradise are to be taken figuratively.

We hold, then, that Mohammed, from the beginning to the end of his career, was honestly convinced of the truth of his own mission, but that he gradually fell away through not taking due pains to find out the real nature of the Christian revelation. When the first downward step had been taken, the other steps of the downward course were easy. The prophet of truth and righteousness, the assertor of the unity of God against the idols of the Kaaba, sank to the level of an earthly conqueror, extending the bounds of his dominion by the sword. He died while waging war to force his own imperfect system on those who, amid all the corruptions of Christianity of those days, still held truths which he had rejected and blasphemed. The real charge against Mohammed is that, after the Gospel had been given to man, he fell back on the theology and morality of the Law. The effects of his life and teaching on the world at large have been in close analogy to his own personal career. In his own age and country he was the greatest of reformers. He founded a nation, and gave that nation a religion and a jurisprudence which were an immense advance on anything it had as yet accepted. He swept away idolatry ; he enforced the practice of a purer morality ; he lightened the yoke of the slave ; he even raised the condition of the weaker sex. If he had done nothing else than remove the frightful practice of burying female children alive, he would not have lived in vain in his own time and nation. But when his system passed the borders of the land in which it was so great a reform, it became the great-

est of curses to mankind. The main cause which has made the Mohammedan religion a blighting influence on every land where it has been preached is that it is an imperfect system standing in the way of one more perfect. Islam has in it just enough of good to hinder the reception of greater good. When Mohammedanism is preached to a tribe of savage heathen, its acceptance is in itself an unmixed blessing. But it is a blessing which cuts off almost all hope of the reception of a greater blessing. The heathen, in his utter darkness, is far more likely to accept the faith of Christ than the Mohammedan in his state of semi-enlightenment. In all lands where Islam has been preached it has regulated and mitigated many of the evils of the earlier systems ; but in doing so it has established them forever. The New Testament nowhere forbids slavery ; it can hardly be said to contain any direct prohibition of polygamy. Preached as the Gospel was to subjects of the Roman Empire, among whom frightful licentiousness was rife, but among whom legal polygamy was unheard of, there was no need to enlarge on the subject. The principles of Christian purity would of themselves, without any direct precept, hinder polygamy from becoming the law of any Christian land. But Islam, by the very fact of restraining and regulating the license of its own native land, has made polygamy and its attendant evils the abiding law of every Mohammedan people. As Professor Fairbairn has well said, " A religion that does not purify the home cannot regenerate the race ; one that depraves the home is certain to deprave humanity. Motherhood is to be sacred if manhood is to be honorable. Spoil the wife of sanctity, and for the man the sanctities of life have perished." The Gospel nowhere forbids slavery ; but it lays down precepts whose spirit is inconsistent with slavery, and which have, after a long struggle, succeeded in rooting out slavery from all European and from most Christian lands. But Islam, by the very fact of enforcing justice and mercy for the slave, has perpetuated the existence of slavery among all its disciples. Christianity, by giving no civil precepts, has remained capable of adapting itself to every form of government and every state of society. But Islam, by attaching the civil power to its religious head, has condemned all Mohammedan nations to abiding despotism ; and by enjoining the toleration of the unbeliever on certain fixed conditions, it hinders the establishment of religious equality in any land where it is dominant. " Christianity waged no direct war against these social evils of antiquity, but it killed them much more effectually by breathing into the conscience of the world truths which made their continuance impossible. It girdled the tree and left it to die. Change the climate, and you change the vegetation."

Let it be granted that, in all heathen and even in some Christian lands, Islam in its first and best days appeared as a reform. Still it is a reform which has stifled all other reforms. It is a reform which has chained down every nation which has accepted it to a certain stage of moral and political growth. As such, this system of imperfect truth must ever be the greatest hindrance in the way of more perfect truth. Because Islam comes nearer

to Christianity than any other false system, for that very reason it is, above all other false systems, pre-eminently anti-Christian. "It has reformed and lifted savage tribes; it has depraved and barbarized civilized nations. At the root of its fairest culture a worm has ever lived that has caused its blossoms soon to wither and die. Were Mohammed the hope of man, then his state were hopeless; before him could only be retrogression, tyranny, and despair." The life of every great Mohammedan nation has died away. Wherever Mohammedanism has come into contact and conflict with Christian civilization it has succumbed. It is incapable of progress beyond a certain point. It has lost the "dew of its youth," and is destined to wane before advancing light and growing knowledge. In India we may look forward to the time when the bigotry and fanaticism of its sixty millions of Mohammedans will melt away before the warmth and genial influence of Christianity.

THE ARMENIAN PROTESTANT ORPHANAGE OF BROOSSA, IN ASIA MINOR, TURKEY.

BY M. BAGHDASARIAN, SECRETARY OF THE PROTESTANT ORPHANAGE.

Asia Minor is the fairest portion of Turkey, and one of the finest countries of the world. It is a peninsula, and is bounded on the north by the Black Sea, on the south by the Mediterranean, on the west by the Bosphorus, the Sea of Marmora, and the Dardanelles, on the east by Armenia and Koordistan.

The country is very mountainous, and many rivers pass through the most picturesque valleys, flowing into the Black Sea as well as the Mediterranean. The soil is very fertile, and produces every kind of vegetables, fruits, and corn. Asia Minor is considered the orchard of Constantinople.

The present condition of this vast country stands in frightful contrast to its great and glorious past. It was once the seat of riches and learning, and some wonderful events in secular and church history happened here. The still remaining ruins of the ancient cities of Nicea, where the Nicene Creed was composed in the year A.D. 325, and of the seven churches testify of the splendor and wealth of its former inhabitants. Desolations, storms, and terrible judgments of God have, however, converted that dear country into a great wilderness.

The population of Asia Minor consists chiefly of Turks, Armenians, Greeks, and Jews. The Turks are the most unchangeable people of the world. Their habits, customs, dresses, manners, character, ideas, and aspirations are almost the same as they were centuries ago, when their ancestors came to conquer the country. They always think of a general massacre of all Christians existing in Turkey, and blame their fathers for not having accomplished it in the early era of the empire, while nobody would have interfered with their destructive work.

The Armenians are a people spoken of very often in the Bible. They have a glorious past recorded in the history of the ancient world and nations, and belong to the first Oriental Christian Church, which is, unfortunately, fallen to decay, and represents now but a very low form of Christianity, being entirely deprived of the influence of the evangelical principles of the Gospel. Pomp, ceremony, and priestcraft support the religion, which exerts very little influence over the daily lives of the people, and can afford little or no comfort in their experiences of privation, sufferings, and toil. But they are good farmers, prosperous merchants, and able professional men, and have a great future. Being very religious, and having always an open heart for the Truth, the Armenians accepted with great pleasure the Gospel when it was sent to them in the beginning of the present century from the Christians of the New World. My father, Baghdasar Hussian, of Bithynia, was one of those Armenians who at once converted themselves to the Protestant faith, and leaving everything, like the apostles, on they went as the first Armenian missionaries, preaching the Gospel in the towns and villages of Asia Minor and Armenia, and establishing the first Armenian evangelical churches, and that, of course, amid great and continual persecutions and sufferings.

"By their fruits ye shall know them" is the divine criterion given us to be used when we judge those who profess the true faith of the Gospel; and, guided by that principle, you can judge of the Armenian Protestants of Turkey. When we adopted a scriptural creed, it would have been ground for a serious imputation against the sincerity of our Christian profession had we looked with indifference on the many objects around us that called for active self-denial and the persevering labor of Christian love and charity. But such was not the case; and among the fruits of the Reformation in Turkey will, no doubt, be reckoned the Armenian Evangelical Charity Mission of Broossa.

Broossa is an ancient city and the capital of Asia Minor, only a round hundred miles from Constantinople, nestling at the foot of snow-capped Mount Olympus. Its population is about 80,000, of whom 20,000 are Armenians, 6000 Greeks, 4000 Jews, and the remainder Turks.

It has passed through many political changes, and has been nearly destroyed at various times by fire and earthquake; but it has survived all these disasters, and is, with its fine climate, hot and cold springs, large Oriental bazaars and beautiful marble tombs of the sultans who resided there from 1325 until the capture of Constantinople, one of the most important cities of the East.

During 1874-75 Asia Minor was the scene of a terrible famine, caused by a long continued drought, and many thousands of people starved to death. When the calamity was at its height, the city of Broossa was filled with refugees; and seeing the terrible condition of the little children who came to the city in search of food, the heart of the writer's brother, Gregory Baghdasarian, who then was professor in a seminary at Broossa,

was moved to gather in these poor little orphan children ; and this was the beginning of the Armenian Evangelical Charity Mission at Broossa. A Home for Orphan and Destitute Children was at once established, and hundreds of poor children who had been bereft of home and parents have been since received in its sheltering arms, and trained for Christ and useful lives. Later on a boarding and day school, too, were added to this institution.

The Turkish Government recognized this Armenian Evangelical Orphan Asylum, with its educational branches, and sanctioned it by granting the usual *Rukhsatnamé*—permit—in which the title “ *Dar-ush-Shefakāi Shar-kiyē* ”—Oriental Charitable Institution—is attached to it.

A committee composed of Protestant brethren, with the resident American missionary keeping the treasury, is, ever since its establishment, duly guiding this good work. The late Rev. Sandford Richardson was the first treasurer of the orphanage ; and in his last statement he says, “ You can say to your friends that we regard the orphanage as eminently Christian, and auxiliary to our evangelical work.”

The Broossa Orphanage is now fifteen years old ; it has been established by entirely voluntary contributions, the first donation of \$300 being generously granted by the late Rev. Adolf Sarasin, of Basel, in Switzerland. Later on a few German and Swiss prominent clergymen and editors, the Basel Mission Society, and the London Turkish Missions' Aid Society have espoused the cause of the Broossa Orphanage, and recognizing it as a necessary and useful institution in the East, recommended it warmly to the sympathy and support of the benevolent throughout the world, and helping hands were stretched toward us to carry out the work. More than six hundred children, coming from fifty different parts and places of Turkey, and belonging to different religions and nationalities, have been admitted into the orphanage during the last fifteen years, and many others passed through the boarding and day schools, enjoying a strictly evangelical education.

The Broossa Orphanage was often inspected and investigated by competent bodies, one of which was composed of the Revs. T. W. Brown, D.D., Secretary of the Turkish Missions' Aid Society of London, Alexander Thomson, D.D., agent of the British and Foreign Bible Society of Constantinople, and Joseph Greene, D.D., one of the veteran missionaries of the American Board in Turkey, and two Armenian Protestant pastors of Constantinople. They were much pleased with what they saw, and gave a long report, in which they say, “ We have great pleasure in bearing our testimony to the perfect discipline of the schools, and to the thoroughly intellectual training, both in general knowledge and in Divine truth. Mr. and Mrs. Baghdasarian seem, indeed, to have succeeded to no small extent in attaining their high ideal of so conducting the orphanage as to render it a pure and happy Christian home.” Another official inspection took place last year, in September, when the Twenty-fifth Annual Assembly of the Evangelical Pastors of the Bithynian Union was held in Broossa. In their statement they

say, " We have carefully inspected the whole establishment, and are much pleased with the order and the excellent training of the children. We with full confidence say that the whole organization of the institution serves one distinct purpose, which is to impart to the children the love of God and the truths of His salvation."

Charity is an indispensable branch of the grand work of the Christian Church and her mission in the wide, wide world. The Roman Catholic Church understands this well, and doing accordingly, their mission is very successful and prosperous in the East. Actually, they possess in Turkey, comprising Syria, Palestine, Asia Minor, Armenia, and Koordistan, 12 hospitals with dispensaries treating yearly 100,000 people, 30 orphan asylums and other charitable institutions, 50 boarding and as many day schools, with 20,000 pupils belonging to all nationalities and religions of Turkey.

The Gospel is to be preached to all creatures, but especially to the poor, because they need it the most, hear its good tidings gladly, and accept willingly the comfort and consolation it offers them through Jesus Christ, the only Saviour of the world.

Though there are so many colleges, high schools, and seminaries in Turkey under the care of the American Board, yet in and for the whole of Asia Minor it is the Broossa Orphanage as a Protestant charitable institution that receives homeless and destitute children irrespective of creed and nationality ; and we could admit hundreds of them at once if we could only feed and dress them ; but we at present are hardly in a position to care for those who are already under our shelter, for whose sake the writer is in America, endeavoring to awaken the sympathies of the philanthropists and the benevolent Christians of the New World in behalf of our charity mission in Asia Minor ; and in case that my humble " voice from Mount Olympus" would reach some noble hearts to move them in our aid, we intend to erect a large chapel in the orphanage, and to establish a small hospital with dispensary, as we most indispensably need these three things, which will, no doubt, be a means of great blessings to the country. We are convinced that no more effective means can be employed for the extension of the Redeemer's blessed kingdom and the temporal and spiritual welfare of the vast population of Asia Minor than the establishment of such charitable institutions. Only Christian, active, energetic, and sacrificing love will be able to conquer the hearts of the people, making good all their damages and healing all the evils occasioned by misgovernment and oppression.

We need to conceive of missions as pre-eminently *God's work* ; and, therefore, as ours only because it is God's, and we are His co-workers, permitted to share with Him in this supreme privilege. The power and energy are, therefore, not human, but Divine, and in any and every exigency we have only to appeal to Him, take new courage, and gather new confidence, and take steps, never backward, but always forward, for God *never* calls a *retreat*.—[Ed.]

THE WHITE FIELDS.

BY A. WOODRUFF, ESQ., FOREIGN SUNDAY-SCHOOL ASSOCIATION,
BROOKLYN, N. Y.

A look at them retrospectively and prospectively, through the medium of the Sunday-school movement of the nineteenth century, presents gratifying signs of promise to the intelligent beholder.

All along the line of history, from the time when the churches of Asia Minor received St. John's admonition, to that of the introduction of the Robert Raikes period, near the beginning of the nineteenth century, there was a rising and falling, an ebbing and flowing, of spiritual life and prosperity, answering to the faithfulness or unfaithfulness with which the youth of nations have been taught in the truths of revealed religion. The Sunday-school movement has lifted the pall of unbelief that hung heavily over the English-speaking nations at the commencement of this century, and although recent awakenings have begotten a religious liberty that has given birth to countless religious organizations, each one of them will, if we are faithful to the teaching of the inspired record, prove a strengthening timber in the one Divine edifice.

It will be the aim of this article to describe the methods by which the Foreign Sunday-school Association seeks to rekindle these spiritual fires, faintly glimmering from previous centuries, and in our own times so rapidly spreading as a ground of future hope ; and, to show their fitness, to prevent relapses, and assure a near future and one more permanent and enduring than any that has gone before.

The Foreign Sunday-school Association is a growth, not a formation ; an influence more than an organization ; a power rather than an instrument. The interested inquirer who accepts these definitions desires to know, then, by just what means it accomplishes results.

It may not be easy to exactly separate influences so subtle as the spiritual fruits of religious education and labor, and we may not be able to say just what has been accomplished in the past twelve months ; but we can tell what has been done in connection with it and as a part of it ; what results are transient and belonging to the past, and what are promising to be permanent for the future. How to bring revealed truth into sanctifying contact with the masses of mankind, especially children, is the question of questions, and will continue to be such until the stream of time shall be lost in the ocean of eternity.

The field is boundless and ready for reaping ; and the reapers, whom we will call letter-writers, must be indefinitely multiplied until the ground is covered. Our association comprises about forty—would that we could say four hundred !—of these workers, and divides them into four parts or groups, each of which takes a quarter for investigation. This investigation is aided by missionary reports, travellers' letters, magazines, colporteurs, Bible agents, streams of commerce, etc., and by it they are enabled to dis-

cover somehow and somewhere an indefinite number who will accept from strangers a friendly greeting, and respond to their letters if written in the spirit of the Master who commands, "Go ye to every creature."

Once a week one of these committees meets to report how their letters or messages have been received, and to prepare again others, with small gifts and helps, hoping always for better and better success, the results showing generally that the seed has fallen upon good ground.

Once a month the four committees meet to show to each other the aggregate of results, and vote supplies as they are recommended by the different committees. It is not our purpose to establish schools that shall be called our schools in the sense of depending permanently upon us for support; we seek rather to lead the Christians living in those countries to engage in Sunday-school work.

We try to have the schools as rapidly as possible pass even beyond self-support, and become themselves propagating centres of religious influence. The help we give looks forward to that goal.

As a slight illustration of this correspondence, we subjoin the following extracts from two or three letters received from Austria, China, and Madagascar :

Pastor Daniel Nespoe, of Nesslerau, Moravia, Austria, writes as follows :

"I am glad to tell you about my Sunday-school, for one likes to speak and write about that which he loves. I will give you the lights and the shadows, the advantages and the needs.

"We can show but little spiritual life. Rome, the dark power, exercises everywhere a dreadful influence. If it should be better in our parish, the Sunday-school must help us. About twenty years ago I saw that in our scattered parishes only a well-organized Sunday-school could help us and bring an inner spiritual life in our families, and so into our congregation; therefore I did not delay, after I knew the benefits of the Sunday-school, and founded first a Sunday-school in Nesslerau; to-day we have 6 schools in our parish, with 21 teachers and 325 scholars.

"In all our Sunday-schools not only children attend, but all grown-up youths and maidens; in short, all sons and daughters, without distinction of age. They go to Sunday-school until they are married, and the sons come after they have served their three years in the army. All our Sunday-schools are held in the afternoon between two and four o'clock, and are everywhere well attended; in some the parents come with the children, and listen attentively as the Word of Life is explained by the teachers. We use the International Lessons in all our schools. But now I will tell you of the needs of our Sunday-schools. First, we have so few whole Bibles; we need more. . . . Then we need hymn-books—the poorest child ought to have one. One of the chief needs of the Sunday-school is that the necessary means are lacking for me to visit each of the six Sunday-schools at least once a month; to be present at the instruction, to incite the children, the parents, and teachers themselves, and impart the necessary advice

and instruction. Can you help us in any way? Pray do; but, above all, I ask you to pray to the Lord, our true Saviour, for our congregations in Moravia and Bohemia, and bear also our Sunday-schools on praying hearts."

The Rev. William Key, of the China Inland Mission, in the province of Shansi, north China, thus writes:

"When your letter came we were at one of our out-stations, of which we have six. You will be pleased to know that the Lord is blessing our labors, and we have had the joy this year of baptizing twenty-nine converts. I am sure your 'Sunday-school Guide and Hymn-Book' would be a great help in the out-station work. In a new district like this, that has only been opened four years, the teaching of the converts partakes more or less of the Sunday-school line of things.

"Here at this station we have a Sunday-school, where, as a rule, we have about a dozen men. My wife has a class with the women, in a separate room, at the same time.

"Although our scholars are men and women, we have to treat them in much the same way as home children. We get them to repeat hymns and verses of Scripture, and then tell them some simple Gospel story.

"Here in China, as at home, we find the Gospel is 'the power of God unto salvation to every one that believeth.' I know cases where the bare Word has been blessed in leading souls into the light.

"At S——, one of our most promising stations, the leading elder, who is to be made pastor shortly, was converted through reading the Gospel of Mark. He was then a Buddhist priest in a temple!

"I would ask your prayers for the work of this district, especially for the native workers, that they may be all taught of God, and thus be able to teach others."

Miss Mary T. Bliss, of Faravohitra, Antananarivo, Madagascar, recently wrote the following letter:

"I am interested in your society, and I should think it may do a good work in stirring people up to realize the great importance of Sunday-school work in all its branches.

"When I first came here fourteen and a half years ago there was only one Sunday-school in Antananarivo; it was held in a central place, and children from all parts of the city were welcome. I do not quite know why, at that time, there was not a Sunday-school in connection with each church; perhaps it was felt to be scarcely necessary, as, of course, Scripture forms the basis of much of the teaching in our mission schools, and so many Bible classes are held during the week, some by ladies for women or children only, others by gentlemen for men and youths, or for any who choose to attend.

"Then another difficulty in those days arose from the fact that there were so few Malagasy suitable to superintend and carry on such a work; the missionary gentlemen have to be away in the country preaching, their

wives are often prevented by family reasons from undertaking Sunday work, and the single ladies were very few at that time. About ten years ago though the churches were suddenly roused to take an interest in Sunday-school work, and one by one they formed their own schools, so that now each of the ten city churches connected with our society has its own school, and, I believe, all the suburban churches and those of the nearer villages also. Then away in the country districts, schools (no doubt many of them very small and feeble) might be counted by the score ; and even in far-away military stations and out-posts, Christian commanders, or governors, or their officers form Sunday-schools and do what they can for the families of their followers and the heathen tribes around them.

"Quite recently I heard from an officer who was formerly one of the best teachers in the school I superintend, and he tells me that they have succeeded in gathering together four hundred Lakalana children from the thoroughly heathen tribes surrounding their military post on the southwest coast. Again, I am to-day sending off a parcel of testaments and hymn-books to help in the work being done by a young friend who was also connected with me in Sunday-school work here, but a year or two ago he had to accompany his father, who was appointed as governor, to a place in the northeast. They at once began Christian work, and built a church at the cost of \$700 ; but, unfortunately, it has lately been destroyed by fire. I mention all these facts to show you how this work is spreading in Madagascar. We formed a Sunday-school Union a few years ago, but the Malagasy never seemed to care for it, so it has gradually died a natural death. We were premature, I fancy, though we hoped it would have strengthened the schools.

"Two or three of the schools here are held in the afternoon, but most of them immediately after the morning service, lasting from an hour to an hour and a half. Primary classes properly conducted are unknown here ; little children are among the scholars, but I fear the teaching is beyond them as a rule. For one thing, we have no pictures or anything to make the teaching attractive to them, and we have no suitable teachers ; the little ones are obliged to be left to the native teachers, and they do not understand the art of instructing the little creatures. Few of our schools have more than one European to help them, and the large majority not even that one ; so, you see, we are crippled, however good our intentions may be. I often wish I could turn my attention to the 'tinies,' but then I have to teach their mothers and grandmothers, who think themselves above being taught by any but the missionary. Our school is exceptionally favored though in the kind of teachers we have, many of them having been educated in our L. M. S. College ; they are men of good family and position, too : one the Foreign Secretary, another the Minister of Education, and three others members of the Cabinet.

"I see you ask for the number of Sunday-schools we have here, but I think you will understand that I cannot answer the question. As to

methods of working, they are of the most simple kind. I fancy most schools have two adult classes, one for men and one for women, and the children are divided into classes according to their number and the teachers available. The session opens with singing, reading, and prayer; then about half an hour is allowed for the teaching, and afterward all are assembled and questioned on the lesson taught, and a short address is given. Outline lesson helps are published, monthly magazine—*Good Words*—and are pretty generally used, I think, except in the distant places. Lesson helps for translation and Scripture pictures especially would be most valuable to us if your society can give any assistance in this way. I should not ask for them, only you request a statement of our needs.

“In conclusion, may I ask your prayers for our work here? We so long for a great outpouring of the Holy Spirit on all churches and schools here; and sometimes we think our prayers are to be answered, for among the young people especially there has been a decided work going on during the last two years or so.

“I shall be very glad of any hints and suggestions as to the better management of our schools.”

To quote from Rev. Dr. R. S. Storrs, in his speech in behalf of our society at the recent State Sunday-school Convention in Brooklyn: “A Sunday-school is an eminently practical institution; it is not ornamental, it is not formal, it is a working instrument for the purpose of teaching Christian truth, and to inspire Christian usefulness.” And again, “It is not altogether for the direct benefit conferred upon others, but partly for the reflex influence upon those who perform the work, for we always gain by giving; and where we are sending good influences upon others, they come with redoubled influence upon our own hearts, so that we desire to send the Sunday-school into foreign lands where it is not.”

In this connection a member of our society writes: “We have urged these Christians to start mission schools wherever a place could be found to hold one; and the idea has been so carried out that it is no longer an experiment.”

“From year to year the importance of this kind of Gospel work among the children has grown on the part of our correspondents all over the world; their letters have brought accounts again and again of whole families brought to Christ through the influence of a child, who first learned of Him at Sunday-school.”

“These schools are held in many places in private houses, and are under the superintendence of a colporteur or Bible-reader, in some cases under that of hard-working miners; and in some they are carried on by ladies.” In the past year, by diligent inspection of the ground, earnest co-operation and ceaseless letter-writing, we have received some six or seven hundred letters from correspondents scattered in different parts of Europe, Asia, Africa, South America, and Mexico.

Our association has assisted in organizing and sustaining Sunday-schools

in many countries, and distributed 180,000 Sunday-school papers in different languages, and over 45,000 books for Sunday-school libraries.

During the past ten years we have translated and published "Christie's Old Organ," by Mrs. Walton, in some fifteen different languages, and "Saved at Sea," by the same author, in nearly as many, while such books as "Tip Lewis and His Lamp," "Alone in London," and "A Candle Lighted by the Lord," etc., have each been translated and printed in one or more foreign languages, making altogether an aggregate of 45,000 volumes.

We have had such frequent reports of blessing through the reading of these books and papers that we are convinced that the money spent in their publication has been most wisely expended. Sunday-school statistics of 1889 show in continental lands, in Asia, Africa, Mexico, South America, and the West Indies, about 20,000 Sunday-schools, with between 70,000 and 80,000 teachers, and over 1,300,000 scholars.

If we add to these figures a percentage for the ten years left to this century, the year 2000 will dawn with a world sprinkled with Sunday-schools, giving cheerful promise of coming triumph, and a shout of harvest home!

As it has been successfully contended, the Sunday-school has been the spring of all this lay activity, this activity which has made possible the gigantic missionary movement which characterizes the times in which we live; and is it not clear that in this movement around us there is signified a permanency that has not pertained to any that has gone before.

But although we point to 18,000,000 of English-speaking people as the force now gathered in this department of labor alone, to say nothing about those that are marshalling in outside fields, we wish to point to an element of power in it which no previous period of the world's history has even surveyed, much less enumerated.

Stupendous as these movements are, the last half of this century has given birth to a sign of the times which as a star of hope already begins to shine brightly above and around the whole spiritual horizon.

Wherever we turn our eye of faith, it is woman who dissipates the darkness still remaining, and sheds no flickering light upon the future of our race. Modestly unpretending, but nobly strong, her banner points steadily forward to the day when the promise shall be fulfilled that all shall know the Lord, from the least to the greatest.

In her lies a source of strength which, when united with missionary assistance at home and abroad, forbids the sceptic to doubt that there is a consummation at hand and almost in sight which assures that our harvest shall not be uncertain or endlessly distant. Not uncertain if our cherished institution shall retain the characteristics which a hundred years have given it, and all its lost spiritual life be revived with a Heaven-inspired ardor; not distant if the churches continue to send forth the right leaders in a genuine spiritual crusade to rescue the sacred soil from the deadly pollution of sin, unbelief, and death.

[The preceding article was written to follow another, "Sunday-school and Lay Work in the Nineteenth Century," printed in the REVIEW, December, 1888, page 910. We regret that the publication of this was so long delayed, that it borrows little light from the former article.—Ed.]

SHEMMAS MEEKHA OF MOSUL.

BY REV. T. LAURIE, PROVIDENCE, R. I.

If the tree is known by its fruit, then we may learn the value of missions from the character of their converts. It has been the privilege of the writer to enjoy the acquaintance of a number of the converts in western Asia, Tannoos el Haddad and Rahil Ata in Beirût, Pastor Apisoghom and Der Vartaness in Constantinople, and others elsewhere, but with none was he brought into such intimate relations as with Shemmas (Deacon) Meekha of Mosul. Yonan, a Jacobite millwright of that city, had a son born to him in 1816, and when the plague carried off nearly 40,000 victims there in 1828, Meekha, the son, recovered from it to find that the same disease had made him fatherless. He sought relief from the burden of his sins through fasting and confession to the priest, but with such small success that he was led to study the truth for himself. This was not so easy, for at sixteen years of age he could not read; and when he sought to learn, his associates mocked him, quoting the proverb, "Baad ma sar shab, yereed yikra el kelab" ("After he grew up he wanted to read"). Yet he got the son of a priest to teach him the Syriac alphabet, and after his day's work was done, spelled out by lamplight a tolerable knowledge of ancient Syriac, while thus blindly groping after truth. God sent to Mosul Rev. Joseph Matthew, an evangelical graduate of the college at Cotta-yam, in southern India, on his way to Mardin to be ordained as bishop, and from him Meekha received such help in the Syriac that he was soon able to interpret his friend's sermons in that language into the vernacular. Dr. Grant was sent at the same time to Mosul, and aided both Meekha and the bishop after his ordination as Mutran (Metropolitan) Athanasius. Meekha was teacher of Arabic to Rev. A. K. Hinsdale, and was as earnest in learning the English as he had been in mastering the old Syriac; so that when, after the death of Mr. Hinsdale, he became the teacher of Arabic to the writer, he was able to derive a good deal of help from the English library of the mission.

One Sabbath, as we sat alone in the upper room conversing of Christ and redemption, he moved his seat nearer and nearer, till, grasping my hand, he said eagerly, "Do come with me and repeat these good words to my people, and I will interpret them, for they never heard truth like that!" It was delightful to see his Christ-like interest in the good of others. The

result was a Bible class every week in that same upper room, where numbers were brought in by him to hear the truth that he enjoyed so much. If from that class came several members of the little church formed November 3d, 1851, it was through the loving labor of him who knew so well how to set it before those who had been brought up under the same influences that had moulded him till then.

May 26th, 1844, the lesson was the close of Matt. 12 : 46-50, and as he said, "How would Christ be grieved to-day to see you turning from Him to other intercessors. He would ask you, Did you think that I did not love you, or that I could think more of my mother than of you when you come to Me for salvation? Did Mary die for you, or the saints give their life for your redemption? Why, then, do you doubt my love, or hold back from the welcome with which I long to receive you?" the class swayed like a field of grain before the wind, and even gray-haired men were in tears.

Some charged him with introducing schism into an ancient church, because he preached the truth, and offered to double his wages if he left the service of the mission; and when afterward we increased those wages a little, his voice choked as he asked if we doubted his devotion to the Gospel.

It was a great sorrow to him that our mission was withdrawn from Mosul in 1844, but still his lamp shone brightly at home, and his letters witnessed for Christ as far as Aleppo and Beirût. From the first he was the leader in the little church; and when the Assyrian Mission was also broken up in 1860, the church was able to stand alone through the grace of God so manifest in him. The Papists have made the most strenuous efforts to crush it out. All that money, French political power, splendid church edifices and pretentious schools could do has been done to drive out the truth from Mosul, but the little church stands like a rock through the firm scriptural faith of this one man. Two at least of the hymns in the Arabic hymn-book published by the Syrian Mission are from his pen, and he left among his papers an unfinished Syriac ms., whether a translation of Bunyan's "Pilgrim's Progress" or an original work of the same sort, I am unable to say.

He had long been in feeble health, and suffered from the great heat of Mosul, which rises in July to 117° in the shade. One needs to keep this fact in mind as he reads in one of his letters, "Pray that God would keep me from sloth, and make me perfect in His service. I long to impart to others that knowledge of an atoning Saviour which God has given me. How can I describe the greatness of my obligation for this grace! I grieve to see so many without Christ. Pray that I may have grace to instruct and they to believe; and yet, should I bring the whole world to Him, that would be the work of His power and grace, not mine. Of Him and to Him be glory forever."

In another letter he says, "I think I know something of that sweet word of John, there is no fear in love; and I know that nothing can

separate me from His love. I try to lead men to Christ. Some approve my words, but yield no fruit, yet I hope that if the grain of wheat fall into the ground and die it will not remain alone."

These last words he once repeated to the writer after one of our repeated bereavements in Mosul, half afraid to renew grief, and yet longing to console.

He wrought at his old trade till the gift of a set of watchmaker's tools from Mrs. Thomas A. Davis, widow of a former mayor of Boston, enabled him to change to that business, for which he had such an aptitude that after cleaning an old brass clock for another, and I think without knowing that such a thing existed, he made a wooden one for himself, and so prospered in his new calling that he was known in his last days as Meekha el saati (the watchmaker) and no longer as Meekha el nakkar (the millwright), his former occupation. This fact sheds light on the origin of our family names in all languages.

He became constantly more feeble, till he peacefully fell asleep June 14th, 1881, and the church, deprived of its living leader, insisted that he should be buried in the church building that they might be constantly reminded of the Gospel he taught them while alive, though he would never consent to be pastor of the church. He left a widow and nine children, several of whom are church-members. One of his six sons is a manufacturer of watches in French Switzerland, and another is in the same city with the writer, while two are in the old shop in Mosul.

Rev. D. W. Marsh, D.D., who belonged to the Assyrian Mission, writes of Meekha, "His mind was clear, with splendid acuteness and strength, and was very receptive of truth. He was a thinker rather than an actor; but by unswerving probity among a most dishonest people, Christ-like gentleness among violent men, and steadfast loyalty to Christ and truth, he bore testimony for God."

It will be a long, long time before the memory of his intelligent and consistent piety ceases to be a mighty power for good in all that region.

THE BRAVE MOUNTAIN GIRL.

Rev. John C. Mechlin, Salmas, Persia, writes concerning Mrs. J. N. Wright, of whose death our readers have heard:

"At one time a missionary party had been into the heart of the mountains of Koordistan, and returning, had brought with them several families of their helpers and several boys and girls who were coming down to the plain to attend school. Among this number was Shushan Oshannah, the daughter of one of the mountain kashas (or pastors). Somewhere on the way down to the plain the muleteers made a plot to plunder the party. The time came, the signal was given, and the people, finding that they

were unable to defend themselves, fled and hid behind the rocks, leaving their baggage to the tender mercies of the muleteers. But they did not all flee. One brave mountain girl stood by the missionary, and did not quail before those wild, rude men. She stood her ground ; she shamed them ; she argued with them ; she pleaded with them until they gave up their plan to rob and leave the party that they had promised to carry safely to the plain. Gradually the rest of the party came forth from their hiding-places, and in course of time went on their way. But the courage of that brave mountain girl had saved the party from robbery and perhaps from much suffering. And when we realize the rudeness and wildness and lawlessness of those people, we can then understand how much bravery it required to meet them and to thwart their wills.

“ Her bravery and beauty made her famous among the mountain people, and a nephew of the Nestorian patriarch asked for her for his wife. She refused, as she was afraid to trust herself in the hands of such a lawless man. She did not love the man, and that was reason enough for her ; but they brought such pressure to bear on the parents that they were compelled to flee to Persia for safety. Their flight being made known, forty horsemen pursued them to the Turkish frontier. But they made good their escape, and reached Oroomiah in safety. But the danger and the trouble connected with this offer of marriage broke down that wonderful nerve, and she was never so brave as in her girlhood days.

“ In Oroomiah she met kind friends, and was also at one time a teacher in the Tabriz school.

“ In December, 1885, she was married to Rev. J. N. Wright, of Salmas, Persia. She was a loyal, devoted wife, and tried with all her soul to fill her difficult position. She had just returned from her first visit to America (less than seven months), and she had, seemingly, a bright, happy future before her.

“ But one black cloud was hovering over her. Why she had such a fear none ever knew ; but she was full of fear for the life of her husband. She felt that some one wanted to kill him. No attempt was ever made, and we know no reason why she was so afraid. But many a time, when some stranger came to see Mr. Wright, she would enter the room, lest some harm would come to Mr. Wright. It was with this same purpose that she was in the room at the time when she was so brutally assaulted. She feared the boy whom Mr. Wright had dismissed would take revenge on him for his dismissal. But she was the *object* of his hatred and of his revenge, though she had done him no harm, nor had she personally rebuked him for his sin. Mr. Wright did that. Mrs. Wright only rebuked the sin-abetting woman, and she fired the wrath of the boy against Mrs. Wright.

“ After Mrs. Wright's return from America, the rumors of approaching cholera reached us, and it was remarkable the depressing effect that it had on her. She seemed to see in that disease some great evil for her.

“ She was frequently speaking of the precautions necessary to ward off

such a disease. She told several of her friends, and also her husoand, that she would not live until another winter came. She did not know how this death would come, but she believed she would die erelong. Her great fear was death from cholera, but she never dreamed of such an awful death as was in store for her. And when she was struck down by the murderous knife, she then felt that she would not recover. This presentiment came many weeks before her death, and she firmly believed that her days were few.

“Several times she had said to near friends, ‘How nice it would be to die at the age of thirty-three, the age at which Christ died! I do not want to live past that time.’ She had expressed herself in similar manner to her husband some time before her death. She said she loved her home and her children, and did not want to leave them; but still it would be so nice to die at the same age at which her Saviour died. And, strange to say, she was in her thirty-third year when she died. The Lord had need of her, and called her home.”

TRACTS FROM LETTER FROM HASSAN BOTAN.

BY REV. F. G. COAN, TURKEY.

There is certainly enough in the ignorance, cruelty, poverty, and wickedness of this people to call for faith—an unbounded faith in the power of God and His Gospel that can reach even such as these. If there is a *needy* field in the world it is here. The power of Rome has been supreme here for centuries, but it is on the wane. Even this people cannot always be duped, and they long for something better.

One thing that impresses one out here is the collapse of the Government. It has lost its hold and forfeited all right to its privileges.

The country is a fine one, with splendid resources; Persia is poor in comparison. The mountains are well wooded and full of coal, silver, and iron.

At times one feels that if once he got out of here nothing would ever induce him to come in again, and again is ashamed of such a thought, and feels as if he must cast in his lot with these wretched creatures, and could never leave them groping without a ray of hope save in the blessed Gospel.

We are never idle. Crowds are always here for medicine or from curiosity, and at morning and evening prayers. Alexander, who seems greatly changed, usually gets a crowd about him at noon and *preaches*. Individuals can always be seen and a seed sown. Then there is the visiting of the sick.

Of one thing I am certain: any labor expended here is going to give fully as good a return as in Oroomiah. Josip, son of Malip Pettoo, in Tiyari, who is *true blue*, and a splendid specimen of a man every way, is a

Christian ; and Berkhoo in Dihi and Hannoo in Botan are Christians who would honor any church, men of deep piety and consecration. Alexander has been, in regard to cholera, as abject a coward and great a fool as one could find—perfectly terror-stricken when the word is mentioned. He came near “lighting out” the other day when he heard a man was sick in Hassan. Well, Hannoo, who is a splendid fellow, got hold of him (after all we could say that was like water spilled on a goose’s back), and in an hour had so impressed him that he came smiling to the tent and said he was ready now to die, and had no more fear. Poor fellow ! when he—Hannoo—came in Wednesday night, bareheaded and barefooted, black and blue with the cruel beating he had received at the hands of the ruffian Koords, and with arms and feet swollen with their tight bands, it broke me all up. “Why,” he said, “it is nothing ; wasn’t it all for Christ ?” He sat there and preached to those Koords, who were there to slay, in such a way as would melt a heart of stone. I don’t wonder Sherroo said, “You had better pray, Hannoo.” He did pray, and, when through, the robbers slunk off and left them. Well, you can see what material there is here ; can we refuse them the Gospel ?

Dr. Wishard may go as far as Vau or return to Mardin and take up Arabic, but he has given up Oroomiah. It is now eight months since he has slept in a bed or sat down with ladies ; and I don’t wonder he is ready to settle down. It has been a great pleasure as well as of great benefit to be associated with him.

TWENTY YEARS OF REPUBLICANISM IN FRANCE.—Rev. J. C. Bracq, from Paris, now at Philadelphia, in his address, in New York, February 16th, said : “We suffer from being seen by you through English eyes. It is practically impossible for Englishmen to understand us, and fairly represent our condition and prospects. Then we suffer from misrepresentations through that syndicate known as the Associated Press. Americans have been told that the hybrid republic is a failure, that we have shown fickleness, incapacity, and corruption. Look at the facts calmly. You will see that the work of the Republic has been constructive and beneficent ; first, of organization, prosecuted in face of foreign jealousy and clerical opposition. The civil and military service was re-organized, forts built, arsenals filled with the best materials ; a navy only second to England ; territory doubled through colonial extension ; 7500 miles of railway and 10,000 of canals constructed ; art, science, agriculture, and education extended ; common schools furnished with better buildings and teachers, the expenditure raised from 24,000,000 to 140,000,000 francs, and illiteracy reduced from one thirteenth to one twentieth ; higher schools and universities enlarged, and women put nearly on a par with men ; sociological questions considered, and not a little accomplished in the better housing of the poor, in political equality, and in establishing the free-

dom of the press. We have had to contend against the earnest and honest opposition of Legitimists, who hold to the divine right of kingly rule ; Orleanists, or constitutional monarchy, and Imperialists of Jerome and Victor Bonaparte types. Those who lived formerly on court favors have opposed us. Specially we have had to contend with the clerical party, demanding privilege, while the Republic advocated equality. Ignorant friars who had taught in schools after old, traditionary methods, were angry when required to submit to examinations the same as other teachers. Crucifixes, pictures, prayers, and Romish worship were no longer tolerated. As here to-day, so there, the cry of "godless schools" was raised. There is really more of the ethical element there than in American schools. Over-zealous nuns were removed from hospitals. The Romanists have compared their condition to that of the Christians under Nero. Opposition against the government increased. After a little General Boulanger came to the front and waxed bold in his attacks. His groundless calumnies at last were exploded, and his unprincipled associates exposed. The success of the Exposition showed that France was not powerless. The vindication of the ministry restored quietness, and France, for the fifth time in nineteen years, expressed confidence in the Republic. Some monarchists, and even priests, became moderate republicans, convinced that this form of government had a permanency and value. Carnot is a noble, patriotic man, and Madame C. an excellent woman.

" France has passed through a more radical change the past two decades than did England in the seventeenth century. It now has a government 'of the people, by the people, for the people.' Woe to them who stem its tide ! We have made mistakes. We have shown unwisdom, at times, in finance. We had 20,000,000,000 of francs debt after the Prussian war. Six weeks ago, when a new loan was called for, the people were ready to take sixteen times the amount. We see real estate depreciate, so does England and New England. The virgin soil of Western wheat fields floods us with products at cheaper rates than we can fix. The phylloxera has devastated our vineyards and enemies have said it was a scourge for our sins. Is it a fair generalization ?

" France tires of abstract discussions which crowd aside practical, urgent needs. The Monarchists have had three factions in parliament. Moreover, the common people did not understand the real significance of the political abuse ventilated freely in the press, which before had been gagged. They are learning that 'thief' in popular and political parlance is not the same word.

" Our great danger now is that of materialistic infidelity and its legitimate outcome, not from Roman Catholic democracy—a contradiction in terms. There is improvement in thought. Students are no longer Voltaire followers. The McAll Mission and similar agencies more carefully guarded than mission work here are reaching the creedless and churchless. Christianity will be the salvation of France."

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—At a meeting in London, reported in the *Anti-Opium News*, Donald Matheson, Esq., president of "The Society for the Suppression of the Opium Trade," remarked: "As regards China, the opium vice seems to have settled upon the vitals of the people, and it will be most difficult to break it off. A great authority has stated that if this goes on for fifty years the empire will be in ruins. As the Chinese emigrate largely, wherever they go—in the straits about Singapore and in the South Sea Islands—they carry the vice. According to a recent issue of *L'Eglise Libre*, of Paris, the French colony of Tahiti has become infected, and the ravages have been terrible both there and in the Marquesas Islands. There have been various edicts forbidding the trade, but smuggling is only too easy, and the natives seem unable to resist the deadly influence of the drug. The French Government, however, has now absolutely prohibited the introduction of opium. Surely we will not allow France to put England to shame!"

—"A recent census of church attendance in Aberdeen showed that there were present at the morning services in the city 26,785, being over 1000 less than the attendances on a similar occasion thirteen years ago, although the population has meantime grown from 95,000 to 122,000."—*The Christian*.

—"The Irish Presbyterian Church is now in a very satisfactory condition. It has 558 congregations, with 81,716 families and 102,725 communicants. It has also 1008 Sabbath-schools, with 8909 teachers and 103,255 scholars."—*The Christian*.

—The *Church Missionary Intelligencer* for June says: "Was the hundred and third psalm the right passage of Scripture with which to open the annual meeting of 1891? One might easily have thought the forty-sixth or fifty-sixth more suitable. Many grave anxieties had marked the year to be reviewed that day; and we have by no means come to an end of them yet. But there is nothing like the anniversary to put things in their right places. In the preparation of the report, in the arrangement of the speakers, the work as a whole, at home and abroad, has to be considered and its progress set forth; and then our controversies and perplexities are seen in their true proportions. They are not small, nor light, nor unimportant; but other things are seen to be larger and weightier and more important. We can conceive of a friend coming to Exeter Hall on May 5th, 1891, full of thoughts about a certain bishop and the sources of his income, and wondering what could induce Mr. Fenn to choose Psalm one hundred and three at this particular moment; and we can imagine him listening to the report and the speeches until he is constrained to cry, 'Yes, that is the right psalm—"Bless the Lord, O my soul; and all that is within me, bless His holy name!"'

"It is seventeen years since that psalm was read at the anniversary. The immediate cause of its being then chosen was, as in the present year, an unprecedentedly favorable financial account. But there were other special causes for thankfulness. Henry Wright had been a year and a half in office, and his ardent spirit had already set the society's feet upon the path of development and extension. 'The coming year,' said the annual report of 1873-74, 'presents three special directions for expansion—Japan, North-

west America, and East Africa'—all three of them fields that had specially enlisted Mr. Wright's sympathies. It is worth while comparing those three missions in 1873-74 and 1890-91. At the end of 1873 we had three missionaries in Japan, two of them just arrived; three missionaries in East Africa, two of them just arrived; and seven in the Northwest American territories just referred to—*i.e.*, beyond the province of Manitoba—thirteen in all; and now we have in the same fields *ninety-seven* missionaries. The expenditure in those fields was then about £6000 a year; it is now over £30,000 a year. Again, in that same report, the committee 'rejoiced to announce' that *eighteen* missionary candidates had been accepted. In the past year the number has been *eighty*. Of the eighteen, six were University graduates, and the committee 'could not refrain from expressing their deep thankfulness to Almighty God for that indication of increasing interest in missionary work in the universities.' In the past year the university graduates accepted have numbered *twenty-four*. Then, if one glances over the pages of the detailed reports on the missions for 1873, one is struck by the absence of name after name which now enlists all our sympathies. No Frere Town; no Chagga, or Mwapwa, or Usamiro; no Uganda; no Cairo, or Jaffa, or Gaza, or Baghdad; no Calcutta or Allahabad Divinity School; no Gónd Mission; no Bheel Mission; no Beluch Mission; no Sukkur or Quetta; no Kwan-tung, or Fuh-ning, or Chu-ki; no Fuh-chow or Ning-po College; no Osaka, or Fukuoka, or Tokushima, or Tokio, or Hakodate; no Ainu Mission; no Blackfoot Mission; no Eskimo Mission; no Hydah Mission; no Kwaguth Mission; one medical missionary in Kashmir and one in China; no Christian sisters laboring in East Africa or Palestine or Japan. Truly if the one hundred and third psalm was suitable in 1874, how much more in 1891!"

Yet "we feel that our gratitude is due to the Archbishop of Canterbury for taking occasion, in his speech on the 5th of May, to remind us how little we had to boast of. The spirit which had dictated the thankful language of the report, and had led to the choice of psalm one hundred and three for reading, was, it is true, not one of vain-glory, but of heartfelt gratitude for mercies felt to be undeserved. But still the archbishop did well to remind us that although the 230 missionaries of 1874 had grown to be 440 now, they ought to be a great many more. 'I am thankful,' he said, 'to that meeting which lifted up its voice and said suddenly, You must send out a thousand more.' The moral of the report, he reminded us, was not, What a splendid game we have played! but, Follow up, or you will not win the goal."

As to the controversy which has lately agitated the society, the *Intelligencer* says: "Now to us it seems that if ever stress was laid upon trifles in controversy, it is laid upon them in a recent document entitled the Primary Charge of a Certain Bishop in the East, and that if ever sound principles were being contended for, they are being contended for by the Church Missionary Society in the country to which that charge calls attention. But yet, even in a controversy like that, and still more in the minor differences that arise from time to time among ourselves, we do need to stand, as it were, upon Olivet and watch the ascending Lord, and fix our eyes on His returning, which, as the archbishop says, 'will come some time, and may come any time,' and thus to put ourselves into the right attitude for judging what are absolutely essentials and what are relatively trifles. The Archbishop of Canterbury is not the only one among us who is conscious of 'a sharp pang going through him' when he reads of Chinamen observing that Christians abuse one another, and saying, 'We can do

that without becoming Christians.' . . . The archbishop gave the society not only his own presence and countenance ; he brought with him an unexpected visitor, the Bishop of Minnesota. We imagine that this was Bishop Whipple's first appearance at the C. M. S. anniversary ; but the greeting he received told him of the honor in which we English churchmen hold the 'Apostle of the Indians,' as our president termed him."

EAST INDIES.

—*Periodical Accounts* for June introduces the valuable testimony of Mrs. Bishop (formerly Miss Bird), given publicly in London, to the value of the Moravian work in Tibet. She records her earnest conviction that on no account should any thought be entertained of giving it up because of present apparent paucity of results.

"Leaving Kashmir, Mrs. Bishop went eastward into Ladak or Little Tibet. Here she found Mr. and Mrs. Redslob and Dr. and Mrs. Marx at Leh, the capital. She pitched her tent in the mission compound, spent the nights in it, and by day enjoyed the hospitality of our missionaries. We do not wonder that their letters tell us that to them her visit was an intellectual and spiritual treat. They showed her everything connected with their work—the church, the little hospital, which is the centre of Dr. Marx's mission work, the large school for boys, and the small one for girls.

"Mrs. Bishop spoke very appreciatively of Samuel, one of the most advanced of the Christians. He is a man of noble birth, who has suffered much for his adherence to Christianity. His ancestral castle near Leh was razed to the ground. By all manner of inducements he has been tempted to renounce his faith, but remains firm. 'I do not know any one anywhere,' said Mrs. Bishop, 'who follows the Lord Jesus more devotedly than Samuel.' She described the converts in general as 'quality, if not quantity.' Owing to the pains taken by the missionaries to instruct them in the Scriptures, they show a striking enlightenment. They are able to reason with and confute Buddhist adversaries, who bring all manner of objections to their faith. They are still a semi-nomad people, but in winter they settle in their houses near the mission compound, and have the advantage of seeing the simple, godly lives of the missionaries.

"No gulf of caste, or wealth, or luxurious living divides these from their converts. She said the missionaries' wives are saintly ladies whose godly example the Tibetan women see and follow. Noting their high tone of spirituality, she asked the missionaries how, seeing they were so cut off from Christian privileges and so surrounded by the evils of Buddhist heathenism, they maintained their spiritual life. They answered that they found it necessary to spend an unusual amount of time in the reading of God's Word and in prayer. To the question how they managed to be so cheerful and hopeful, though seeing so little tangible result of forty years' sowing in tears, Mr. Heyde of Kyelang replied in similar terms to his colleagues at Leh : 'We are where the Lord has placed us, and it is all right, and that keeps us cheerful.'

"From Leh Mrs. Bishop accompanied Brother Redslob into Nubra, a mountainous country to the north, through which the Nubra and the Shayok rivers flow down to the Indus. Crossing the Dega Pass, 18,000 feet high, the two travellers descended 5000 feet into a lofty, populous valley, full of villages along the banks of the streams. Here and there along the steep sides of the valleys almost inaccessible rocks are crowned by monasteries. These are Buddhist, of course, for the whole of Nubra

is Buddhist. Mrs. Bishop had ample opportunity of observing how respected and beloved was her travelling companion. Both in the villages and in the monasteries they were warmly received ; in the latter, indeed, their welcome was often deafening ; for the lamas would go to the top of the highest tower and blow their six-foot silver horns, which can be heard three miles off. So noisy in its heartiness was their reception, that they had occasionally to request a cessation. Everywhere, as is the invariable custom on such tours, tracts and portions of Holy Scripture were given to the people. While crossing the broad Shayok, Mrs. Bishop made painful experience of the perils which attend these journeys. Her horse fell, and she was not only plunged into deep water, but had a rib broken. She attended to the injury herself, and did not even let her companion know its extent.

"Between Leh and Kyelang she travelled over the desert plateau of Rupchu with only one or two attendants. Though the region is traversed by wild Tartar nomads, she was not afraid, for she bore a letter of introduction from Brother Redslob, and its fame preceded her. For his sake she had the wildest welcome. Now and then horsemen would come dashing up to inquire about their friend. How is he ? When is he coming ? His name seemed a talisman far and wide ; and Mrs. Bishop had ample proof of the influence exerted over a large area by our missionaries, and of the respect and love borne to them by the people.

"Truthful, hospitable, independent, kindly and helpful, these Tibetans are, next to the Japanese, the most pleasant people Mrs. Bishop has travelled among. But pleasant as they may be, their morals are so terribly corrupt that nothing but the cross of Christ can sweeten the abominably bitter fountain of their life. Like her friends the missionaries, she longs for the time when the welcome and the love accorded to them and to her for their sake shall extend to their message, and to the Master and Lord whom they are serving in those Buddhist lands.

"She found Kyelang an oasis in a moral desert. She briefly described the missionary compound, with its friendly church, mission-house, its guest chamber, surgery, library, and the printing-room, whose little primitive lithographic press is always hard at work sending forth the Scriptures as fast as they can be translated. A tract on sin, a very necessary subject for a Buddhist population, was passing through the press during her visit. In summer the converts are away during the week, high up the mountain slope, 13,000 feet above the sea, attending to their agricultural and pastoral pursuits ; for the winter they come down to their houses near the mission compound.

"She was present at the Tibetan service. It was attended by about forty people, some Christians, some heathen, and she noted with approval the loud responses and the hearty singing. She found she was able to follow the liturgical parts of the service in the English Moravian hymn-book. Even at Kyelang it is still sowing-time. There are not many Christians yet. A Buddhist abbot remarked to Brother Heyde, 'I will tell you what you have done here ; you have given Buddhism a resurrection.' So it is ; all religion had almost died out ; but the coming of the Christians has stirred up even the Buddhists to zeal. Brother Heyde considers this a hopeful sign.

"In conclusion, Mrs. Bishop pleaded warmly that there might be no thought of giving up the mission, which, she said, was one of the noblest she had seen. It may be expensive, but the expense is warrantable. The results are indeed at present apparently small ; but she shared the faith

that this work of hope would yet bear abundant fruit. As already stated, there is an encouraging side. The converts gained are 'quality, if not quantity.' The language has been acquired; both the learned and the colloquial Tibetan are now doing service for Christ. The written Word has preceded the spoken Word on the highways of Central Asia, and when Chinese Tibet is opened to foreigners, as assuredly it will be some day, the Moravian Mission is ready with all appliances to enter in the name of the Lord."

—Mr. Shawe, on his way to the mission, passed through Srinagar, the capital of Kashmir. He thus describes it: "We entered the city at sunset, the best possible time for seeing what has been termed the Venice of Asia. The last rays of the sun glancing on the picturesque houses, with their windows of lattice-work and many-colored balconies, and on the silver and gilt roofs of mosques and palaces; the heavy wooden bridges; the river itself covered with boats of all sorts; the throngs of people in their brilliant cloaks and white turbans engaged in eager conversation or noisy bargaining—all this formed a scene of dazzling brilliancy, which made a lasting impression on me."

—The *Sailors' Magazine* for July reports from Karachi (at the mouth of the Indus) through Mr. D. A. Lukey: "The Seamen's Rest in Karachi is situated near the quay, and is only about five minutes' walk from the steamship landing. The building erected this year is in dimensions 80 feet in length, 22 feet wide, with an eight-foot veranda all round. The building site was given by the Karachi Port Trust, and the building paid for by public subscriptions, costing about 3000 rupees. The Rest has been newly furnished with 55 new arm-chairs, six round tables, two long tables, three new hanging lamps, also new organ and new furniture for the superintendent's apartments. Bishop THOBURN came to Karachi and formally opened the new Rest in March.

"Already many evidences for good have been witnessed from time to time, and very many testimonies of the saving grace of God could be mentioned. One night a sailor came into the meeting, and by his manner showed that he was unaccustomed to such gatherings. He, however, took a seat, and not long after tears were seen falling down his cheeks; his heart had been touched into tenderness by the Word of God. This sailor repented of his sin that evening, and gave his heart to God. He became a leader among his comrades on board ship, and taught them the best he could the way of salvation. On his return to England he gave himself up entirely to the work of the Lord, and is now leading men to Christ. Every sailor converted removes a stumbling-block out of the way of the heathen."

—The Rev. Arthur W. Prautch, American missionary in Bombay, says, as quoted in *Devastation of India's Millions*: "It has been remarked to me by strangers, 'How very quiet many native children are!' Yes, they are very quiet; but what will the harvest be? Of course these drugged European and native children will grow up with an awful craving for opium and stimulants, and will soon make shipwreck of life."

—The Annual Report of the Malayalan Mission, Trevandrum District, Travancore (S. W. India), connected with the London Missionary Society, says: "One Brahman lady said, 'The Brahmans also will become Christians; the time for that is approaching.'"

The report considers at length in an appendix the question of the recent republication of an antiquated prohibition against the erection of churches

near native shrines. It remarks that scarcely a site could be found in the kingdom which might not be forbidden on that ground. If the Maharajah perseveres we should suppose it probable that the intervention of the imperial government will be ultimately invoked. The right of a native prince to favor his own religion will never be disputed, but his right to persecute the religion of the empress is not likely to be long allowed.

—The *Missionary Intelligencer* for June continues Sir Bartle Frere's article on the adaptation of Christianity to all forms of civilization. We quote the following : " You have in India a great civilized population, four times as numerous as that of Christian America, as numerous as all the populations of Europe, excluding Russia. They are quite as advanced in all the arts of social life—I may say they are more advanced—than were the populations of Europe in the time of our grandfathers, before the great French Revolution and the outburst of modern mechanical invention. They have practically had nothing to do with Christianity till within the last half century. But every other religion in the world is there, and has been long represented on the grandest scale—idolatries more varied than the popular superstitions of Greece or Rome ; a full third of all the Mohammedans in the world, and every form of esoteric religion, philosophies, mysterious and secret creeds without end.

" How does Christianity fare in the face of all these powers of the air ? Is it forced to give way ? Is it silent—inoperative ? Is it powerless, or put to shame ?

" I speak simply as to matters of experience and observation, and not of opinion ; just as a Roman prefect might have reported to Trajan or the Antonines ; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent.

" We hear continually of the ambition and rapacity of Russia ; but we are apt to forget that there is a power urging Russia on to subjugate and civilize her barbarous neighbors which is more potent and more persistent than worldly ambition or cupidity, and that is the religious duty of Christianizing and civilizing. Any one who, in estimating the forces of Russian aggressive movement, left out of view the impulse derived from religious convictions among the leaders of national thought—that it was a national religious duty to extend to all barbarians around them the blessings of being within the pale of the Russian Church—would leave out of calculation the most energetic element of the motive power. This notion of doing good to the conquered is, moreover, an element not traceable among the motives of Assyrians, Romans, Saracens, or other conquering non-Christian nations.

" We are not now arguing an abstract question of right or wrong. The desire of conquest is probably one of the most powerful and universal of

human instincts. What we are now considering is how this universal instinct is modified by peculiarities of religion ; and what I wish you to note is, that in the case of our own nation and of the Russian—two of the great conquering Christian nations of modern days—considerations of which we can distinctly trace the origin to Christian morality add greatly to the effective force of the natural instinct, while they elevate and humanize it in a manner of which no trace is to be found in the action of the great conquering nations of other ages and creeds.”

INDIA.

—The Marathi Mission laments that, just as cheering prospects for the work are opening, there comes (as reluctantly given as received) an order for heavy *retrenchment*, for a reduction of 25,433 rupees below indispensable necessities. “Our hearts are saddened as we look upon the fields white for the harvest, while we are not able to thrust in the sickle, and to listen to calls from every quarter to which we are in nowise able to respond. Will not the friends of mission work in India help us in this emergency ? Donations, large or small, will be thankfully received by any member of the mission.”

—It will be remembered that in the High Court of Travancore judgment has been given in behalf of Mar Dionysius as metropolitan of the Syrian Church against Mar Athanasius, who has considerable sympathy with Protestantism. The two majority judges are *Brahmans* ; the minority judge is “Mr. Ormsby, a European barrister and a doctor of laws, possessing many years’ experience as an appellate judge in Travancore.” He seems, as a Christian, more likely to have an interior sense of the case than his colleagues, unless, indeed, his Protestantism may have been thought to incline him to the Athanasian side. The *Madras Christian College Magazine* thinks that the majority decision has a rhetorical warmth which hardly speaks well for its impartiality. Perhaps, however, it is only the difference of national temperament.

—It appears that all the Hindus have not been included in the opposition to the bill raising the age of consent to twelve years. Two or three enthusiastic meetings of natives have given emphatic approbation to it.

—The *Indian Witness* of April 11th, speaking of Manipur, says : “The political development of the Indian Empire has not yet altogether passed out of the period of upheavals, submersions, and catastrophes. We are hardly established in what geologists would call the tertiary period, and affairs have not yet become so stratified and settled that we may rest entirely free from fear that some unexpected rift in the surface formation may set free a flow of lava from the subterranean sea that will bury all the moral, intellectual, and political deposits of the nineteenth century.”

The comforting reverse, “The native Christians of India are so increasing in number that they begin to feel each other’s presence,” of which it gives various examples.

—“Delhi itself is,” remarks the *Calwer Missionsblatt*, “a striking instance of the desperate reaction of heathenism in India.” Many such saddening experiences probably await us in the immediate future. “The lion is stung at last,” says a Hindu. “If he did not feel your darts he would still lie dormant.” On the other hand, a fakir and saint near Delhi have been baptized,

—The Canadian Baptist brethren among the Telugus mean work. They lay upon the conscience of their home churches the immediate duty of sending out 52 men, and lady missionaries as the work demands. They also ask if Canadian Baptists cannot raise \$2.50 a member, seeing that the so much poorer Moravians raise \$7 a member. Those provoking Moravians! It is plain that we shall either have to massacre them or imitate them.

—The North India Methodist Episcopal Conference reports for the last year 980 full members added, 2935 probationers, 1256 adult, 1051 infant baptisms, 28,400 Sunday scholars—an increase over the previous year of 3367.

—During the Baptist Quarterly Meeting of December, 1890, at Ongole, Teluguland, 363 were baptized. At the final Sunday meeting 1671 were baptized.

—“Of every six *infants* in the world, one is born in India; of every six *orphan girls*, one is wandering in India; of every six *widows*, one is mourning in India; of every six *men that die*, one is passing into eternity from India. Think of it, and give India a part in your prayers.”—*Children's World* (C. M. S.).

—All the Irish Presbyterian missionaries in India have thus far been university men, drawing a salary of £350 each. Now (says the *F. C. Monthly*) it is proposed to begin the “Jungle Mission,” employing lay agents paid something more than £117 each.

—The *Missionary Record* (U. P.) for May has a communication from Rajputana: “The Presbytery on Thursday spent a long time in considering the basis of union for the proposed United Presbyterian Church of India. A large number of Presbyterian missions are at work in India, and there has been a growing feeling at home and here that the churches created by them should be united into a comprehensive whole. The difficulty lies, not so much in differences among themselves, as in the tremendous size of the country and the great variety of languages in use among its 250,000,000 of inhabitants. Presbyterians are to be found from the extreme north to the remotest south, and how they are to be united into one well-nigh passes the wit of man. The proposals of our Presbytery are practicable, and remove some of the greatest difficulties which the scheme of the Presbyterian Alliance creates. It was decided to recommend the formation of four great Presbyterian churches—for Bombay, Madras, Bengal, and North India respectively—between which there might be a federal union. . . . We should belong to the North Indian Church, and should have, among others, as sister presbyteries, the American Presbyterians of the Punjab and Northwest Provinces, the Canadians of Central India, and the Church of Scotland working among the Santals.”

—The Rev. T. R. Waltenberg, in the *C. M. Intelligencer* for May, describes a movement in Madras, whose object is “the preaching of the gospel of Islam and the conversion of Hindus, and, if possible, Christians, to the faith of Mohammed. The young men who go out preaching are, on the whole, very friendly toward us, and try to live lives—at any rate, as far as we can see them—akin to those of Christians. They are free from the prejudices of the old-fashioned Mohammedans, and practically preach a Mohammedanism which is nearer Christianity than was preached by their

co-religionists heretofore. To say the least, the sword has been cast aside for the word, though not the Word of God. They claim to be at one with the Unitarians of America and England." It must be, then, that they explain away the sensual paradise of the Koran.

—The Rev. Ernest Droese, quoted in the *Church Missionary Gleaner*, says : " If the missionary dwells on the love of God as seen in the Atonement of Christ, the Moslem will listen with an expression of contempt, and his features will seem to say, ' Nonsense ! blasphemy ! ' the Hindu with a sceptical smile, as if to say, ' Who will believe that ? There is no such love to be found, either with man or God.' But the hill man will listen with awe, as if he were about to exclaim, ' What do I hear ? O God ! is it thus that Thou lovest man ? ' "

—The *Indian Witness* says : " We hope to see the day when the ordinary ' Mission Report ' will be an extinct form of literature, found only in museums or on the shelves of archæological societies. But that day has not yet dawned ; and since it is still the fate of unfortunate missionaries to prepare annual reports, we commend the *Report of the American Marathi Mission for 1890* as a model worthy of imitation. The report gives that broad, general, and well-arranged presentation of the work which meets the requirements of the statistician, while it is not wanting in detailed accounts, showing the various processes by which the mission does its work. . . . The most encouraging item in the report is that which shows that the *rate of increase* is rapidly rising. The report laments the necessity for retrenchment, occasioned by reduction in appropriations from America. But less money sometimes means more work done and of a better quality.

" The mission occupies six districts in the Bombay Presidency. There are 113 out-stations, in which 323 native agents are at work. The entire Christian community numbers 3826 ; there are 134 Sunday-schools having 4836 scholars, 2865 of whom are non-Christian. The mission began its work in 1813.

" The Marathi Mission is one in that bright circle of missions with which what is commonly called ' The American Board ' has encircled the world. When the religious history of the nineteenth century is written, the sacrifices and achievements of this great society will form one of the brightest chapters in the record."

MISCELLANEOUS.

—Rev. De Lacey Wardlaw reports from Brazil, with just satisfaction, that most of those clauses of the new constitution persecuting the Catholics, and especially the priesthood, against which he had energetically protested, have been struck out.

—The *Canadian Church Magazine* remarks that the Good Friday offerings are now very largely devoted to the work of evangelizing the Jews, " That they may be saved among the remnant of the true Israelites."

—The Foreign Mission Board of the Southern Baptist Convention complains that, for the year ending April 30th, 1891, it has received from the churches \$33,000 less than its disbursements, and \$76,955.96 less than its needs,

—The *Christian* states that six Swedish officers of the Salvation Army have been detailed to work among our Scandinavians.

—The Rev. William Howell, commissioned by the S. P. G., has labored for eleven years at Sabu, Borneo. The number of baptized persons has increased from 70 to 790.

—Mr. Ziock, Moravian missionary in Mosquitoland, was lately visited by an Indian named Kaila, of a neighboring tribe, on the Kruta River in Honduras, noted, even among the heathen, for their singularly evil characters, especially as poisoners. Kaila declared that Divine visions had warned him to solicit the preaching of the Gospel, under the threat that if the people did not give up their evil ways the whole country should be laid waste. Mr. Ziock sent Christian companions back with him, but the people refused to hear him, and repaired to one of their profligate funeral wakes. Kaila followed them, but being driven away by jeers, retired with words of warning. The lightning falling on the house, scattered the guests and consumed the building. Soon after a vast tidal wave swept the whole coast, and blotting out Kaila's village, destroyed every place in it except his own. The fame of this Divine visitation, it is hoped, may result in wide opportunities of evangelization.

—"Being very tired, I went up to my room about a quarter past nine; and, as Thimann tells me, the conversation turned upon me, and he remarked that I was very happy in this work. 'Yes,' replied our Jewish infidel host, 'I have noticed that he is a happy man, and that all pious Christians are happy. *I wish I could believe and be so.*'"—Mr. S. WILKINSON, *Dantzic, Service for the King.*

—"One day the officials of the Canadian Government summoned the Indian chiefs, David Landon among them, to meet on Sunday for business. David replied, 'No; the Head Chief in heaven says no, and so do I.'"—*Children's World (C. M. S.).*

—The New York Sailors' Home, 190 Cherry Street, belonging to the American Seamen's Friend Society, has had, during the forty-nine years of its existence, 115,443 boarders, and during the past year 1364. During the past year the society has published 56,400 copies of the *Sailors' Magazine*, and 118,200 copies of the *Lifeboat* for Sunday-schools. The seventeenth annual presentation to the cadets of the Naval Academy took place on Sunday, June 1st, 1890. In a class of thirty-four men, twenty-five chose the Bible out of the four volumes submitted to them. Of Mr. R. W. Ropes, president of the society, who died October 10th, 1890, it is said: "He was simple in his habits, wise and generous in his benevolence, sincere in his faith, useful as an officer in the Church and in several charitable organizations. As the president of this society he was punctual, earnest, and faithful, always showing a deep interest in its work."

—"Much has been done of late for the intellectual and spiritual improvement of the men on our naval vessels. Twenty years ago the library of a man-of-war consisted of a Bible, a prayer-book, an almanac, a dictionary, and one or two works on navigation. Now many of our ships have a library of a thousand or more books. Libraries of 300 books have been ordered for each of the new vessels now in process of construction."

II.—INTERNATIONAL DEPARTMENT.

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

Lapses in Mission Lands. [J. T. G.]

Once Christian always Christian seems to be a foregone conclusion in the minds of many people about communities converted from heathenism. They do not bear in mind that human nature essentially tends toward the moral and religious attitude which we mean by heathenism. Away on the frontier, in the sparse settlements of the wilderness, or in the worse atmosphere of the mining or lumberman's camp, we know how those sharing the heritage of centuries of Christian influences find it difficult to maintain spiritual life, and how frequently, as communities as well as units, they lapse into superstitious beliefs or outright disbeliefs. What wonder, then, if there should be an aggravation of this tendency in native Christian communities who have a heritage of uncounted centuries of superstition and low morals in their veins. But this is not enough reckoned with, as an essential part of the foreign mission work. Even when peoples are converted, they will long have need to be kept in touch with the most vitalized Christians of the home lands. They cannot be left to isolation. They must not be abandoned. The brain and heart of these Christian communities may, for a hundred years to come, be in the churches of the Christian lands whence the Gospel was sent to them. The work of caring for these native communities is not one that can be finished as a contract job.

Take two illustrations. The New Hebrides islands have seen Gospel triumphs, and have long been recognized as Christian. But the old sediment of heathenism is not easily got quit of. An illustration is given in the Free Church of Scotland Annual Report of a man who died last year, who had professed Christianity for several years. It was found afterward that he had retained three sacred stones wherewith to raise storms, make rain, and bring dis-

ease. Some of the people blamed him for doing a good deal of harm in this way, saying they still believe in such things.

Another case is given of a youth of eighteen years of age, son of an elder in the Church, from whom were recently taken sections of bamboo filled with charcoal of certain leaves, used formerly to bewitch young women for the purpose of seduction, and he was using them for a similar purpose. A recurrence of heathen dancing and singing among young men who never knew real heathenism also has become prevalent.

Reviewing all this, the missionary says: "It seems quite evident to me that each generation of these natives is born with a strong heathenish tendency, and it needs wise dealing to counteract this, and instruct them in the principles of the Bible." Some of the missions in India have found their native Christians secretly observing the heathen ritual of marriage, and also prematurely marrying their daughters. The very heart and soul of Hinduism is in this child-marriage custom. The Baptist Mission in Delhi has had the discouraging experience of seeing a large part of their converts of recent years, who have been baptized from the Chumar (leather-workers) caste, lapse into heathenism. The whole body, a thousand or more, have been led away by a wily ascetic, who first induced them to merely indulge in some innocent observances without giving up their Christianity. When he had gained influence over them he led them back to Hinduism. The Society for the Propagation of the Gospel had a similar experience the year before. Cases of individual defection of a prominent character have elsewhere stirred whole communities of late in India.

Turning from this to "Greenland's icy mountains," the Moravian missionaries are depressed with the condition of

things among a people who "have borne the name of Christian for more than a hundred years." They say that the Greenlanders live the old thoughtless, thriftless life, thinking only of the present, while the "distrust so deeply rooted in their nature sometimes makes them look on Christianity itself in the light of a European importation whose adoption on their part tends to the advantage of the foreigners living in their land." They are not so conscientious as they formerly were. The seal fisheries have greatly failed them. Sealing developed robust character. Fishing is their substitute, and European luxuries have come in. They grow indolent. They are obliged to wander far from home to gain a livelihood; but this scattered and even isolated condition does not foster their spiritual training, and the missionaries' influence is more difficult to maintain. The people lapse in moral qualities. The men are less careful about maintaining their families and aiding relatives. They fall into distress and increasing dependence of missionary assistance. They will not all remain Christian under present conditions. They will lapse. It may require more wisdom than has yet been evolved to keep them from becoming paupers or pagans.

Thus much have we written to call attention to the fact that the most intelligent and vital Christianity of the world will not have got quit of the responsibility of leadership and supervision for generations among peoples who have only half a century or so of Christian inherited tendencies and appetences in their make-up. The very methods of earning a livelihood among a seminomadic people are against their development in civilization and Christian culture.

Notes on the American Board.*

BY REV. GEORGE W. WOOD, D.D., GENESEO,
N. Y.

1. The history of the American Board shows it to have been in its origin, its

form of organization, its establishment of missions, the extension and conducting of its operations, its preservation from dangers which were often imminent and great, and to be in its present circumstances and prospects, eminently a child of Divine Providence.

Very interesting is the story of the way in which young men were led to consecrate themselves to personal work for the heathen, and seek guidance and help in the enterprise; the steps were taken for giving them that which they sought; great encouragement came from responses to appeals that were made; the churches were stirred as by a breath from heaven when the first missionaries and their heroic young wives were sent forth; Mrs. Norris, of Salem, made her contribution of \$30,000 to the founding of foreign missions, and the opposition to a charter of incorporation for the Board was finally overcome in the Massachusetts legislature.

The form of constitution given to the Board was providentially the best that could have been adopted in the circumstances of its origin. It is, by its charter, a self-perpetuating corporation (now of 241 members), and thus possessed of great stability; but, dependent upon the contributors to its funds for all its means of action, it is amenable to public sentiment, which finds expression not only in contributions and the press, but also in the public meetings of the Board, in which thousands of honorary members constituted by donations have all rights of discussion, making propositions, acting on committees, etc., equal-

the Eighth Annual Meeting of the International Missionary Union. The plan of the Union meetings includes one historical or other exposition of some of the general missionary societies. The first was that of Dr. Mudge on the Methodist Episcopal Missionary Society. The second was by Rev. J. Hamilton Taylor, treating of the Moravian Missions. They were presented to the readers of the REVIEW in 1889, 1890. This is therefore the third in the series. We are sorry to be obliged to omit some points of the able opening of the sketch, as presented by one who, besides being long in active service abroad, was for eighteen years one of the secretaries of the Society.

* This paper was presented and read before

ly with corporate members. The annual meetings lasting through three days, devoted exclusively to the interests of the Board and of foreign missions, and held in different parts of the country, have been for many years usually the most largely attended of religious or benevolent assemblies in our land, and most successful in arousing enthusiasm. It is believed that no decision has ever been voted by the corporate members that was not in harmony with the feeling of the large majority of honorary members and friends of the Board present at the meeting, and also throughout the country.

The executive administration is committed to a Prudential Committee of ten or eleven members, partly carefully selected clergymen, but more than one half consisting of eminent laymen. These serve without pay (except from the Head of the Church), devoting several hours to a regular weekly meeting (on Tuesday at 3 o'clock P.M.), and often to occasional meetings, giving careful consideration to all matters coming up now from missions in all parts of the world, as presented by secretaries, the treasurer, and the editor, who are present, but without a vote. The pressure upon them is often very onerous, but is cheerfully borne. When, from want of means to meet the exigencies of the missions, it is needful to make special appeals for aid to the treasury, it is their privilege, often grandly exemplified, to set an example of large personal offerings. What wisdom is required in dealing with questions at home affecting the work abroad, and the many that arise in the foreign fields, only those intimately acquainted with the missionary work can duly appreciate. If a missionary or other person feels aggrieved by any action or non-action of the Prudential Committee, he can take an appeal to the Board, which elects the committee and executive officers at its annual meetings, and reviews their action. The reports made to these meetings, and special papers read to them, embody discussions of missionary principles and problems of the highest value. Eloquent

speech, nowhere else surpassed, is often heard on its platform; and the spiritual atmosphere was frequently such as formerly to have given rise to the saying that "no place or occasion takes one quite so near to heaven as an annual meeting of the American Board." Marvellously has it been guided and guarded in times of great public excitement, and steadily, amid all drawbacks and changes, it has been carried forward in an ever advancing work.

Eleven years after its formation the first corresponding secretary, describing the sending forth of the first missionaries, when eight or ten thousand dollars were needed within a fortnight, and but five hundred were in hand, pictured the perplexity of the new Prudential Committee in that day of small things, and their resolution, after hesitancy, to go forward trusting in God, and added: "Upon the principle then adopted—of following as Providence leads—trusting to the same sovereign Providence, with assiduous attention to the proper means for the needed supplies, have the operations of the Board ever since been conducted." From this principle the Board and its executive administration have never departed; and wonderfully has it been justified in so doing.

2. Omitting other references to providences of far-reaching significance, let me invite attention to the Divine leadership in the choice of fields for its missions. The first missionaries were sent in the directions to which the Spirit of God in their hearts drew them, and an unseeing hand by new events guided them. In the first decade the special responsibility of American Christians for evangelization of the aborigines of our own continent was practically acknowledged. The conversion to Christ of Obookiah and three other waifs who had drifted from the Hawaiian group to this country was a call from heaven to care for the lowest condition of humanity as found in the beautiful islands of the Pacific. Marvellous were the effects of missionary exhibition of the Gospel of love there. Naked, brutish, warring,

pagan savages were reached and elevated into peaceful, decent, orderly, reading Christian communities ; thus demonstrating the moral unity of the human race, and that barbarians are not to be Christianized by a method of previous civilization, but are most easily civilized through an awakening of their moral nature by the power which is found alone in the Gospel given to them. The picture of such moral and social transformations as were wrought not only against greatest difficulties from the natives, but also from opposition and vices of ungodly agents of foreign commerce, fascinated many Christians, who became supporters of these missionary efforts while they were less interested in other missions. In this way important help was brought to the general missionary treasury that would not have been readily given if sought only for the work undertaken in fields which yielded less striking results, and these gained at a much greater cost. But other classes of mind had a special interest in the historic and Bible lands of the East, and in a conflict of the Gospel with the mightier forces of ancient compacted systems of false religions which reign over the vast populations of a heathen, Mohammedan, corrupt Christian and Jewish civilization. Thus step by step the Board was led on by a wisdom not its own, and sustained in its diversified work of blessing among barbarous tribes of Indians on this continent, savages of Polynesia, Micronesia, and Africa ; in the missions beyond sea since transferred to other missionary agencies, and the widely extended and gloriously successful system of operations which it is now carrying on in Southeastern Europe, Asia Minor, and ancient Assyria ; in India, China, and Japan ; in Austria and Spain and Mexico ; and which it has enlarged in Africa and Oceanica.

3. In the development of its missions it has providentially been given to the American Board to take the lead among American organizations in grappling with difficult questions of missionary policy. In doing this it was singularly

favorable with high qualities of character in the first missionaries and the directing agency at home. Of its distinguished foreign secretary at that date, the venerable senior secretary of the Church Missionary Society in England, Henry Venn, said to me in London in 1863, "To no other human source am I indebted for so many valuable suggestions in respect to missions as to your secretary, Dr. Anderson." The latter was indeed not at all points infallible ; but what other name is there in the history of modern missions to place above his as an adept in the science of missions and a leader in conducting them ? The missionaries of this Board, being the earliest, also set a standard for others, so that American foreign missionary character in general commands throughout the world the highest confidence and respect for its energy, purity, and practicalness, as, in the words of the late Earl of Shaftesbury often repeated by him, "a marvellous combination of piety and common sense."

4. By the system of mission organizations which has been wrought out, unity, stability, and safety are in a high degree secured, with freedom of personal action under its proper responsibility to associates in the field and the directing power at home which furnishes the means for needful approved expenditure of money appropriations ; and by keeping in view the spiritual aim as supreme, and harmonizing as far as possible different views in regard to methods of gaining it, the missions of this Board have a high repute for wisdom and success in their plans of evangelization. Aiming so to deal with native agencies as to develop self-support, self-government, and self-propagation in the Christianity which they seek to establish, they are among the foremost in the exhibit which they make of attainment in this regard. The Board does not admit an obligation resting on it itself to carry the Gospel to all dwellers in the fields to which it conveys the light of Divine truth ; it recognizes time as an

essential element, and fields for occupation at home and abroad by native converts as an indispensable factor in the solution of the great missionary problem. Hence the Board has urged on its missionaries the ordination of native pastors, and arrangements to draw churches formed at chief centres of population into active evangelistic operations as early and widely as possible. Thus in concert with the Hawaiian Board it extends its operations over the North Pacific ; and we have the pleasing spectacle of lately Christianized savages giving nearly \$1,000,000, of which almost \$200,000 has been directly for foreign missions ; and who have sent more than seventy-five of their church-members as foreign missionary laborers among other peoples who are such as they themselves or their fathers were. In other missions the same principle is exemplified to the great benefit of the churches adopting it, even when very weak.

5. Discussions and experience have brought nearer to each other some who were once far apart in their judgment as to the place to be assigned to education among missionary agencies. It has been abundantly proved that while merely secular education awakens mind and overthrows confidence in false religions, it fails to reform morals, and generally makes infidels, not Christians. Left destitute of education, a Christian community is unstable, always in danger of falling into grievous error, and with too little power of influence for good. There is need of common schools for all, and of higher schools for limited numbers ; but these all thoroughly Christian, and, as far as possible, at native cost. The church, the school-house, and the college must be seen together in their true order and proportion. The press must find and create readers. The Bible and an intellect-awakening and guiding Christian literature must go into all habitations. Hence have grown out of the missionary enterprise the Bible House on the Golden Horn ; Robert College and the American College for

Girls on the two shores of the Bosphorus ; (the Presbyterian institutions at Beirut and in Persia) ; the Central College at Aintab, and the one for girls at Marash, in the Central Turkey Mission ; Euphrates College and the Mardin School in Eastern Turkey ; Anatolia College in ancient Pontus ; the Samokov School in Bulgaria ; the College at Honolulu in the Pacific ; the Doshisha in Japan ; the Jaffna College in Ceylon, and the high schools or colleges for both sexes in all the missions, and at nearly every station occupied by resident American missionaries. It is now settled that by the preaching of the Gospel in the vernacular languages, and by Christian schools and colleges adapted to the peoples and the times, is the world to be saved.

6. When, in 1857, the Reformed (Dutch) Church, and in 1870 the New School Presbyterians withdrew from the American Board, they declared it to be from no dissatisfaction, but under a constraining sense of duty for the greater advancement of the cause for which the Board exists. In mutual love and confidence a partition of missions and property in them was made. In estimating results of the work of the Board, account should not be overlooked of the Amoy Mission in China and the Arcot in India, belonging to the Reformed Church ; of the West African, the Syria and Persia, and several North American Indian missions transferred to the Presbyterian Board ; the Indian missions, from which the American Board withdrew in the Southwest, now cared for by the Southern Presbyterian Church, and the Dakota Mission, which the American Missionary Association received in exchange for its field in West Africa.

7. The achievements of the missions of the Board, in the value of results already attained, and especially in the relations of these to the future, who can adequately set forth ? Twenty-five unwritten languages reduced to writing ; the Word of God and a considerable Christian literature given in these to

barbarous tribes; and the same, and more, in the tongues spoken and read by the great nations—Mohammedan, pagan, and nominally Christian, for the evangelization of which its missionaries labor; the influence of 33,000 communicant members in 360 churches, and more than 100,000 attendants worshipping steadily at about 1200 preaching places (exclusive of Hawaiian churches and congregations, which would add several thousands more), and of a missionary force of 195 men and 319 women in the 22 missions, occupying 1116 stations and out-stations, co-operating with whom is a native force more than four and a half times this number, and embracing 694 native pastors and preachers; the value of the educational system, which includes 82 training and theological schools, in which 4325 young men receive instruction, besides colleges mentioned above not under the care of the Board; girls' high schools, 52 in number, enrolling 3218 pupils; common schools numbering 930, and having 34,500 pupils, making a total of 43,000 persons under Christian instruction (not including additional thousands in the Hawaiian Islands); the worth to humanity, science, material interests of society, and the kingdom of God throughout the world of this agency of Divine power and grace for blessing to the world abroad and at home, is beyond the comprehension of a finite mind. The Ely volume on "Science and Missions," by Dr. Laurie, is a rich treasury of illustrative facts; the pages of the *Journal of the American Oriental Society* frequently present striking evidence; the annual reports of the Board, the *Missionary Herald*, *Life and Light*, and other publications, are filled with instructive and thrilling narrations; special presentations, like those of Dr. Andrew P. Peabody, in extended magazine articles, and speeches of Drs. Mark Hopkins and R. S. Storrs have exhibited with surpassing eloquence the indebtedness of our age to the missionary enterprise in especial connection with this Board, for high ideals of character and impulse to

ennobling motives and action, which far transcends in value all the cost of carrying it on. The gain in its gifts back to its supporters and to the home interests of our own land is too various to be here specified, and exceeds any measure that can be made of it.

8. The history of the American Board, as of all missionary organizations, is a continual proof that growth is the law of life, and that, as in the family, increase necessitates augmentation of expenditure, while further progress brings help. Thus while the total expenditure last year was \$762,946, the sum of native contributions for all purposes is reported as \$117,494. The receipts from all sources enabled the treasurer at the annual meeting to announce a balance in hand of \$848.44.

When comes the need, then comes, in answer to the cry of God's people, the providential supply. A mark of progress is seen in this, that whereas in years gone by a legacy of \$60,000 was followed the next year by a large falling off in receipts, lately a \$1,000,000 bequest, wisely appropriated, has stimulated to increase of contributions from the churches, and a second one from another wealthy friend, which has yielded over \$600,000, is producing the same effect. Embarrassment from an enlarged work now ceasing to have this special source of support, and the demands of success, appeal urgently at the present moment for a new standard of general giving, which it is hoped will be adopted.

The gratifying advance which signalizes this epoch in missions is due largely to the remarkable uprising of women in their behalf. Of the income of the last reported year more than \$169,000 was given to mission work for women by the three Women's Boards auxiliary to the American Board. The new consecration of women in all forms of service in which they can be useful to the cause of foreign missions, and home evangelization as well, is a peculiarity and wonder of this, the new missionary age. Is it not one of the brightest

signs of promise for the speedy triumph of the kingdom of Christ in all the earth?

One other point must not be passed unnoticed. It is the providential assignment to the constituency of the American Board and to American Presbyterians of the greatest, most difficult, and, in some aspects, most glorious of missionary achievements to be accomplished—the conquest to Christ of the wide domain which is under the present political domination of the Moslem. Why is this? Is it because in the Congregational and Presbyterian American traits of character are found those which can wait as well as work, can hope under disappointment, patiently endure and persevere under heaviest discouragement, conciliate and win when open attack would be madness, and by weakness can be made strong? God knows. But how great is the honor, how momentous the responsibility, which are put upon those who have been thus selected!

Bishop Thomas Valpy French. [J. T. G.]

Bishop French died at Muscat on June 14th, 1891. That consecrates afresh the Arabian peninsula to Christ. Following the Keith Falconer alabaster box, it lends an aroma to the east shore of the Red Sea

“More fragrant than Arabia sacrificed,
And all her spicy deserts in a flame.”

Bishop French was born the first day of the year 1825 in an English rectory. Educated at Rugby side by side with Sir Richard Temple; gaining honors there, and later at Oxford University; founding a missionary college at Agra, India; heroically defending native Christians during the Sepoy rebellion; founding a frontier mission at Dera, and then a divinity college at Lahore; and again, in 1877, founding the bishopric of Lahore; remaining Bishop of the Punjab for ten years; resigning this position, while beloved and never more effective, an old man at sixty-six years of age, a

man with ample means, who might have lived comfortably at home, moved by the inspiration received from the life of Henry Martyn (God's leagues are linked), without companionship or human support, he plunges among fanatic Arabs to lift high the banner of the Cross, till by sunstroke, which came more like the kiss of God than His curse, the banner falls from the dying hands which had borne it through forty years of apostolic ministry. It falls a challenge to all Christendom to take it up and carry it farther, till placed where this great leader would have chosen to plant it. We pause for breath in this kodak glimpse at so splendid and so saintly a career. We must, however, admit the following from the *Punjab Mission News*:

“His is a memorial that will not perish, for the heart holds on to it as well as the mind; his is an example that cannot cease to stimulate, for it makes its appeal to what in men is highest and most enduring; his a friendship based on foundations and bound with cords which last forever; and his a work that must go on, and in which all Christians must bear a part till the returning Master Himself proclaim it finished. He was a teacher as ready to learn from his pupils as to instruct them; a general now strenuously fighting in the dusty ranks, now beckoning the whole Church forward to scenes and deeds of arduous heroism; a man whose firm convictions left the widest Christian sympathies unchecked; a bishop who magnified not himself but his office, yet never abated his loving interest in Christian work and in workers on lines not identical with his own; a High-Churchman in the truest sense of the word, he kept clear himself, and strove to keep others clear, of Romanizing and sacerdotal entanglements. His preaching was of the Head of the Church, whom he adored, not of the body of the Church, which he loved. The Church, in the Punjab at any rate, can never forget him.”

Fifty Years a Missionary Secretary.

—The Society for Promoting Female Education in the East in England is the oldest organized society for carrying on work among the women of the Orient. It commenced its work in India as early

as 1834, and its work now extends to Ceylon, Japan, Straits Settlements, South and West Africa, the Levant, Egypt, the Holy Land, Turkey in Europe and Asia.

Miss Webb, the corresponding secretary of the society, has given *fifty* consecutive years to the work; and we believe this is an event for which there is no parallel in any society. Wisely has she administered its affairs, giving almost a lifelong devotion to the blessed work of helping to uplift the women of the world. She has seen wonderful changes. From a few gathered in the schools at first, she can now look at a multitude of 20,000 gathered in the various schools, with a multitude having gone out, etc.

The society is celebrating this her fiftieth anniversary by presenting her with a token of their personal regard, and also making special effort to increase the society's funds by raising a worthy jubilee offering.

MRS. J. T. GRACEY.

Is Japan Fickle?—Miss Susan A. Searle furnishes, at our request, the following "Few facts about Japan":

"During the last thirty years no one country has been so ceaselessly under the public eye as has Japan. And yet very few people understand the Japanese. The first Mikado ascended the throne 660 years before Christ, and from that time to this there has remained an unbroken succession, though what may be called the war of the roses threatened at one time to break the direct line. Never has Japan been conquered. Never has any nation so nearly obliterated Christianity within her borders as did Japan 200 years ago. Catherine de Medici, in the fearful massacre of St. Bartholomew's Eve, signally failed as compared with them.

"Quick to see the advantages that would accrue to them, they employed, in A.D. 287, Korean teachers to instruct them in Chinese literature and language, and to-day Chinese is the classical language of the people. From Korea also they learned the use of the potter's wheel. The art of making Satsuma ware is a lost art in Korea, because when the Japanese conquered Korea they brought all who understood the art to Japan, and, planting a colony in the

province of Satsuma, compelled the Koreans to make the china and to instruct the Japanese in its manufacture. Thus it is to-day—electric lights and telegraph, foreign ships and war tactics, foreign postal and school systems, foreign dress and wines are readily adopted. And the world looks across the water in amazement, and exclaims, 'Behold, a miracle! A nation is changed in the twinkling of an eye from a state of semi-barbarism to the full splendor of civilization!'

"But the nation has not changed. New clothes don't make a new man. Social life is just as impure, the marriage laws as loose, passions as unbridled, and their beautiful etiquette covers as many sins as of yore. The whitening of the outside of the sepulchre does not prove that it is not full of dead men's bones and all uncleanness. No longer do the people look on the adopted things as foreign. They have become Japanese. They are an intelligent and keen-sighted people. Love of country is strong in them, and, readily recognizing what will benefit Japan, they adopt it. Just as quick to see what will weaken her, they will have none of it. This is the reason that the 'treaty revision' has been so unsuccessful. The people understand that the basis on which foreign nations mean to revise is pure selfishness, and they will not consent to become the prey of foreign avarice. In the seventeenth century, when Romanism was introduced by the Jesuits, it found a ready hearing, and gained many friends. Notunaga, the greatest of the Japanese lords, favored them. They were given property at Kioto. At one time in Nagasaki there was not a heathen temple. Already the eyes of the Jesuits gleamed exultingly as in imagination they saw these beautiful islands under the control of the Roman See. But the dream was never realized. Seeing the danger, those in authority so quickly quenched the fire and so effectually removed the traces of it that to all outward appearance it were as though it had never been. Do you censure Japan?

"But it is an uneasy hour. The crisis is upon them. About three fourths of the people are Buddhists, and the priests are trying to strengthen themselves."

The American Board Mission in Japan.—Miss Abbie M. Colby, of Japan, kindly favors us with the following about the Japan Mission of the A. B. C. F. M.;

"Probably no mission has called more loudly for re-enforcement than this. And because of this earnest appeal, it was felt best to be exact in the requirements. A paper was prepared by the chairman of the Mission Committee on the kind of new missionaries needed. It reads: 'The main requirements of a candidate for work in Japan are (1) spirituality; consecration to the point of self-sacrifice. (2) Ability to get along with a sensitive and patriotic people. This means willing to help, and not anxious to be bosses; no foreigner can drive the Japanese. (3) Intellectual strength. Of course health and common sense are of prime importance.

"In some respects foreign work grows harder in Japan each year; and therefore foreign missionary service here, to be economical, should be immediate.' I have a report of this year's annual meeting of the native Congregational Church in Japan, extracts from which will be, perhaps, interesting:

"In addition to the business sessions, intensely interesting meetings of various kinds were held—one theatre meeting and two private sessions of the workers, Japanese and foreigners, to tell each other how to work more efficiently. Great plainness of speech marked these talks, but all in the best of spirit. Those missionaries who display the most sacrifice, especially in touring, and who live most like the Japanese, were held up by name as models.

"A few of the points elaborated were: We ought to have more faith in our talents as God-given. We should give ourselves to men as well as to God. Preach the simple Gospel; not envy scholars, nor be abashed before them. Keep out of debt. Keep in the spirit of prayer. Let there be greater frankness between missionaries and Japanese. Let the missionaries do only those kinds or that kind of work which each can do best. Some evangelists (Japanese) are too lazy. Be a magnet. Let us have individuality based not on one's own wisdom, but on allegiance to Christ. Let us evangelists (Japanese) who receive \$10 salary a month live on one half that amount, and give the other half to the work. Then ask the missionaries to make further sacrifices in order to get nearer the people. Work with, as well as for the poorest. Bring your baggage to my house and stop with me when you come to my city. Let the living God into your hearts. Keep your faces turned heavenward.

"Prayers were earnest, speaking, forcible and practicable. The spirit all through was most excellent. Some

Japanese call it the best meeting ever held. Certainly it was the best one of recent years.

"During the meeting a serious question about raising \$600 came up. Several plans were proposed. Among the delegates present was a 74 inch man in his stocking feet, 'the tallest Christian in Japan,' who led a movement to raise the money on the spot; and in thirty minutes \$528 had been obtained. It is hoped the rest will be given by some who were not present. This represents much self-sacrifice.'

"I have also had news from the annual meeting of the Women's Missionary Society, held in Osaka, in the Y. M. C. A. building, which holds about 2000. This was well filled. The women wasted no time, two or three starting to pray at once."

The Rev. Wellington J. White, missionary, of Canton, China, was killed by accident at Elmira, N. Y., July 27th.

Rev. Mr. White, Mrs. White, their three daughters, a little girl friend of the children, and a nurse girl, were riding in a carriage in Elmira, N. Y. While crossing the Erie Railroad an express train struck the carriage, instantly killing Brother White and the oldest daughter, Lillian, the little friend, and also the nurse girl. Mrs. White was supposed to be fatally injured, but is still alive, with a bare possibility of recovery. The two girls, aged three and seven, are doing well. We have no words for our own feelings, much less to voice the general wave of grief that this event has caused to swell over this land and other lands.

All those who were at the last annual meeting of the International Missionary Union will recall the ability with which Mr. and Mrs. White contributed to it. Cheery, practical, consecrated, they lent an inspiration by their personal presence and their platform power. Little thought was there that these gladdening and helpful ones were so soon to enter into a cloud—even the cloud bright with the presence of the Lord.

From the secular press we learn that Mr. White was forty-one years of age, a son of Abner White, chief of the Erie

Bridge builders. He was graduated at Amherst College and Union Theological Seminary. The New York *Tribune* said :

"Mr. White and his family had been home on a year's vacation from their work in China, and were about to return for another period of ten years. They had had little rest during the year, as both were in great demand all over the country to lecture upon mission work, and they became unusually popular in their line of lectures. Mrs. White was an especially interesting talker, and had addressed churches, Sunday schools, mission bands, and other societies as far west as Minneapolis, all through New England, and in Maryland and Washington. She made her lectures brilliant with anecdotes and personal experiences, and never in a single instance posed as a martyr to seclusion in the mission field. She and her husband had made themselves masters of the Cantonese dialect, and were especially fitted to do practical Christian work among the Chinese. They had had several tempting offers to remain in the United States, but Mrs. White said, 'Our hearts and souls are committed to the missionary field, and we must go back.'"

They were to sail for China from San Francisco September 10th.

—The Rev. Dr. John Inglis is dead ! Who that knows what missionary work means will not be sadly interested ? Thirty-three years "*In the New Hebrides!*" What a fascinating book, the story of his life, as told in a volume bearing the title we have emphasized. The Free Church of Scotland has a roll of grand missionary names, but that of John Inglis shines with a lustre all its own.

—And now, lo ! the Congo Free State has been "consecrated to the blessed Virgin Mary." This is done to rescue the millions of Africa "from the darkness and superstitions of paganism." This is the way the papal brief reads : "It is in response to the petitions of eminent Belgian Catholics, both clerical and lay, that the Pope has taken the step now announced, by which his holiness places the entire State of the Congo under the special protection of the Most

Holy Virgin, Queen of Apostles, and Succor of Christians." The brief has been forwarded to Brussels, accompanied by a special letter from Leo XIII. to the King of the Belgians, couched in terms of the warmest affection and admiration.

—That is a very true remark in the Seventy-fifth Annual Report of the American Bible Society that "the reports of this society present a most impressive history of missions. We have tried to find time and space for a proper review of this grand society's work, and to express our congratulations on the occasion of its diamond anniversary. It works so quietly, with such dignity, avoids all sensational presentation of itself, that its vast enterprises do not become as popularly known as they deserve to be. There lies before us the Gospels in the language of the Shesha, which they have just completed, translated by Rev. B. F. Ousley, of the American Board Mission in East Central Africa, a language never written before 1885, allied to the Zulu, but with peculiarities of its own. This will open the evangel by text to some 200,000 or more of people in the Dark Continent."

—Mission work among the boys of London is being carried on by the Rugby School Mission. It takes the form of furnishing homes and institutes for these boys. The field of activity is mainly in the west London district.

—In spite of the breezy discussions of the past year, and the omens of evil which many discern, foretokening greater contentions, it has been a good year for Presbyterian foreign missions. The grand total of the gifts of the Church for this cause stands at \$942,690.64, the largest sum ever given for foreign missions in any year since the reunion of the churches. The various organizations of the women of the churches contributed \$336,224.78, more than one third of the whole sum.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The following letter is from a beloved friend, who accompanied Dr. Gordon and myself in the brief tour of missions in Great Britain in 1888. Her addresses, so simple, unaffected, childlike, moved the great audiences everywhere with unique power. Though not meant for publication, we cannot withhold this charming letter from our readers.

C. I. M., WENCHOW, CHINA, Jan. 20, 1891.

MY DEAR DR. PIERSON: It has been on my heart for a long time to write to you, and only pressure of work has prevented; for I have often thought of you and dear Mrs. Pierson, and have followed you in your tour of 1889-90 through my native land with much interest, and was often reminded of that blessed and remarkable missionary tour which we made together in 1888.

Alas! how much has happened since then—that little company scattered and divided. One, my dear husband, resting from his labors, and now in the presence of the Lord; another, Rev. James Scott, of Impolwene, witnessing for the Lord in South Africa; you and Dr. Gordon continuing your labors on behalf of missions; while I am here, trying, however feebly, to do the will of my God.

The past year has been one of many trials. So much of persecution, sickness, and death has surrounded us that at times the heart seemed almost faint, and one was often tempted to think the road too long and the burden too heavy. And yet the Lord was ever nigh and ready to help in every hour of need, so that when troubles pressed, one had but to lean the harder to find out how strong He is. "Not one good thing hath failed of all which He hath promised."

During the past year we have made steady but slow progress, for many new doors have been opened to the Gospel; and I have been able to form a band of seven unpaid local preachers, who have entered some of these open doors,

These men go out three Sundays in every month and preach in surrounding villages, where there are either Christians or inquirers, so that there are eight services held each Lord's day in villages distant from three to fifteen miles. These preachers willingly give their time, and are often out three days at a time. I pay their travelling expenses. We meet once a month, when they report and change districts. The Lord is blessing their labors.

We have just suffered a heavy loss in the death of one of our most earnest and faithful evangelists. He came in from his district last Thursday suffering with bronchitis. He would not rest until his son had gone off to take his place, saying that, as there were many who were calling out for the Gospel, some one must take it to them. The son, who is one of our unpaid local preachers, had gone but a few hours when he said to his youngest son, "The Lord is calling me home. I see heaven open; oh, so lovely! You have not been earnest enough; you must be warmer-hearted, and live nearer to God." He then said, "Sing a hymn;" and as they ended the hymn he quietly breathed his last, only one day after his return from his station. We mourn his loss, for it is to such men that we owe in large measure the prosperity of the work. We can do but little compared to them; and if we are only permitted to train one such worker for the Lord, our life would not be in vain.

A few weeks ago we had our preachers' quarterly meeting; and as I looked upon the twelve native preachers present, only four of whom were paid, and two of those supported by the natives themselves, my heart welled up in praise to God as I thought of *now* and the day when we first entered this city. *Then* not a soul had heard of the God who made them.

In one district about forty miles from here a number of bright, earnest lads have been converted, and it has been

laid upon our hearts to try and do something to fit them for future service. We took the matter to the Lord and asked Him to provide the needed funds for their support. He has sent the answer in a gift which enables us to begin with five boys. Our plan is to give them two years' education and Bible training, and then let them return to their homes and their farm work, and, while earning their own living during the week, preach in the villages on Sundays. Miss Bardsley, who accompanied me to China last year, will take up this branch of the work, while Miss Whitford, another young sister who accompanied me, takes entire charge of the girls' school. We still keep up the number to twenty-five, and for every one who is married out, there are three or four applications to fill her place.

We have a small home for poor old blind Christians. There are ten at present, besides two old widows; and during this cold weather one feels very grateful to be permitted to help these poor of the flock.

There is a good work going on at a place twelve miles from here. One of our Christians, a silversmith by trade, who was once an opium smoker, opened a shop there last year. Wherever he goes he *must* preach; and as his own shop was a small one, he rented a place at his own charges, where he could preach on Sundays. He does all the preaching himself, and now there are about thirty persons who attend regularly. This man has been very much used of God in opening up work in several places, and spares neither himself nor his means.

A good deal of my time during the last three months has been spent in village work, where we have had many opportunities of spreading the Gospel. At one place, where we spent a week, there are six or seven families seeking after the truth. Indeed, we find it difficult to enter all the open doors.

Will you ask disciples to pray that much wisdom may be given to me? There is no male missionary here, and

they naturally look to me for guidance. The church is under the care of a native pastor, who was brought up in our boys' school years ago, and is a very earnest, godly man.

Yours very sincerely,
GRACE STOTT.

It is true, undoubtedly, that the Hindu converts to Christ have as yet come almost entirely from the humbler and middle classes, so to speak. But, as we contrast the two Brahman's prayers that we here present, we can perceive evidence that the Christian *spirit* has become, in a measure, pervasive of the moral atmosphere, even of the highest caste.

The Brahmins have been in the habit of offering the first prayer of the two for ages: "May humanity fare well! May the lords of the earth rule the same in the ways of justice. May Brahmins and cows ever prosper. May all religions become happy. May the rains fall in season. May the earth be fruitful. May this country be without troubles. May Brahmins be without fear."

The second short but remarkable prayer was offered by a well-known orthodox but liberal-minded Hindu on an occasion when he was about to deliver a lecture on Marriage Reform in a Christian church: "Our Father, we beseech thee to teach us the truth, to help us to love and worship the truth, and to walk according to the truth, for Thou art the truth."

—By way of inaugurating the effort which has been resolved upon to raise \$500,000 as a special fund to celebrate the centenary of the English Baptist Missionary Society, the treasurer of the society, Mr. W. R. Rickett, of London, has just intimated his intention to give \$25,000.

—In 1890 there were 494 American M. E. foreign missionaries who had gone out from the churches in the United States, of whom 122 are in the employ of the Woman's Foreign Missionary Society. These show an increase of 86 American missionaries and assistants, or nearly thirty per cent.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

Persia, Arabia, Turkey, Mohammedanism, and the Greek Church.

These words stand for what an infinitude of facts relating to the history of the human race, as well as to the chances and changes which have befallen the kingdom of God upon earth! And, taken together, they are fairly representative of all the events which have transpired in Bible lands not only, but, with an exception or two, of those connected with the course of all the great empires of antiquity. And to think that over all the vast area they cover, for long centuries the Cross as a symbol has been supplanted by the crescent!

PERSIA.

In order to kindle our interest it is only necessary to recall that this is the land of Cyrus and Darius, of Ahasuerus (Xerxes?) and Esther, and of Susa, Persepolis and Ecbatana, and that the early inhabitants were of Aryan stock, and so in origin related to the Greeks and Romans. Zoroaster and the fire-worshippers were Persians, and the Wise Men who came to worship the infant Saviour, while Parthians, Medes, and Elamites were present in Jerusalem to behold the wonders of Pentecost. This people rose to fame when Cyrus captured Babylon, and his successors pushed their conquests to the Ægean and beyond; but in later days it was their hard lot to be subjected in succession to the Greeks, Romans, Arabs, Seljukian Turks, Mongols, Tartars, Afghans, and Ottomans. The ruling Shah feels the touch of modern ideas, governs, for an Oriental, fairly well, and through a ministry on the European model, and has introduced banks, gas, telegraphs, street railways, etc.

His dominions cover about 700,000 square miles, and his subjects number not far from 8,000,000. From the Caspian modern Persia extends to the Persian Gulf and the Arabian Sea, and from Ararat as a bulwark at the extreme north-

west and the borders of the Tigris valley, to the remote frontiers of Afghanistan and Beloochistan. The surface is largely a plateau with high mountain ranges, but the southern portion is a plain, and upon the southeast is a large expanse of desert. The population is heterogeneous, exhibiting the effects left behind by the multitude of masters, but the bulk is composed of Turks, Persian Mongols, and Arabs about the Persian Gulf, besides Koords, Armenians, Nestorians, Jews, etc. Nearly 2,000,000 are wandering tribes. Of course Islam is the ruling religious force, but some 70,000 nominal Christians are found. The Nestorians, in particular, gathered about Lake Oroomiah, are a feeble remnant of a church which once numbered millions, and with wonderful zeal carried the Gospel throughout Central Asia and to India and China. But there followed degenerate days, as well as persecution from the Moslems, by which they were well nigh annihilated.

As far back as 1742 the Moravians sought, though in vain, to carry into Persia the light of evangelical truth. In 1811 the sainted Henry Martyn penetrated the country from India, bearing his Persian translation of the New Testament, but died within a year. In 1834 the American Board opened a mission among the Nestorians which, since 1870, has been in Presbyterian hands, and has grown to 6 stations, 65 out-stations, 55 missionaries, of whom 20 are ordained, and 243 native helpers; 31 churches with 2267 members, 188 added last year; 283 schools with 3290 pupils. Upon this Persian mission \$83,662 were expended last year. In 1869 the Church Missionary Society sent Rev. R. Bruce to begin work, and now has Ispahan and Baghdad as main stations. The Propagation Society sent its agents to Persia in 1882. Within a half century not less than 75,000 Bibles, or portions

thereof, from the press of the American Bible Society alone, have been distributed, and in these 6 languages—Persian, Turkish, Arabic, Syriac, Hebrew, and Armenian.

ARABIA.

With this name are indissolubly linked Edom and Uz, Ophir and Sheba, the Wilderness of Wandering, eighty years of the life of Moses, and two years of Paul's life; but most of all the region for which it stands holds the site of Mecca and Medina, and gave birth to the False Prophet and his Book. Its area is some 1,200,000 square miles, and constitutes a vast peninsula extending into the Indian Ocean. After 4000 years of travel, trade, and warfare this land is but little known, and yet the fact is well established that it is not all a barren waste, as we are wont to think. About one third of the surface lies upon three sides next to the sea, and consists of a plain varying in width from a few miles to one hundred, and then a long stretch of mountain ranges which rise abruptly from the coast side. Another third lies toward the southeast and is desert indeed, with surface divided between drifting sands and rocks. But in the centre and farther north is found a large tract fairly well supplied with streams and fertile soil, and able to sustain quite a population fixed and residing in villages and cities. Of the 8,500,000 or 9,000,000 inhabitants, not more than one fifth are nomad Bedouins.

Arabia made her capital impression upon human history through the tremendous and unsurpassed and really sublime enthusiasm and zeal and dauntless vigor with which her sons took up the teachings of their greatest representative, and in two or three generations carried the Koran from the Atlantic to the Indus, and made an impression so deep and so broad that after 1200 years their language is spoken by 80,000,000, and the cry, Allah Akbar, is echoed by one eighth of the earth's population. Arab merchants penetrated to China and interior Africa, to the Baltic and northern Siberia, and at one

time within the scope of their operations was embraced the entire known world. Mohammed died in 632, and two years later Damascus fell; Alexandria in 640; Persia the year after, with Baghdad in due season reaching the zenith of its glory under the Caliph Haroun al Raschid (immortalized in the "Arabian Nights," which, if Persian in literary origin, are intensely Arab in inspiration and spirit), and by 711 Spain had become Saracen, to remain such nearly 800 years, or until delivered under Isabella. During those halcyon years the Arabs were among the foremost in the civilized world for knowledge of medicine, mathematics, grammar, and rhetoric, and various useful arts, such as the tempering of steel. And hence it would seem to be a gross mistake to ascribe Arab dominion wholly to the sword as a cause instead of, in great part at least, to the wondrous power of mind, of intellectual genius.

As yet next to nothing has been accomplished, or even been undertaken, for the redemption of Arabia from the degrading thralldom of a false faith. The country is inaccessible, the climate is torrid, and Oriental ideas and practices with the lapse of the centuries become strangely fixed and unsusceptible to change. And besides, as everywhere, so also here, the combination of truth and error fashioned by Mohammed easily gains a giant grip upon a certain quality of mind and heart which it is difficult exceedingly to shake off. Mr. and Mrs. Keith Falconer projected, under the auspices of the Scottish Free Church, a mission to South Arabia in 1885, and two years later Aden was occupied by them with combined Bible and medical work, but a few months after he laid down his life a sacrifice to his faith and zeal. Other toilers have followed since, and the mission is maintained. A second undertaking in the same region was set on foot in this country not long since by Professor J. G. Lansing and others, and two missionaries have been dispatched thither, and a third, by the English North Africa Mission, has begun

labor for the Bedouins in the extreme north, with Homs as a centre. So, not yet has "the gold of Sheba" been given to "Him," not yet have "the kings of Sheba and Seba" offered "gifts."

TURKEY

brings us yet nearer to Bible lands and themes, since it covers among the rest Palestine, Phœnicia, Syria, Asia Minor, and Babylonia, with its Ur and Haran, and hence was the home of every patriarch, prophet, or apostle named in Holy Writ. It was nearly 700 years ago that the Ottoman Turks began to make their prowess seriously felt in the civilized world; in 1452 Constantinople fell before their vigorous assault; the climax of their power had been reached when under the walls of Vienna, in 1683, their hosts were utterly routed by John Sobieski. Ever since the decline has continued, accelerated in this century when Greece conquered her independence, by the results of the Crimean War, and the various achievements of diplomacy and arms in days more recent. There is a larger and a lesser Turkey, and hence the boundaries are not easily defined with accuracy. Thus Tunis is a dependency of the Porte; Egypt pays tribute; and though in Arabia a long, narrow strip lying upon the Red Sea is politically Turkish, the vast interior owns no outside ruler. According to a medium estimate the Sultan is civil and religious lord over about 1,500,000 square miles, and a population of 35,000,000. And these may be divided thus: Europe, 100,000 square miles with 10,000,000 inhabitants; Asia, 700,000 square miles with something more than 20,000,000 inhabitants, and Africa (including Egypt and Tunis), 600,000 square miles and 6,500,000 inhabitants. And this same monarch, whose magnificent seat is upon the Bosphorus, sways the sceptre over a mixed multitude of Turks, Greeks, Bulgarians, Armenians, Arabs, Koords, Circassians, Syrians, etc. Of these the ruling race constitutes but a minor fraction, numbering, say, about 1,500,000 in European and 4,500,000 in

Asiatic Turkey. Though themselves stalwart Moslems, it has always been their policy to tolerate other faiths, and not less than 13,500,000 in the empire are nominal Christians, and principally members of the Greek and Armenian churches.

What was sorrowfully said of Persia and Arabia must be repeated here, that hitherto upon the Mohammedan part of the population but a slight impression has been made. For a follower of the Prophet to abjure his faith, even yet, after all the reforms, is to sign his death-warrant; and therefore missionary toil has been expended almost entirely upon the churches which name the name of Jesus, but whose truth is so lamentably mixed with error, and whose religious practice is so remote from the New Testament standard. When these have been reformed and their spiritual life thoroughly quickened a better chance will be found to catch the ear and win the heart of the Turks. The first missionaries entered the Ottoman Empire in 1823, when Goodell and Bird landed at Beyrout under commission from the American Board, and later followed others to occupy Constantinople and western, central, and eastern Turkey. Upon this field this Society expended upward of \$207,000 in 1890, and has gathered to date 117 churches with 11,709 members (1367 added last year), 46,000 adherents, 464 schools of all grades, with 20,226 under instruction. The native contributions have reached \$43,474 annually. The principal stations are 19, with 311 out-stations. The missionaries number 177, with 791 native helpers as auxiliaries. In 1870 the Syrian field centring in Beyrout was transferred to the Presbyterians, and is now held by them at 20 points with a force of 39 American and 205 native toilers. The churches are 26; the members, 1658; the additions last year, 103; schools, 130; scholars, 6214; native contributions, \$7658. The Beyrout printing-press is a mighty instrumentality for the Gospel. From it issued in 1890 in Arabic and other languages 76,000 volumes and 23,-

746,000 pages, of which 14,217,000 were leaves of the word of life. During the year 31,000 copies of the Scriptures, complete or in parts, were distributed. In all Syria, with Palestine, some 30 societies are engaged doing preaching, teaching, and hospital work at 150 points, with 200 missionaries and 600 native helpers. Palestine is largely left in the hands of British soldiers.

MOHAMMEDANISM.

The three countries which have passed in rapid review, covering in the aggregate an area about equal to that of the United States and containing about the same number of inhabitants are, of course, overwhelmingly Mohammedan. But the spiritual domain of Islam is vastly larger both in territory and adherents. This form of faith, once aggressive beyond precedent, is not yet by any means effete or even in decrepitude, but is still steadily enlarging its boundaries, especially within the Dark Continent. The northern half is already overrun, a territory 2000×3500 miles in extent.

From the Straits of Gibraltar almost to the mouth of the Kongo it holds the Atlantic coast and upon the eastern side to Zanzibar, with centres of influence yet farther south in Mozambique and even in Cape Colony. Thus over two thirds of the periphery of Africa the Prophet of Arabia is revered, and 70,000,000 appears to be a conservative estimate of the number of his followers found dwelling between the Mediterranean and the equator. But Queen Victoria is monarch over more Moslems than the Sultan himself, since in her Indian Empire alone she has 50,000,000 ! Add to these the hosts of others of the same faith in Siberia, Central Asia, Afghanistan and Beloochistan, Western China, the Malay Peninsula, and the vast Indian Archipelago to farthest Java—distant 100° of longitude east of Mecca and 160° east of Cape Verde, the latter a vast stretch of almost 10,000 miles—and a total of 200,000,000 is not too large to name as denoting the sum of the

members of the human family who hold that "God is God, and Mohammed is his prophet."

The astonishing successes and vitality of the religion of the Koran may well be deemed the scourge of God upon His people in the Oriental churches and their successors ever since, in Asia and in Europe, visited because they lost the spiritual power of the Gospel, and had but a name to live in Jesus Christ, because they fell into such grievous follies and sins, suffering the pure Gospel to be so grossly defiled with doctrinal error and heathenish practice, expending their strength not upon the spread of the kingdom to the ends of the earth, but in endless disputes and quarrels and schisms among themselves. But though thus far effort for the conversion of Moslems has been, upon the whole, quite barren of results, yet genuine conversions have by no means been unknown. In India in particular and in Africa and even in Persia scores and hundreds have heartily embraced Christianity, and in Turkey, too, a few have faced death for Jesus' sake. Christian schools contain thousands of Moslem children and youth who cannot but be largely leavened by the truth. But probably the Bible printed in languages which Mohammedans can read—the Arabic more than any other, their sacred speech, in which the Koran is given—is the mightiest leverage yet employed. The preparation already made is so manifold, so extensive, and so thorough that great things for the Gospel may any day occur within the realm of Islam. And for this grand consummation let us diligently labor and fervently pray.

THE GREEK CHURCH,

called also the Eastern Church. This is defined to be the church of the countries which were formerly Greek-speaking, or which were comprised in the Greek, Græco-Roman, or Eastern Empire, as well as of the countries evangelized from it, as the Russian ; or the Church, or group of local and national churches. which accept the See of Con-

stantinople as their ecclesiastical head, like the Armenian, etc. The full name is "The Holy, Orthodox, Catholic, Apostolic, Oriental Church." Its beginning dates, at least potentially, from the founding of Constantinople, in 326 A.D. A rivalry soon sprang up between the two cities, and also naturally between their bishops. The breach was widened by differences of language, and more, by the division of the empire into the Western and Eastern. In due season followed the Great Schism, and finally from Rome came the act of excommunication.

The differences of doctrine and practice existing between the Greek Church and its rival, the Roman, are fewer and less fundamental than the resemblances. The former rejects the idea of the Pope as universal bishop; in Russia the state and the church are in closest union; the official language is Greek instead of Latin; the priests may marry, though but once, and only upon bishops is celibacy obligatory, and the people may receive the wine as well as the bread at the sacrament. But the ruling spirit is substantially the same; the departures from the simplicity and purity of the Gospel are fully as many and as serious, like worship of images, asceticism with monastic vows, the necessity of confession and penance, and the dogma, "No salvation outside the Church." And little prospect appears of its further spread except as Russian arms or diplomacy may extend the area ruled by the Czar.

The number of adherents of the Greek Church is not far from 85,000,000. Of these about 58,000,000 are found in the Russian Empire; in the Turkish Empire, 10,000,000, consisting of Greeks, Bulgarians, Armenians, Nestorians; in Roumelia, Servia, etc., 6,000,000; the United Greeks of Austria and Poland, 4,000,000; the Church of Greece, 1,300,000; Russian Dissenters, 1,000,000; and various smaller sects.

It is stated upon good authority that in Jerusalem over forty different lan-

guages are spoken. The various "Christian" sects are full of bitterness and hate each toward the other, and are kept at peace only by Turkish force. The Church of the Holy Sepulchre is divided off into several sections, and these are parcelled out among the Copts, Greeks, etc.

For many centuries the Armenians were either independent or, at least, a distinct people, fixed within definite boundaries; but in 1604 they finally lost, like the Jews before them and the Poles in later times, their national existence, and ever since have been scattered far and wide through all the lands of the East.

One peculiar phase of Christian philanthropy is exhibited at Aden by the Keith Falconer Mission, in the fact that last year not less than fifty African slaves were rescued by purchase from their Arab masters and adopted, and at a cost of £1650.

The University of the Great Mosque of El Azar, in Cairo, is resorted to by more than 10,000 Moslem students, not only from Egypt and Turkey, but from Algeria and Morocco, the Soudan, Darfoor and Zanzibar, Arabia, Persia, Turkestan, India and Malaya. Nothing is taught except the Koran and the literature relating to it.

The number of adherents to the various minor bodies in the Oriental Church is stated to be as follows: Armenians, 3,000,000; Abyssinians, 1,200,000; Nestorians, 300,000; Copts, 200,000; Jacobites, 300,000; Maronites, 200,000.

—Among the most telling speeches at the late meeting of the Church Missionary Society was that of the Episcopal Bishop of Minnesota, who said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold."

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—The Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts: The Church of England proper, with its 38 bishops and 24,090 other clergymen; the Protestant Episcopal Church of the United States, 61 bishops and 3800 clergymen; Church of Ireland, 13 bishops and 1807 clergymen; Church of England in Canada, etc., 24 bishops and 1300 clergymen; Church of England in Asia, 13 bishops and 713 clergymen; Church of England in Africa, 13 bishops and 350 clergymen; Church of England in Australia, 21 bishops and 269 clergymen; Episcopal Church in Scotland, 7 bishops and 266 clergymen; scattered, 9 bishops and 120 clergymen: a total in round numbers of 200 bishops and 32,600 clergymen.

—The Church of England must be set down as one abundantly blessed with material resources. For, according to returns recently presented to Parliament by the ecclesiastical commissioners, the aggregate income of the establishment is £5,753,557, or \$28,767,785, of which nearly the whole is derived from endowments antedating the beginning of the eighteenth century. And to this must be added the enormous sums expended in the construction and repair of churches, etc. The membership of this church cannot be far from 15,000,000, and the gifts for foreign missions approximate to \$3,000,000 annually.

—Though by no means so much as we could wish, Congress is doing something substantial toward solving the Indian problem by appropriations for schools, which have steadily grown from \$20,000 in 1877 to \$1,842,770 in 1891. Of this sum the contract schools (under the care of the churches) receive \$570,000. In the government schools are found provision for 17,000 children, soon to be increased to 20,000, and in the others

about 6000. The nation is responsible for 105 tribes and fragments of tribes, but in 17 only does it supply accommodations for all the children of school age; in 52 one half are still schoolless; in 24 about 90 per cent are neglected; while in 16 no provision at all is made.

—The Young People's Society of Christian Endeavor is evidently, in its origin and surprising growth, in the best sense providential. It meets a spiritual need widespread and deeply felt. It numbers 16,274 local societies at the end of 10 years, and a host of 1,008,980 members, a growth in a year of almost 350,000 members and of 5261 organizations. No less than 30 evangelical denominations are represented in it; the Presbyterians having 4019 societies; the Congregationalists, 3545; the Baptists, 2381; the Methodists, 2860; the Christians (Disciples), 801, and so on. Societies exist in almost every State and territory; 768 in British America, 120 in England, 82 in Australia, 30 in India, 12 in Turkey, and 7 in China; in all in foreign countries, 307. And, best of all, from its members 82,500 last year joined the churches represented.

—According to these figures, Cape Colony is heathen and barbarian no longer. In size it is equal to some 5 States like New York, and holds a population of about 1,500,000, of whom about 350,000 are Europeans. The Dutch Reformed Church naturally leads in numbers with a membership of 203,776; the Wesleyans follow next with 110,250; the Church of England, with 79,126; the Independents, with 39,829; Presbyterians, 23,786; Moravians, 14,012; the Rhenish Society, 13,159, and Roman Catholics, 14,012. The total church-membership is nearly 528,000. The mission stations are 621, and the out-stations 1744.

—The Chinese in America are not entirely forgotten as to their spiritual well being. In Boston, for example, as far

back as 1876 a school was opened for their benefit, and the work has grown until now 8 large ones are found ; in them at least 600 of the 1000 Chinamen receive instruction, and 50 have been received into the Boston churches. And then, in return, one school for 3 years has given annually \$125 to support a missionary in Hong-Kong ; and recently a special offering amounting to \$114 was made to maintain a native preacher in that same city.

—The Wesleyan churches of England have a membership of 424,303, and the Foreign Missionary Society, at the last annual meeting, reported expenditures last year of £132,885. Work is carried on in India, China, West Africa, the Transvaal, British Honduras, the Bahamas, as well as in Europe. The principal stations are 363 ; out-stations, 1572 ; missionaries and assistants, 338 ; other paid agents, 2163 ; and unpaid agents, 4334. The church-members are 34,772 ; the probationers, 5250 ; and the Sunday-school scholars, 65,083.

—The Missionary Society of the Primitive Methodist Church (England) reports an income of £11,099, and an expenditure of £10,477. Aside from this there was the special income of the African fund, amounting to £3313, with an expenditure of £2263. The work of the society is carried on entirely in Africa in the Kaffraria Mission at Aliwal, North. An increase of 150 members is reported. The Zambesi Mission had entailed considerable cost, and some reverses have had to be encountered ; but the party sent out by the Board have crossed the river, and are now engaged in real missionary work.

—The Livingstonia Mission of the Scottish Free Church (the first one founded in Central Africa) dates from 1875 ; and now, at the end of 15 years, about the three great lakes, Victoria, Tanganyika, and Nyassa, Protestant churches alone have 44 stations, 121 missionaries, and 1800 adult converts. The Free Church alone is expending \$20,000 annually, and this year asks for

the fourth time for \$100,000 to be paid in five annual installments.

—General Booth makes the announcement that he has already received \$50,000 more than the \$500,000 he asked for, and besides, has a pledge for \$50,000 additional, and so is at liberty to begin the execution of his colossal social-reform scheme in behalf of the poor of the cities of England.

—The principal missionary work in Palestine is done by the English Church Missionary Society, which has a European force consisting of 9 ordained, 3 lay, and 7 female missionaries. The native clergy number 8, with a total of 72 lay helpers. The stations are Jerusalem, Jaffa, Gaza, Nablous, Nazareth, and one east of the Jordan. The number of baptized is 1428, of whom 455 are communicants. A little over 2000 pupils are in the schools. The Society for Promoting Christianity among the Jews also has stations at Jerusalem, Jaffa, and Safed, with a force of 4 ordained missionaries and several assistants, about 20 of whom are Christian Israelites.

—Friends of Italy will hear with delight of the diffusion of the Scriptures in Rome. It is said that during the first six months of 1890, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs. An especially encouraging circumstance is the introduction of the Bible into Italian schools. Schools where other languages are taught have, it is stated, adopted the New Testament as a reading book.

—Offerings are asked by the Protestant Episcopal Church to sustain missions in 13 missionary jurisdictions and 34 dioceses, also among the Indians and among the colored people in our land, as well as missions in China, Japan, Africa, Hayti, and Greece ; to pay the salaries of 16 bishops and stipends to 1000 missionary workers, and to support schools, hospitals, and orphanages. Five hundred thousand dollars are asked for this year.

—The Presbyterian Church of Canada reports a membership of 160,102, and additions upon confession last year of 10,128. The receipts for home missions were \$142,000, and for foreign missions \$115,525, of which latter sum \$40,000 were from the woman's societies. In 6 missions (New Hebrides, Honan, Formosa, Central India, Trinidad, and among the Indians in Western Canada) are found 31 ordained missionaries and 22 teachers; 9 women (in all 7 trained for medical work), 2 ordained native pastors, 52 native preachers, and nearly 100 other native helpers—a total force of 216. The churches are 65, with 3950 members, and the schools 98, with 3800 pupils.

—The Presbyterian Church (North) reports 12 missions in foreign lands, with 108 principal stations. The missionaries number 598, of whom 348 are women. These are assisted by 1228 natives, 193 of these being ordained; and thus a total force of 1826 is found. Of churches there are 377, with 28,494 members; and the additions last year were 2875. In the schools 27,813 pupils are instructed. The native contributions amount to \$49,423.

—This same branch of the Presbyterian Church has in West Equatorial Africa what is known as the Gaboon and Corisco Mission, extending along a coast line of 250 miles, and at one point into the interior 210 miles. Within this area are contained 7 stations and 15 out-stations, a missionary force of 8 ordained and 4 unordained men, with an equal number of women (24 in all), 7 native preachers, and 17 other native helpers; 9 churches, 1147 members, 108 additions last year, and 1158 children in Sunday-schools. The 7 day schools are much hindered by the civil authorities, who compel the exclusive use of French.

—The American Baptist Mission to the Telugus can no longer properly be termed the Lone Star, but has become the bright and morning star among all missions. In it the wonders of grace continually abound more and more. It

is held by 21 men and 31 women—52 in all—with the aid of 68 ordained and 144 unordained native preachers—a total force of 439. Of its 75 churches 18 are self-supporting, and in them are 41,841 members—an average of 550 and over—of whom 6113 were received last year. The principal stations are 14, and the out-stations 534. In the 422 schools 5292 are taught. Out of the depth of their poverty the natives contributed \$1048.

—The Baptist Burman Mission will always be linked indissolubly with the name of Judson, and only God can say how much of its prosperity is the fruit of his prayers, and toils, and pains. It is composed of 21 stations and 614 out-stations. The working force includes 134 missionaries (of whom 88 are women), and 530 native preachers (141 of whom are ordained), a total of 763. Of the 542 churches the surprisingly large number of 447 are self-supporting, and they have a membership of 29,666, 1976 joining last year. The contributions were \$48,499. The schools number 466, and the scholars 12,250.

—The Methodist Episcopal Church (South) expended last year upon its foreign missions \$219,940, which amount was divided as follows: Mexico, \$93,676; Japan, \$48,822; China, \$46,056; and Brazil, \$30,936. In these lands it sustains 76 missionaries, 26 of them women, as well as 99 native preachers. The membership of the mission churches is 4944.

—The *Churchman* accounts for the prominence of the work of the American Board in Japan by saying that Congregational churches, with a membership about equal to that of the Episcopal Church, send annually to foreign mission fields twice as much money as Episcopalians send to the foreign and domestic taken together.

—In Utah there are 85 mission schools in 78 different towns, employing 172 Christian teachers, and educating 6500 pupils, three fourths of whom are from

Mormon families. The Young People's Society of Christian Endeavor is represented in Utah by 23 organizations, representing 750 members, of which 11 are in Salt Lake City, containing 350 members.

—Of the 1,100,000 Lutheran communicants in the United States, about three fourths are Germans. The remainder are Scandinavians, English, etc. In no fewer than 12 languages do Lutheran pastors preach the Gospel in this country. The total number of ministers is 3692 ; churches, 7948.

—There are 92 Christian churches and chapels in the city of Tokio, Japan. The first one was erected only 25 years ago.

—This example of growth from a small and "accidental" beginning made in 1869 is not so very unsatisfactory. As far back as that, in Madura, India, a city of 60,000, two lines of Zenana work were started—the educational and the medical—and at the close of 1889 there were found engaged in service at the different stations, 40 Bible women ; 1438 native women under instruction ; 3890 houses had been visited during the year ; and 71,929 persons had heard the Gospel message from these native Christian women. Thus we are beginning to realize the import of that verse in the Psalms, "The Lord gave the Word, and great was the company of the women who published it."

—During the 81 years that have elapsed since its organization, the American Board has sent out 651 ordained missionaries, 48 physicians unordained, and 151 other missionary assistants—a total number of 850 men. During the same period it has sent out 1233 women, of whom 391 were unmarried—a total of men and women of 2083. The force now in the field numbers 200 men and 333 women distributed over 22 mission fields—4 in the Turkish Empire, 3 in British India, 4 in China, 2 in Japan, 3 in Africa, and 4 in papal lands. The receipts into the mission treasury from donations and legacies aggregate about

\$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field ; 475 churches have been organized, into which have been received on confession of faith not far from 110,000 souls.

—The Society for Promoting Female Education in the East was formed in 1852, and combines Zenana schools with medical work. Its income has now reached \$55,000 ; the number of European agents is 70 ; the schools are 66 ; in them 4000 receive instruction, and in 3 normal schools 130 more are trained to teach. In 1889 there were 283 in-patients and 18,782 attendances at the hospitals ; and 932 were visited at their homes in part by 12 female physicians, with 180 native workers, of whom a large proportion are excellent Christian nurses.

British Foreign Missions. By Rev. James Johnston, Bolton, England.

China Inland Mission.—In celebrating recently its twenty-fifth anniversary, the total force of missionaries and associates in China on January 1st was reported at 409, since augmented by 70 more workers. From the time of the mission's inauguration, 4500 natives have been baptized and 93 mission stations opened. Last year the income amounted to £28,361. The beloved founder and director, the Rev. J. Hudson Taylor, is at present in China, where, says his deputy, the Rev. J. W. Stevenson, it is computed 900 large cities are yet untouched by the heralds of faith.

Primitive Methodist Missionary Society.—For its African Fund the year's income has been £3313, and the receipts for other branches of foreign missions £11,099. The nobly conceived Zambesi Mission undertaken by the society is thus far crowned by the arrival of the pioneers, who hope to begin active operations in October next.

Moravian Missions.—By the rescue of 1500 souls from heathenism in the course of the past year, the number of converts reaches nearly 90,000. The income was £8866 in 1890. There are 135 stations of the missions in Greenland, Labrador, among the North American Indians, in the West Indies, America, South Africa, Australia, Northwest India, Thibet, and Alaska; the congregations numbering 87,263, of whom 40,000 are British subjects; of European and native missionaries, 355 are employed in the several fields. In 113 Sunday-schools are some 15,000 scholars, and in the 235 day schools 20,629 children are under instruction. Four young Moravian missionaries are on their way to the newly established station on Lake Nyassa.

The London Missionary Society.—At the annual meeting of the Ladies' Auxiliary for Foreign Missions the year's receipt of £7293 was announced—an increase of £582 over the preceding year. The auxiliary has 39 lady agents, 19 of whom are in India, 15 in China, 3 in Madagascar, and 2 in Samoa. Upward of 8000 scholars are taught in their 150 day and boarding schools, with which 288 native agents, chiefly belonging to India and China, are connected. The entire school attendance in British India was represented in 1888-89 by 2,901,160 girls and 5,580,996 boys. A glorious future was predicted for China by Miss Mann, from Swatow, if the women of that land could be won for the Master, in effecting which, women doctors and native Bible women were the principal need.

The ninety-seventh anniversary of the society has been held in Exeter Hall, when it was stated that the year's income realized £114,293, an encouraging growth on the receipts of the preceding year, though behind the current expenditure by a sum of £14,597—a deficit partly due to the rise in the value of silver in India, and a decrease in legacies. The society's English missionaries number 159; female missionaries, 39; na-

tive ordained missionaries, 1202; and native preachers, 4365. Church-members are given at 67,797; native adherents, 276,521; with 377 Sunday-schools having 22,881 scholars; also 1643 day schools, attended by 63,873 scholars. The year's income from the mission stations, including school fees, was £22,433. A bright feature in the society's record was the intelligence that its agents preach the Gospel in no less than 1200 Malagasy churches. In congratulatory language the Rev. R. Wardlaw Thompson, foreign secretary, spoke of the distinct growth of Christian character seen in the converts, and likewise of the resolve of the directors to maintain to the uttermost of their power the stations occupied. Before the centenary of the society's foundation in 1894 the directors hope to send out 100 additional missionaries. In this wish they seem to have been anticipated by four prominent ministers in the younger ranks of English Congregationalism issuing a missionary manifesto, in which the constituents of the society are entreated in earnest terms to dispatch 100 more laborers into the harvest field without waiting for the guaranteed funds. This appeal, exhibiting a spirit of enterprising courage, ought to command prayerful thought. To realize it, something like £40,000 of an increase per annum will be necessary, which means thorough-going liberality if the funds of existing institutions remain uninjured. A telegram reporting the death of the Rev. James Gilmour, M.A., at Tientsin, the devoted superintendent of the Mongolian Mission, has caused widespread regret. By his charming work "Among the Mongols" he was endeared to a large section of the Christian public.

London Society for Promoting Christianity among the Jews.—It appears that the society has 130 agents, of whom 78 are Christian Israelites. The stations are 38 in number; 6 being in England, 18 in Europe, 6 in Asia, and 8 in Africa. By the society's aid the Jews have the Scriptures in their own hand,

together with a Hebrew translation of the New Testament. It has circulated 170,809 complete copies of the Old Testament; 415,896 parts of the same, and sold or given away 221,112 copies of the New Testament. In the United Kingdom there are about 5000 Christian Israelites. Last year's income was £36,768.

British and Foreign Bible Society.

—No less than 4,000,000 copies of the Scriptures, whole or in part, were circulated last year by the society—an increase of 130,000 over the year 1889. Though the total income was £217,148, the expenditure exceeded it by £14,435. Altogether the society has issued 95 versions of the Scriptures and circulated 120,000,000 copies in 300 languages. On account of the enlarged openings for the distribution of the Bible, a strong endeavor is being made to improve the society's returns.

Church Missionary Society.—Never has this great organization had more prosperity in all departments of its operations than in the course of the past year, notwithstanding the occurrence of some vexed questions of missionary policy on the Niger and in Palestine. The Divine blessing reached a climax in the historic meeting-place in the Strand, London, in May last, on the occasion of the ninety-second anniversary. Overflowing audiences assembled. The year's income was £247,737, and the payments £239,208. Missionary achievements in East and West Africa, Mid-China, South India, the Punjab, and other fields were narrated in glowing terms by missionaries on furlough. As the writer hinted in the June number of the *MISSIONARY REVIEW*, Bishop Tucker is making a hurried visit home from Uganda. A public reception has been accorded to him, in which he graphically stated the obstacles in the way of direct progress in Uganda, and spoke of the methods about to be pursued in extending the Master's kingdom and glory throughout Mwangi's dominions.

Baptist Missionary Society.—Marked vigor has characterized the anniversary proceedings of this venerable society, in spite of a debt of £10,500, which stands against it. The honored secretary, the Rev. A. H. Baynes, is not easily daunted. Lack of means rather than of men is the regretted difficulty. The Rev. T. Lewis and R. D. Darby, of the Congo Mission, delivered thrilling addresses, illustrative of the power which the Gospel is exercising over the tribes along the Upper Congo. United preparations are being made for the celebration of the society's centenary, next year, which will doubtless be signalized by memorable gatherings. The society's treasurer, Mr. W. R. Rickett, of London, has just contributed £5000 to open the subscriptions toward the sum of £100,000 which the Baptists have pledged themselves to raise. An income of £7992 was received in 1890 for the Ladies' Zenana Society, whose staff is shortly to be enlarged.

The Wesleyan Missionary Society.

—In the mission districts occupied by the society, the secretary says that the joy of harvest is almost overpowered by the loud calls for reapers. Reports of growth come from France, Germany, and Austria. Ceylon afforded proof of aggressive Christianity, taking hold of thousands of the natives. From the Indian field rose a note of sadness on account of limited resources, preventing the missionaries grappling with the demands for the message. South Central African missions had been much disturbed by the rush to the gold-mining regions. Stations on the coast of West Africa were happily in a flourishing condition. Progress was announced in the Honduras district of Central America and in the Bahamas. The year's income was £122,072 against an expenditure of £132,885, making a total debt with that of 1889 of £19,377, mainly due to the increased cost of sustaining existing stations. In an optimistic vein the chairman remarked on this discouraging statement, that he preferred success, in

face of a diminished income, to a largely increased income coupled with barren missionary labors. The Rev. John Walton, Senior Secretary of the Wesleyan Foreign Missionary Society, has just retired on a supernumerary grant, after a worthy career of ministerial toil, half of which was spent on distant shores.

Zenana Bible and Medical Mission.—The supporters, chiefly ladies, are rejoicing over a year of progress marked by total subscriptions amounting to £17,500, the largest sum received since the formation of the society in 1852: 260 missionaries and assistants (an increase of 16), 2120 Zenanas under visitation (an increase of 740), 73 schools (an increase of 10), and 29 stations. Pupils in the schools and Zenanas numbered 6034, having increased by some 1800. Bible women visited in 339 villages (an increase of 534), and in 2789 houses, making 1600 of an addition. There were 2 hospitals and 5 dispensaries, with five lady doctors in attendance. The in-patients for the year had been 326 (an increase of 43); out-patients, 6963 (an increase of 1300); and dispensary attendances, 22,056, showing an increase of 1274. At Benares the foundation of a new hospital had been laid (the gift of a lady), and another at Lucknow, as a memorial of Lord Kinnaird's mother. Miss Leitch has made an eloquent plea to British ladies for more sacrifice, stating that if the natives of India are to hear the Gospel in the present generation, not less than 5000 additional missionaries are needed, which the society sustained by appealing for £30,000, that its income and work might be doubled. The Misses Leitch, recently accepted for service abroad by the mission, have doubled their subscription of £200 this year. Of the 140,000,000 women and girls in India (according to the last census), only a very few have been reached by the missionaries of the cross.

Lady Dufferin's Fund for Medical Aid to the Women of India.—From

the sixth annual report of this noble organization every proof is afforded of the philanthropic aid, admirable management, and progressiveness achieved by its founder and controllers. The statistics are astonishing. In 1890 upward of 411,691 women were treated by the lady staff, as compared with 280,694 in 1889. More surprising was the proportional increase of in-patients in the hospitals, represented by 8159 women, over against 3603 in the previous year. This is an unmistakable sign of the appreciation in which the fund's endeavors are held by the native women. The medical staff consists of 13 lady doctors, 27 assistant surgeons, and 204 pupils at the various medical colleges and hospitals. It is strange to hear of a school of medicine having been opened for Hindu women to study anatomy and kindred subjects. The charitable fund in England has not commanded the assistance which it demands, and, on the other hand, the liberality of wealthy Hindus requires to be cultivated in order to make so worthy an institution a national blessing.

Mission to Lepers in India.—In an effective, economical, and devoted manner this British Society is extending its operations. It has in India over 20 centres of activity. It asks but £6 a year to support one leper, and £20 for the same period to furnish a Christian teacher to any of its asylums. The outside cost of building a home is estimated at £310. It is said that the lepers are touchingly susceptible to Gospel influences, and lately a Burmese missionary remarked that their conversion was the best means of propagating the Gospel throughout India, inasmuch as the example of the patience under sufferings of the victims to leprosy everywhere produced a strong impression.

The Society for the Propagation of the Gospel in Foreign Parts.—Among its special features during the past year, besides the splendid income, are the extension of the episcopate by the con-

secration of the first Bishop of Chota Nagpur; the actual commencement of the mission to New Guinea, and the Bishop of Bloemfontein's enterprising operations in the enormous tract of country opened up by the British South Africa Chartered Company. With the eight bishops there are 660 ordained missionaries on the society's lists. These embrace 127 natives, laboring in Asia, and 29 in Africa. At the various missions were about 2300 lay teachers, 2600 students in the society's colleges, and 38,000 children in the mission schools in Africa and Asia. At the 190th anniversary of the society, the Bishop of Derry observed, in his sermon in St. Paul's Cathedral, that in British India 40 years ago there were 113,000 followers of Christ; some 20 years later 318,000; and now over 2,000,000. At this rate of progress, he surmised there would be from 36,000,000 to 40,000,000 Christians in India in 2091.

Anglo-Indian Temperance Association.—This vigorous agency, helpful in many phases of Hindu life, is better known in India than abroad. In the last winter campaign above 100 meetings were addressed, attended by aggregate audiences numbering 200,000 persons. It is rejoicing in the decreed abolition of the out-still system, the closing of 10,000 liquor shops in Madras, and their diminution in the Punjab. The evils of the traffic in India were lamentable and a great hindrance to mission work. Connected with the association are 77 temperance societies, 32 of these being officered by missionaries. The young Indian gentlemen studying in the English universities are reported to be abstainers.

The Free Church of Scotland's Foreign Missions.—Most encouraging reports were presented to the Assembly in Edinburgh on the position of its missions in Europe, the British colonies, and foreign lands, to the latter of which our present reference is confined. The storm of a year past respecting the alleged failure of educational effort in

India has resulted in the adoption of a minute which recognizes the undoubted value of educational institutions, including the need of a visible connection between these and evangelistic labors. It further recommended that, in view of evangelical benefits not keeping pace with those following the departments of education, there was a loud call to give the former more time and energy than previously. A limited sum was voted for education, beyond which any funds received were to be apportioned to evangelization. Both vernacular and medical mission work in India were reorganized and extended in 1890.

Very gratifying accounts were given of the six missionary colleges in India and South Africa. At Lovedale and Blythswood, in Africa, the buildings were about to be enlarged. Free Church missions are being commenced in East Central Africa by the inauguration of a New Lovedale in the country, lying between Mombasa and Victoria Nyanza, the funds for which are contributed by Scotch directors of the East African Company. The results of mission work in 1890 show that 523 adults were baptized, of whom 95 were in India, 229 in Caffraria, 184 in Natal, 12 in Livingstonia, and 3 in the New Hebrides, and 173 admitted on profession. The children baptized were 731, and the candidates for baptism or full communion numbered 1788. Students and scholars in the 6 colleges and 307 schools were returned at 22,131; of these, 1275 are university undergraduates. There were 26 stations and 198 branches, 6895 native communicants, 67 ordained missionaries, of whom 52 were Scottish; 7 licensed native preachers, 11 medical missionaries, 58 European professors and teachers, and 439 native teachers; 217 artisan catechists and Bible women, making a total Christian agency of 799. Probably the Free Church has no equal in the number of missionaries which she supports or sends forth. The area and stations over which her flag is unfurled include India, with 7 principal and 75 branch stations; Kaffraria, with

9 principal and 63 branch stations ; Natal, with 3 principal and 24 branch stations ; Livingstonia, with the famous Bandawé headquarters, to which 23 branches are attached ; New Hebrides, with chief stations at Aneityum and Futuna, having 6 branches ; Syria, with principal station at Shweir and 7 branches ; South Arabia, with the Sheikh Othman station. In the course of the past ten years the sum raised for mission work outside the United Kingdom has increased from £38,735 to £94,385 per annum—a bright index of the consecration of the Free Church to missionary obligations.

Baptist Missions in China.—Dr. Glover, of Bristol, and the Rev. T. M. Morris, of Ipswich, have returned from their missionary tour through China. They speak in glowing terms of the character, magnitude, and success of the work of missions in that empire, and particularly of the flourishing Baptist centre at Shantung. Their appreciation of the worth of missions had been heightened by the visit. Here and there were failures, which only had comparative significance in face of the promising outlook of Chinese missions. Dr. Glover urges the importance of occasional visitations to the stations abroad for mutual encouragement.

The Call to Uganda.—Gratifying results are attending Bishop Tucker's flying visit to this country. The 40 men required for Uganda and intervening mission stations are forthcoming. Gifts are as freely being made. With the aid of the missionaries the native converts of Uganda may become as useful in spreading the faith as the possibilities of the country are illimitable. The sacrifice of the lives of Hannington, Parker, Mackay, Hunt, Dunn, and like heroes is bringing forth fruit—not improbably the story of the Madagascar mission may be repeated on the shores of Victoria Nyanza. Bishop Tucker states that the quarrels of the Protestants and Catholics have ceased to exist ;

but on this point Captain Lugard speaks less hopefully. He apprehends that the intrigues of the Roman Catholics for court favor may provoke disturbances eventually. For the safe navigation of the great lake, the committee of the Church Missionary Society have dispatched a steel boat. It is expected that a larger craft will be sent on in a few months.

A Loss to the Niger Mission.—News to hand of the death of the Rev. J. A. Robinson, a co-leader with Mr. Graham Wilmot Brooke, of the recently undertaken mission to the Upper Niger and the Soudan, will be received with regret, more especially following the serious troubles in connection with this hazardous enterprise. He lent much assistance to the Church Missionary Society in their late Niger inquiry. For the cause of Mohammedan missions in that part of Africa, Mr. Robinson gave up a brilliant career and a large income at home. His attainments as a Cambridge graduate were unusually promising. His personality recalled the figure of that scholarly and saintly missionary, the Rev. Marsham Argles, who died a few years back in the service of the Oxford Mission to Calcutta. Mr. Robinson was a man of inexhaustible energy, and yet of such modesty that it was with difficulty he could be persuaded to accept the post of joint leader of the mission.

Ngamiland.—Now that this large territory is under British protection, a fresh opening is offered to missionary enterprise. Since Moremi's death, last November, the government of the country has been in the hands of Dithapo, the chief headman, as a kind of regent, assisted by other headmen. His weakness and unpopularity have been detrimental to the interests of the Towana nation, in consequence of which the natives have begun to lean on Mr. Strombone, of the African and General Exploring Company. He is an oracle to the natives, who take no steps of importance without his counsel. Very

shortly Téchome, a youth of 16, will come to the throne. In character he is shy and unprepossessing, though credited with ability, and may possibly fill the position in a satisfactory manner. He is a half-brother to Moremi, being a son of Leshulatebe by Khama's sister. He is not a Christian, but, like Khama, a strong teetotaler. For two or three years his reign will be subject to the guardianship of Dithapo and the headmen. The company alluded to, represented by Messrs. Strombone, Hicks, and Nicolls, has obtained valuable concessions, and may not unlikely urge the friends of missions to extend their influence in that quarter. In the vicinity of Ngamiand are the wild tribes of the Namagwa, Damara, Bakwena, and others. The company's agent, Mr. H. O. Buckle, is due in England.

Miscellaneous.—The North African Mission funds are much below receipts of the corresponding period last year.—Grave charges of mismanagement have been made against the directors of the Baptist Congo Mission.—It is contemplated by the London Missionary Society to dispense with their district deputation agents. The society is seconding a private appeal for a re-enforcement of 100 missionaries.—The Rev. Silvester Whitehead, formerly of China, has been appointed a secretary of the Wesleyan Missionary Society.—Thrilling accounts have arrived of the extraordinary hardships endured by the mission party of the Primitive Methodists on their journey across the Zambesi, and of M. Coillard's timely succor of the gallant little band. Work has been initiated at the station. Strange to say, this new missionary campaign is causing a revival of home missionary work.—Messrs. Harris and White, of the mission to the Central Soudan, have completed a preliminary missionary trip on foot from Tunis to Gabes, a distance of 200 miles. They write of the hospitality accorded to them by the Arabs, who are in great need of the Gospel and medical skill. The two friends are at Tripoli making arrangements for an early march inland.

—There is no marked decline in the African slave trade, according to current blue books. It seems to be diverted rather than reduced.

Every missionary tells us that no peril that beset him was half so great as the chilling influence of surrounding heathendom. We should pray that in that stifling atmosphere they may be kept in the fresh air of the influence of the presence and power and peace of the Lord Jesus Christ.—*Rev. H. G. Moule.*

Rev. Dr. Narayan Sheshadri, the famous East Indian convert and preacher, whose turbaned head and imposing presence in his native Indian dress attracted so much notice in the Evangelical Alliance, etc., died on the *Circassia* on July 21st, at sea, on the passage to Glasgow, and was buried at sea. The loss of this man will be very keenly felt in the missions in India. Dr. Sheshadri was a very keen-minded Brahman priest, who, when converted, became the founder of a community of native Christians, and has done as efficient work as any man in Hindustan. He had such a command of English and was so highly educated that both in his own country and in Great Britain and the United States he was among the most eloquent of men.

It is a highly creditable fact that the contributions of the Methodist Episcopal Church for Home and Foreign Missions have during the last ten years annually increased about \$50,000. This is separate from the income of the Woman's Board. The increase over the corresponding eight months of last year, to July 1st, is \$124,000. There is little doubt but that the \$1,250,000 apportioned will be raised this year, and the Woman's Society will add a quarter of a million or more for foreign missions to that.

Out of Debt—Let us Keep Out.—For the second time in a quarter of a century—once in 1887 and now again in 1891—unless all signs fail, the Missionary Society will be out of debt on November 1st, 1891.

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OUR DEBT, OUR DUTY, AND OUR DESTINY.

[EDITORIAL, A. T. P.]

The obligation to prosecute home missions finds illustration in three important texts of Scripture, at which we shall glance, in their application to this great theme.

I. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5 : 8).

II. "Thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles" (Isa. 60 : 11).

III. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13 : 47).

We do not claim that these passages refer to the subject to which we apply them ; but they serve as biblical expressions of our threefold relation to home missions, or the evangelization of our land.

1. A DEBT owed to a national family and household.

2. A DUTY owed to a nation's guests—the strangers that are within our gates, destined to become children of the nation.

3. A DESTINY connected with our providential history and mission to the world as a missionary nation.

1. THE DEBT. The nation is a larger family, and of this larger family the household is the type. In an emphatic sense we have all one Father. We have as a nation a common origin. The nation had its birth-hour and birth-throes. The history of its nativity is written in blood and tears, and we are proud of it. We are bound by peculiar ties that make the whole family one. The very configuration, conformation, and physical features of the republic's domain proclaim our unity. The great mountain ranges and river systems run north and south like backbone and breastbone and nervous and circulatory systems, and forbid division such as was attempted in the Civil War of a quarter century ago. Our history is one, and our interests are common. Here is one great household, in one great home, with a common tongue, common wants, and a common supply. We are under one beneficent system of household laws, where due regard is had to the liberty and rights and development of each. A paternal government of mingled freedom and restraint is over the household.

However widely scattered, we shall find, literally, that we are all one

family. The members of our households are spread over the wide territory, our sons and daughters may be found from Maine to Texas, and from Atlantic to Pacific shores. In the savannas of the South, by the great lakes, on the ranches of the remote West, on the plains beyond the Rocky Mountains, on the prairies where grows the corn, on the hills where they dig out gold and silver, our children and members of our households are even now living. We owe it to our own to provide for them all the means of grace and the institutions of our holy religion. To leave them where they are destitute of such blessings, and for the time unable properly to provide for themselves, is worse than to leave a son or daughter, brother or sister, to literal starvation, by as much as body is of less value than soul. Never shall we make adequate provision for our own land until we regard the nation as one household, each member of which has the right and claim upon us to provide proper religious advantages. Those who go beyond the Mississippi and leave the Sunday-school and church behind them, and find none where they go, are in danger of finding that they have practically left GOD too on the other side of the river or the mountains. To set up Christian schools, churches, prayer-meetings, sacramental tables, Bibles, and family altars is virtually to set God in the midst of them again.

The force of this argument grows upon us as we study the conditions of our common country. Our magnificent railway system, with the vast network of telegraph and postal communication, brings the remotest parts of our vast land into practical neighborhood. This facile communication and rapid transportation encourages the wide dispersion of households wherever personal ambition or business prospects attract; and in consequence twenty years, and often a single year, will so scatter one original household that its members may be found represented in every quarter of the republic. The man or woman who helps to plant a Sunday-school, church, or religious centre of any sort in a remote Western State or territory may be making unconscious provision for a son or a daughter, who in a few years may be a resident in that quarter, dependent for spiritual life and growth on the very institutions which the generosity of the parent helped to found. A pastor and one of his church-members in Philadelphia helped to establish a school in Arizona, where two years later both of them had daughters.

II. *Secondly, we owe a great duty to the great influx of foreigners on our shores.*

The facts about *Immigration* are not generally known; certainly they make on very few a deep and lasting impression. From 1783 to 1847 there came to these shores 1,063,567 immigrants. From 1847 to 1873, 4,933,562. From 1873 to 1890, 4,910,864. In the single year 1881, 441,064; in 1882, 455,450; and in *one day*—May 11th, 1887—10,000. These figures are very instructive, and ought to be very impressive. The first period given above covered sixty-four years, and the rate was about 17,000 a year; the next period covered twenty-six years, and the rate had increased over eleven-fold; the next period covered seventeen years, and the rate had increased over seventeen-fold upon the first period, and over even

the second above fifty per cent ; while *in one day* of 1887 there were nearly two thirds as many as each year averaged from 1783 to 1847 !

The sixtieth chapter of Isaiah, though it has an undoubted dispensational meaning, and is primarily applicable to the chosen nation of the Hebrews, could scarcely have been more appropriate to our own country if it had been written for our encouragement and admonition. It is the great home missionary chapter. It challenges us to use the light we have from God to irradiate the darkness around us, and reflect and transmit the rays which selfishness would absorb. How true it is of this land that the nations are coming to our shores as doves in flocks to their windows ; the sons of strangers build our walls and palaces. The question is, Shall all these heterogeneous elements be assimilated into homogeneity ; shall we get national unity out of this diversity ; shall the fir-tree, pine-tree, and box-tree together be wrought into the woodwork of the sanctuary ?

These foreigners come with "strange gods," with notions, prejudices, habits, customs, foreign to our own and at war with them. They are prolific, and increase with very great rapidity. What sort of an influence are they to exert over coming days ? Mr. Ellis, in his remarkable book on "The Criminal," has again brought to our notice the amazing ruin to society wrought by one vicious progenitor. The "Jukes family," so called, proved a brood of vipers. The ancestor, born between 1720 and 1740, had a numerous progeny more or less illegitimate. Two sons married bastard sisters. Descendants, traced through five generations, number at least 709, and really aggregate 1200 ; and, on the whole, form a body of criminals, prostitutes, paupers and vagabonds. Not twenty skilled workmen belonged to the whole number, and half of these learned whatever trade they knew within prison walls ; 180 received out-of-door relief ; 76 were open criminals, committing 115 offences ; and over 52 per cent of the women were abandoned to a life of shame. What a future is before a country where foreigners, ignorant, superstitious, degraded, often the criminal refuse of other lands, are permitted to find a home and multiply without any really educating, uplifting and redeeming influences !

The only hope for America is found in the assimilation of these foreign elements. They must be brought into unity as parts of one body politic. And history shows that but one assimilating power is equal to such a task—namely, a *common religious faith*. We must Christianize pagans, or they will paganize Christians. We must elevate this foreign population, or they will degrade us.

Colonies of Portuguese, driven out from Madeira in 1849, took refuge in Springfield and Jacksonville, Ill., and there, about thirty miles apart, two essentially Portuguese colonies have existed now for over forty years. The streets have been wholly given up to them in their quarter, and they have at least four churches of their own. If we go to the Sandwich Islands, amid a total population of 80,000 we shall find several thousand Japanese and 20,000 Chinese. Throughout all the lands of this hemisphere, and especially in the United States, all foreign peoples are found ; and the

question is how they are to be made a part of our American civilization and republicanism.

III. Thirdly, we owe it to our *DESTINY* to *redeem this land for our Lord*. The United States has from the beginning been divinely stamped as a commissioned missionary nation. Here not only the great problem is to be wrought out, of liberty civil and religious, of individualism independent of all abnormal restraints, even of aristocratic caste ; but most important of all, here is to be the great *supply* of workers for the world-wide field. Heathen Asia cannot furnish them, because heathenism is the field needing mission work. Papal Europe cannot supply them, for Romanism itself needs reformation and purification of her corruptions. Where shall the great training school of missionaries be found if not in this land ? Great Britain is doing nobly her share in a world's evangelization ; but where, if not here, shall her great ally be found ?

The work of home and of foreign missions runs together. When Dr. John Hall was visiting in Scandinavia, he learned at a missionary meeting then in progress in Sweden that in Wisconsin and Minnesota alone were 140 Scandinavian ministers laboring among their own countrymen, sent out by the mother churches of Sweden and supported by their contributions until such time as the Scandinavians resident in this land could take care of their own pastors. The same distinguished Presbyterian clergyman, coming out of the Yosemite Valley, tarried over night in a village where there might have been perhaps 1200 people, and where there was no church of any denomination ! So oppressed was he by the sight of such destitution that he went from house to house, inviting the people to meet for worship, and himself addressed them. These two facts, or classes of facts, illustrate the kinship of all missionary work at home and abroad. Dr. Pentecost goes to India to *evangelize English residents* in that stronghold of Brahmanism. The heathen come to our shores. We have here from 8,000,000 to 10,000,000 who came from African ancestry. The Chinese and Japanese are here by the thousands to learn our political system and our faith. If we do our duty we may on this very soil grow the seed of the kingdom to be planted the wide world over. Neglect of our own land makes all our future and the future of the world so far hopeless. To evangelize our country, to leave no part to desolation and degradation, to abandon no class of the population to vice, crime, ignorance, infidelity, and irreligion ; to build churches, gather Sunday-schools and Christian congregations everywhere, scatter Bibles, tracts and good books, to multiply all means of grace and bring them into contact with the entire population of the land—that is to root up evil growths and displace them by trees and plants of godliness, whose seed is in themselves after their kind. We shall thus get bread for the eater and seed for the sower. When the Lord by these means builds up our waste places and makes our deserts His gardens, we shall draw the eyes of the world to us, and we shall be prepared to send into all the earth the sowers of the seed of the kingdom, and turn every other waste into an Eden.

THE RELATION OF MONEY TO THE PROGRESS OF CHRIST'S KINGDOM.

BY REV. W. D. SEXTON, HILLSDALE, MICH.

In one of his sermons Horace Bushnell says : " The great problem we have now on hand is the Christianizing of the money power of the world. What we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it on, as the tides of the sea ; and like these also it will flow across the world in a day."

The day for which Bushnell longed has not yet come. We shall not see it until the power of money in the development of Christ's kingdom is more clearly understood. So far are we from the realization of this vision that even the money in the hands of Christ's own followers is not yet fully consecrated to His service. The need of such a consecration is enforced by vastly more imperative claims to-day than ever before. How to bring about this consummation is one of the greatest questions which now confronts the Church of Christ.

The expression, " The progress of Christ's kingdom," which forms a part of the heading of this article, assumes that progress is the law of that kingdom. It assumes that great conquests are yet to be made in the name of the King. This assumption is both scriptural and in harmony with the clear indications of Providence. This progress of the kingdom is conditioned upon two things—Divine power and human agency. According to the Divine plan these are the two factors which combined are to work out the triumph of the Redeemer's kingdom. Both are embodied in the authoritative commission, " Go ye and teach ; lo, I am with you alway, even unto the end of the world." We must not lose sight of either of these factors. It is ours to be the heralds of a world-wide evangelism ; it is Christ's to furnish the power which alone can give success to our efforts. Christ gives to every believer the privilege and the honor of being associated with Him in carrying out His far-reaching plans. " *We must work the works of Him that sent me,*" said Christ in loving fellowship to His disciples.

Upon the side of human agency, what hinders the speedy fulfilment of command and prophecy ? It is not distance and difficulty of access to the heathen world. Modern invention has brought the nations near to each other. With marvellous rapidity and in ways least expected God has removed the barriers which separated the Christian from the pagan world. Although there are many adversaries, yet with scarcely an exception great and effectual doors are everywhere open to the ambassador of Christ. Moreover, men and women are now coming forward in constantly increasing numbers, saying, " Here are we ; send us." The recent uprising of young

men and women in our schools and colleges is putting an added weight of responsibility upon the whole Church. It should be remembered, further, that the agencies are now organized more fully and efficiently than ever before for carrying the Gospel to every creature. The experimental stage of missionary enterprise is past. While present methods are not to be considered as complete nor final, yet measurably permanent methods have been reached. What do all these things mean? He must be blind to the logic of events who does not see in them the manifest tokens that the hour is at hand when the Son of Man should be glorified. They are the heralds of God, proclaiming in unmistakable accents that new and rapid developments of God's kingdom are at hand.

At the present outlook one thing alone hinders an immediate, forward movement along the whole line. This one thing prevents the more rapid evangelization of our own country. In some measure it hinders the work and cause of Christ in almost every church. This one thing is the lack of money, absolutely needed to carry forward the work. Money is the factor most imperatively needed and most sadly lacking. Money is the greatest human power in modern civilization. This power has been applied in a very limited way to the extension of Christ's kingdom. It has been used mainly for purely secular purposes. It has come to pass that on this subject the god of this world has blinded the eyes even of the believing. We are brought face to face with a strange phenomenon: the whole world ready and waiting for deliverance through the Gospel of God's grace; the Boards of the Church organized and equipped for the work of meeting this need; men ready and offering themselves to be the messengers of this grace, but the treasuries empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon their arms. Napoleon used to say that soldiers fight upon their stomachs—a sententious way of saying that if you want a victorious army you must furnish supplies. As never before, the advance guard of Christ's host is ready for aggressive movement, but the commanders dare not move forward because the needed supplies are wanting. In sight of the fulfilment of great and precious promises, our Joshuas and Calebs are urging the Church to take the world for Christ; but the majority of God's people do not appreciate the greatness of the opportunity. While the opportunities are multiplying every day the resources for this work have come to a standstill. Something is wrong. God has not thrust this work and these opportunities upon His people to mock them. It is not inability which prevents the ample support of Christ's work. The income of professing Christians is abundant to pour a continual stream into the mission treasuries, so large that every one willing to be God's ambassador could be well supported. What we need is not more money in the hands of professing Christians, but, as Bushnell said, the "Christianizing of the money power," which they already possess. The question is not how can Christian people make more money, but how can they be led to understand and adopt the spirit and principles of their Mas-

ter in the use made of what they now have ? The question, second to none which presses for solution is, How can the benevolence of God's people be brought up and made to keep pace with the opportunities of His providence ? We sometimes fear that this problem will not be solved by the present generation, which is so completely absorbed in material aims.

It is with a sincere desire to contribute something toward its solution that we present a few suggestions :

The first thing—first in time and in importance—which we need to do is to bring this matter before God in believing and importunate prayer. The whole movement of modern missions has been in answer to prayer. At first God's people prayed that the world might be opened for the missionary and the Gospel. So quickly and fully has God answered that prayer that His people are amazed at the answer to their own petitions. Then the prayer began to be urged for men and women to go as Christ's messengers. That prayer too has been answered. Cannot God also touch the hearts of men so that they will respond to the calls for money ? Assuredly He has not exhausted His power in this work. It is possible that He has brought us to this emergency to teach us that even the gold and silver is to be forthcoming, not by the power of our own persuasion, but by the power of His might. We used very frequently to hear ministers pray in their pulpit ministrations that God would give access to the pagan nations. We do not need to offer that prayer now ; but do we hear as often the prayer that God would touch the hearts of Christian people and make them responsive in gifts of money ? We do need to offer that prayer. From every pulpit, from every family altar, from every closet, let this prayer go up, and then we may expect an equally ready answer.

But while we pray we must work. God has put a great responsibility in this matter upon ministers and teachers. The Church must be brought to a clearer understanding of the intended purpose of Christ's kingdom and of the Divine plan for executing this purpose. Many Christian people have very limited ideas of the real nature and purpose of this kingdom. It is really amazing how many there are who secretly do not believe in missions. They are not in sympathy with this idea of world-wide evangelism. This lack of sympathy is a result of gross ignorance. They do not understand the aim and spirit of Christ. The absolute need is a revival of personal loyalty to Christ, which will beget the spirit of enthusiasm for the progress of His kingdom. The spirit and command of Christ must be presented as the fundamental motive for aggressive evangelism. It is a mistake to substitute the enthusiasm of humanity for the enthusiasm of Christ. The great need of the world is an argument, but the greatest of all arguments is the constraining love of Christ. It is the business of the Church to evangelize the world, and every Christian should be led to feel that he has a part in this business. Little permanent progress will be made in utilizing the money power of the Church until the aggressive nature of Christ's kingdom is more clearly understood and the spirit of His ministry is more widely

diffused. It is the duty of ministers and teachers to iterate and reiterate these truths and to inspire the people with a high ideal of Christ's purpose and spirit. We fear that even the ministry has not yet risen to the high tide of interest in missions which the cause of Christ demands. The interest of the people will not rise higher than that of the ministry. Too many ministers are afraid to push the imperative claims of modern missions.

There is great need also that the scriptural doctrine of the use of money should be set forth clearly. In brief this is the principle of stewardship. Growing out of this is the principle of systematic and proportionate giving. If these principles were applied fully and fearlessly the solution of the great problem of evangelization would be at hand. People seem to consider their money as their own, to be used as they please. Such is not the teaching of the Word. Divine ownership and human stewardship is the sum and substance of that teaching. Each one is responsible, not merely for that part of his income which he uses for benevolent uses, but for all that God has given him. He is bound to use all as one who must give an account.

Finally, the Church needs to be informed of, and impressed with, the greatness of the opportunity and emergency which now confront us. The opportunity is inspiring; the emergency thrills with its possibilities. We stand upon the verge of unparalleled victories for the kingdom of God if the Church will only consecrate her gain to the Lord of the whole earth. That time is foretold in prophetic vision. If this generation does not realize its fulfilment and its corresponding blessing, some other will; for the counsels and purpose of God shall stand. It is not a question of the ultimate success of the kingdom. That is assured. The question is whether this generation shall rise to the greatness of the opportunity and reap the blessing in store for those who fulfil the commands of the great Head of the Church. Our opportunity and our responsibility are commensurate. Our reward or our condemnation is awaiting us.

AN EXAMPLE OF SELF-SACRIFICE.

The *Missionary Herald* tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought for herself: "I have long done very well on porridge; so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2500, and others of the party followed his example, till the sum of \$11,000 was raised before they separated. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

THE LANGUAGES OF NYASA-LAND (BRITISH CENTRAL AFRICA) IN RELATION TO THE SPREAD OF THE WORD OF GOD.

BY W. A. ELMSLIE, M.B., C.M., LIVINGSTONIA MISSION.

While Africa is geographically being opened up to our knowledge, the light thus kindled is revealing to us vast fields of knowledge yet unexplored. The various departments of science are at work, and all under God are bringing that great continent nearer our doors.

Among the various problems relating to Africa which now engage the mind of the country, the subject of the languages of Africa must be, to Bible and missionary societies, and to all disciples of Christ interested in the spread of the Gospel, one of deep interest. As tribe after tribe is brought to light, each with a language of its own, our interest in these languages must deepen when we consider that we owe them the Word of Life in their own tongue.

While we appreciate the results of travel and research in the many phases of the African problem, and feel grateful to God for those who, consciously or unconsciously, worked out His will in laying open to us the "Dark Continent," it is to those faithful missionaries who have made their homes among the people that we must look for light on the great problem of how to give Africa the Word of Life in her own manifold speech.

The missionary feels, more than any one not in actual contact with heathenism can do, that the Bible is the first and the best of all missionary agencies. Amid the varied occupations of a missionary's life in the field, his first and highest work is to make their language his own, so that he may give them the Gospel. It is a department of investigation in which no one can hurry. Patience and plodding are necessary, and so little by little is added to the knowledge acquired. In the linguistic field the missionary has the highest motive for careful and complete investigation. He may benefit science by his labors, but he does not work for that, but for higher ends. He strives after that which shall be a correct vehicle through which to communicate Divine Truth to the benighted multitudes.

In many cases the general reader at home does not interest himself in this part of missionary work. He reads such a statement as this, and concludes that he need not trouble himself about it. "No one knows exactly who these people are. They belong, of course, to the great Bantu race; but their origin is obscure, their tribal boundaries are unmapped, even their names are unknown, and their languages—for there are many—are unintelligible" (Drummond's "Tropical Africa"). The confidence of ignorance is responsible for such a statement as that, which relates to the district to which the following remarks refer.

In 1883 Cust published his "Modern Languages of Africa," a marvellous work in two volumes, in which every language then known or heard of is referred to, and its locality indicated. The number of these is 438 lan-

guages and 153 dialects. Doubtless this is a difficulty, but by no means an insurmountable one. Each year diminishes the difficulty. With able men at work on all sides and pushing toward a central point, the field seems to contract and the number to lessen, as increased knowledge reveals what these languages are and to what others they are related.

All the languages of Africa fall into certain families or groups, each group having certain marks common to each individual in the group.

In the present paper one of these groups calls for remark—viz., the Bantu group. Roughly, with a few exceptions, the languages spoken over the southern half of Africa belong to this family. In all these the word “Bantu,” or some form of it, signifies “people;” and so the word is taken to give name to that family of languages. We are not concerned with all the 168 languages and 55 dialects in this group. Confining our attention to the languages of Nyasa-land, we find they occupy a place in the eastern branch and in the southern sub-branch. It is not difficult in this way to go over the whole of Africa, since all that is known of these languages has been thus worked into a clear and scientific plan by Cust, who would not, like Drummond, speak of “unintelligible” languages.

In the locality of these languages the two Scottish missions—Blantyre and Livingstonia—and the Universities’ Mission, are working. In 1875, when the Livingstonia Mission began work on Lake Nyasa, there were only a few words of the language known. It was not known what the Lake languages were. At present we know that in the territory of the Livingstonia Mission there are six in use; in Blantyre territory there are two; and in connection with the Universities’ Mission there are two. One language is common to all the missions; and we have therefore seven separate languages to deal with in Nyasa-land. In these there are now about thirty separate publications, ranging from an edition of the New Testament down to a school primer. For such a record of progress we owe hearty thanks to God for help and success.

While the linguistic work of each mission is rightly reported by its own society, the work is a common work, in which all at home and abroad should bear a part. Let us now proceed to specify what we know of the languages of Nyasa-land. Of some we know more than of others, and we may, therefore, notice

1. LANGUAGES OF WHICH OUR KNOWLEDGE IS DEFINITE.

(1) *Nyanja*.—This is the most important language in Nyasa-land. It is spoken in all the district of Livingstonia, the Nkonde district at the head of Lake Nyasa excepted. It is at present, and will doubtless continue to be, the trade language of the Nyasa region. It not only covers a greater area, but reaches a larger population than any other lake language. By means of it we have talked our way from Bandawe on Lake Nyasa to Quilimane on the coast.

All the tribes on the western shore of Nyasa from Bandawe southward

use it. From the south end of Nyasa, along the right bank of the Shire to its junction with the Zambeze, it is spoken ; and by those tribes on the hills to the west of the lake, from Mombera's, opposite Bandawe, to the country called Maravi on old maps on the south, where it runs into Nyungwe, the language of Sena and Tete on the Zambeze. With the exception of Mombera's Ngoni, all the Ngoni tribes on the high lands speak Nyanja. On the east side of Lake Nyasa it is in use on and near Likoma Island, where the Universities' Mission works. On the Shire Highlands around Blantyre and Mandala it is in use, and the Makololo and other tribes on the left bank of the Shire speak it also.

Its importance is further indicated when we mention that in this language the whole New Testament has been published by the National Bible Society of Scotland, and is to-day being sold not only by the missionaries on Lake Nyasa in connection with their work, but in the store of the African Lakes' Company at Mandala, and the language is used by that company's officials at the north end of Lake Nyasa, as well as by the boys left in charge of stations on the Stevenson Road.

Besides the New Testament, there are editions of the Gospels, school books, and other works published in this language.

(2) *Yao*.—What Nyanja is on the west and south of the lake, Yao is on the east—an important language, destined to live and be the medium for communicating Divine truth to a numerous people. "The region over which is spoken extends from near the coast on the east to the eastern shore of Lake Nyasa on the west, and from the latitude of the Rovuma sources on the north to the Lujenda River on the south. Lately, however, a large district in the centre of this region has been devastated by the ravages of the Magwangwara, a powerful raiding tribe whose home lies to the north of the Rovuma River. Isolated villages and districts where the language is spoken are to be found on the western shore of Lake Nyasa and in the country lying interior to it. About 1860 one branch of the tribe forced its way into the Shire Hills, where now the mission stations of the Church of Scotland are situated, while another smaller offshoot established itself east of Mount Mlanji, on the trade route to the coast at Quilimane" (Hetherwick's "*Yao Handbook*").

It is therefore the language of the Blantyre Mission on the Shire Highlands and around Mount Zomba, and of the Universities' Mission on the southeastern shore of Lake Nyasa, and the left bank of the Upper Shire. Into it the Gospels and Acts have been translated and published.

(3) *Ngoni*.—This language is spoken by the people of the same name under Mombera on the plateau northwest from Bandawe. The area of it, use is not very great, as we know it to be a form of Zulu imported by the Ngoni who came north from Natal in the beginning of this century. The tribe is very powerful, and dominates the plateau for many miles around ; but it has not impressed its language on those tribes who are enslaved by it, and its extinction is only a question of time. Tshiwere and Mpiseni, who,

with their people, live on the plateau farther south, broke away from Mombera. The people under the former now speak Nyanja; and nothing is definitely known regarding the present language of the latter. The so-called Ngoni in Tshikuse's country southwest of Lake Nyasa (Maravi on the older maps) also speak Nyanja.

Meantime, as the rulers in Mombera's country speak the localized form of Zulu, a gospel and school-books have been issued in it for use in the mission.

The aforementioned three languages are the most important in the group regarding which we have definite knowledge, as the people speaking these cannot be evangelized meantime through any other.

(4) *Tonga*.—This language is spoken by those belonging to the tribe of the same name who are enslaved by the Ngoni, and by the remaining Tonga living in the vicinity of Bandawe. They are called Kamanga by the people on the east side of the lake opposite. The language is related to Nyanja, and more closely to Tumbuka. At Bandawe, Nyanja being the school language, and there being 4000 children in connection with the schools, it is quickly displacing Tonga without detriment to the people. The Gospel of Mark and a school primer have been issued in Tonga.

2. LANGUAGES REGARDING WHICH OUR KNOWLEDGE IS INCOMPLETE.

(1) *Tumbuka*.—The existence of this language is definitely known, and an introductory grammar has been prepared. It has been placed in this group because the area over which it is spoken is not so well known. It is allied to Tonga, but may not be so easily displaced as that language. The numerous Tumbuka tribe, living under the Ngoni, have not only retained the use of their own tongue, but have impressed it on their masters. There are various forms of Tumbuka known to exist, but future investigation must show the position and relations of Tumbuka.

(2) *Nkonde*.—The district around the head of Lake Nyasa has been called the Nkonde district, and the name is applied tentatively to the language or languages there spoken. There are various tribes there speaking the same language with dialectical differences, and though there are some manuscript translations in one or two of these, we do not yet know what generic name should be applied.

(3) *Wanda*.—This is a language which is said to have a very limited area. It is spoken in the district of the chief Wanda on the Stevenson Road. Some Scripture portions have been issued in it for use in the mission to those people. It bears some resemblance to Tumbuka and also to Kongo, but further investigation is required.

3. LANGUAGES REGARDING WHICH WE HAVE ONLY HEARSAY AND CONFUSED INFORMATION.

West and north of Ngoniland there are tribes with whom little or no intercourse has been had, and whose language we are only familiar with

through small collections of words or from hearsay. On the west the Bisa and Tsenga ; on the northwest the Zingwa, Poka, and Henga have languages which may be closely allied to Tumbuka or some more northerly tongue.

In the Stevenson Road country many names of people are given. The name is at times that of the chief, and at other times that of the country, but it has not been stated what language they speak. Accurate information regarding these is needed, and may be looked for from the Livingstonia Mission.

Having now classified our knowledge of the languages met with in the lake district, except that now in German territory on the east side of the lake, we are able to consider the work of giving to the people the Word of God.

For large and populous districts on the east, west, and south of Nyasa we have Yao and Nyanja, in which already large portions of the Scriptures are issued. Two of the others named—Tonga and Ngoni—will be replaced by others in course of time, so that Tumbuka and Nkonde (the latter absorbing Wanda) will complete the linguistic problem for the missions. Thus the difficulties at first apparent are disappearing as our knowledge increases.

The workers in the field, by whose labors we are able to compile this paper, are Scott and Hetherwick, of the Blantyre Mission ; Maples, of the Universities' Mission ; and Laws, Bain, Cross, and the writer, of the Livingstonia Mission.

As the work is being carried on at many points, it is necessary that all should be guided by certain principles, in order that the work may be systematized and presented on the same plan.

1. In writing or speaking in English of a language or tribe, the variable prefix of the word should be omitted, and the unvarying root form taken to indicate the language and people.

Ordinary English readers do not always know that A-nyanja means the people, and Tshi-nyanja their language. It is a gain if confusion is prevented. If discarding the prefix both for the tribe and its language is considered unscientific, I would remind African scholars that the prefix does not necessarily mean the language, as "tshi" may be applied to other things. Indeed, it is questionable whether the rude native, unaffected by the white man, uses the prefix in that way at all. In Zulu the personal prefix is "ama" (Ama-Zulu), and there is said to be a language prefix "isi" (Isi-Zulu, the Zulu language) ; but the native uses it in that way only because his teachers do so. The Ngoni do not speak of their language as "Tshi-Ngoni" except when following the white man's error. Nyanja is named "Chimang'anja" on the Shire Highlands ; but that is a Yao word, indicating people of the Nyanja sort, and inappropriate as a name for the Nyanja language. There is no difficulty in understanding what is meant when we say, "English is spoken by the English ;" and "Nyanja

is spoken by the Nyanja" would be simpler than "Tshi-nyanja is spoken by the A-nyanja."

2. Tribal names adopted should be those by which tribes call themselves. Books of travel and maps of Africa are full of names which require to be revised. The Ngoni are variously named Mangone, Angoni, Bangoni, Wangoni, Maviti, and Mazitu, according to the district one may be in. Though it is right that we should call them Mazitu when we speak Tumbuka, or Wangoni if we are speaking Yao, there is no reason why all these forms should have to be acquired by ordinary English readers, if they happen to be attached to the work in the various mission districts, before they can intelligently follow the news from the field.

3. In order to hasten the spread of the Word we must economize in labor and means by avoiding needless versions of the Scriptures.

The three missions have presses from which are issuing portions of Scripture in the same language as that in which the whole New Testament is already published. The dialects of one language are thus being perpetuated where we think it ought not to be the case. As is pointed out by Cust, the vocabulary of an African language is continually changing; and the ease with which tribes can change their language makes it quite possible for all the Nyanja speaking tribes to use the New Testament now in circulation. We have before us a few sheets of a "Harmony of the Four Gospels in Chimang'anja," which is being put forth at the Blantyre Mission press. The use of "ch" for "tsh," and some unimportant vowel differences are all that mark it as a separate language from Nyanja. In it the translator follows the Greek spelling of names, so that instead of one simple form for such names as Christ, Bethlehem, David, Jerusalem, we have three or more for each—a method which is more fanciful than useful.

4. Where two languages are spoken in a district, that one which has the widest range should be adopted. This seems self-evident. At first it was not possible in some cases to act thus; but as we now know more of each language we are in a better position to carry it out. At Bandawe, where Nyanja and Tonga are both spoken, the former is made the school language, and, as we noticed, is taking the place of Tonga. There is no reason why the Livingstonia Mission should have to set apart a man to study Yao in order that the mission may reach one or two isolated villages of Yao people who happen to be found in the centre of a Nyanja speaking district, while they can be reached by means of Nyanja. Even at Blantyre, where Nyanja is used, the people speak Yao.

Our imperfect knowledge leads us often to attach a greater importance to a language than it warrants. We have not a native's power of speech, and where we see difficulty in introducing a slightly different form of speech, he has none in using it. We are not warranted in seeking to prolong the life of small and unimportant differences where we have such noble tongues as Yao and Nyanja with which to spread the Gospel of Grace.

We disclaim originality in these recommendations to our fellow-workers.

They are the wise results of earnest thought of one who loves Africans and has done much for them—Robert Needham Cust—a quotation from whose book, referred to, forms a fitting close to this paper : “ When all are assembled before the great white throne, pleading with one voice in mutually unintelligible words the merits of the Saviour, One alone will understand all. There will be only one language then, the language of the angels. The imperfect coinage of words and marshalling of sentences will no longer be required. Language will have had its day. ‘ Lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, and they cried with a loud voice.’ ”

A MISSIONARY PRAYER.

BY REV. J. F. B. TINLING, B.A., LONDON, ENG.

Lord, whose glory is the song
 Of the sinless worlds above,
 Heart and kingdom suffering wrong
 From the souls that do not love,
 Come and make Thy works rejoice,
 Marrying law with liberty ;
 Righting each discordant voice
 In creation's harmony ;
 Answering her sin-wrung groan,
 Lord of glory, claim Thine own !
 Spring of every righteous power,
 Source of all authority,
 In Thy name, as in a tower,
 Hides our frail humanity.
 Six millenniums have failed
 Christless order to maintain ;
 Over all has sin prevailed,
 Man has toiled for peace in vain.
 From Thy cloud-surrounded throne,
 King of nations, claim Thine own !
 All the stores of earth are Thine,
 Thine the fulness of the sea,
 Thine alike in mart and mine,
 Lent, but owned eternally.
 Thine the silver and the gold
 Lavished upon glittering toys,
 Thine the wealth the saints withhold
 From Thy cause, for carnal joys.
 From Thy stewards, careless grown,
 Earth's Possessor, claim Thine own !
 Saviour, from the dread abyss
 Who hast brought us nigh to God,
 Giver of eternal bliss,
 Through the merits of Thy blood.
 All for all is love's confession,
 Less the Cross forbids to give,
 Of Thy Church take full possession,
 As Thy witness let her live.
 Thou art worthy. Thou alone,
 Our Redeemer, claim Thine own !

REV. L. H. GULICK, M.D.

BY REV. S. P. LEEDS, D.D.

On November 3d, 1827, the Rev. Peter J. Gulick sailed from Boston with his wife as a missionary to the Sandwich Islands. The ship took the second reinforcement to the mission, the first having gone five years earlier, and three years after the original establishment. Mr. Gulick was a native of New Jersey, born in 1797, and was one of a family of seven sons and a daughter. He was graduated at Princeton in 1825, and spent two years in the theological seminary there. Before leaving this latter he had decided to become a missionary, influenced, as he afterward wrote, by "missionary intelligence portraying the wretchedness of the heathen." The same year he was ordained to the ministry, his kind friend, Rev. Dr. Luther Halsey, at that time a professor in the college at Princeton, preaching the sermon and giving the charge. The next month he was on his way to Hawaii. Mrs. Gulick was from Lebanon, Conn. Mr. Finney, in his autobiography, speaks of her conversion under his ministry at Utica, N. Y. She had taught school before marriage.

Arriving at Honolulu the following spring, they labored at several points and in various islands for forty-six years. They "saw the Hawaiians in their nakedness and degradation, and they lived and wrought until they saw them a Christian nation." In 1874, when both had passed their seventy-fifth year, they removed to Japan, to be with a son and daughter, and lived to celebrate their "golden wedding" there. A little afterward the aged husband died, and it was not long before his wife rejoined him. What a career!

To them were born in the Sandwich Islands eight children, seven of whom reached maturity and survived them—six sons and a daughter. All of these have been engaged in missionary work, and five of them are so engaged at this time—three brothers and their sister in Japan, and one brother in Spain. Of these the eldest was Luther Halsey Gulick, recently deceased. He was born at Honolulu in June, 1828. At the age of twelve he was sent to this country for an education, "working his passage as cabin-boy around Cape Horn." His father's friend, Dr. Halsey, was his instructor at Auburn and in New York, in both of which places Dr. Halsey was connected with theological seminaries. The boy was full of zeal for knowledge, and a great reader—characteristics which marked his life in all situations to its end—and his tastes and longings were gratified in his friend's library. But inadequate health, or insufficient health and limited means together, forbade his taking a college course. He studied medicine at the University of the City of New York, increasing his small income by lighting street lamps, and took his degree in 1850—not yet twenty-two years old. Six months later he was ordained (in the old Broadway Tabernacle, New York), and in November of the following year sailed with his wife, Louisa Lewis, of Brooklyn, N. Y., for the Sandwich Islands, in com-

pany with the Rev. B. G. and Mrs. Snow, "the last sent from Boston around Cape Horn."

A new mission was then being projected for the Micronesian Islands, twenty-five hundred miles away from the Hawaiian, to be under the auspices of the mission in these last. What more natural than that the son of a missionary, himself a native of Hawaii, should be selected as one of the party? Two Hawaiian missionaries and their wives went also, besides Mr. and Mrs. Snow, and the Rev. A. A. and Mrs. Sturges. They "were sent away from Honolulu with great enthusiasm." It was slow voyaging in those days, and what they found on arrival can easily be guessed. Doubtless the pithy description, recently given the writer by a venerable friend, of early neighbors of his, but partially Christianized, was still truer of these "children of nature": "They were dirty, sensual, and without a thought worth entertaining." But this was not all. "Sea captains in Honolulu had charged us," writes a survivor, "not to go to Ponape, because wicked white men in large numbers had lived there, and they said they would not give a straw for our lives if we went. But it was the island most likely to be healthy, and we had no fear." There is scant room to tell of the seven years spent there, during which, among labors many and manifold, as physician, preacher, teacher, and even carpenter, Gulick—for a time certainly—read his Greek Testament daily, and the Hebrew also, and often studied such works as Edwards "On the Will" and Howe's "Living Temple"—room all too little to tell of trying experiences, among them a visitation of small-pox most wantonly brought there by a sea captain, and of the young doctor's incessant and heroic efforts for the natives. Narrowly escaping death from a wound received in dissecting a victim of the terrible disease, he was exposed also to the murderous plots of white men, whose iniquities he resisted, but who were soon glad to save their own lives. The Ponapi language was reduced to writing, and the "Morning Star" was built for the Micronesian Mission.

A year in Ebon Island followed the seven in Ponapi; but the doctor was too broken in health to be benefited by the change, or by a year's residence in Hawaii. Accordingly he was recalled to America, where his great gifts in public address were put in requisition by the Board, and he visited many churches and conventions. Very many persons retain even now the memory of his powerful appeals at this and a subsequent period. Only last summer the writer was witness to an illustration of this, when a stranger, on hearing the doctor's name, spoke of an address he had when a boy heard from him nearly thirty years before. Returning to Hawaii in 1863, he was made Secretary of the Board of the Hawaiian Evangelical Association, and remained in Honolulu until 1870. During this time he edited a weekly newspaper, and travelled much among the islands in connection with his work. But after eighteen years of labor in that part of the world, it was thought best that he should enter a new field, and he returned to America with this in view. Japan was selected at first, but

the Board finally assigned him to Spain, as the pioneer in a new mission. This established, he was transferred to Italy. But the field was found to be well occupied, and it seemed best to both Dr. Gulick and the Board to concentrate its efforts. He made a protracted and fatiguing tour among the Board's missions in Asiatic Turkey, and then returned to this country.

It might have seemed as if this were intended to be his home. Several circumstances—his power of popular address among them—pointed in this direction. But heathendom was his chosen field. The American Bible Society wished for some one of experience to open up their work in China and Japan. To the latter country, then, he went in the winter of 1875-76. Here he soon established a Bible Depository, and supervised the publication of the Japanese version of the Scriptures, providing also for its distribution through the empire. But he travelled extensively in both countries, visiting missions, discovering and stimulating wishes for new or improved versions, and scattering the Scriptures through various agencies. "Bible carriages" and, in the great rivers of China, boats, were employed. In the same interest he visited Siam once or twice, Formosa, Macao, and Manila. For three years, too, he filled the Union pulpit in Yokohama. The work grew till a new and distinct agency was needed in China. He transferred his home to that country, settling in Shanghai. From this point he "travelled the length and breadth of the empire in house-boats, wheelbarrows drawn by donkeys and sometimes helped by a sail, jinrickshas, mule-litters, palanquins, on horseback, in steamboats, and on foot." He edited the *Missionary Recorder* during his seven years' residence in China, and started the *Medical Missionary Journal*. He also occupied the Union pulpit in Shanghai for nearly two years. Of his long service to the American Bible Society its secretary, the Rev. Dr. Gilman, writes: "During the whole, I have admired his promptness, efficiency, wisdom, and his fidelity to his trust."

But (almost) forty years of a life so active, by one with so busy a brain and so sensitive an organization, wrought their inevitable effect. Intervals of change, not *rest*, could not avert it. Nearly or quite two years ago he began to break. It was hoped that another climate and other conditions would restore him to his wonted strength and energy, and he set forth accompanied by his devoted wife, who had gone out from native land to savage Ponape with him in his youth, and had been his companion in checkered experiences for two score years. The Bible Society treated him with a large and noble justice, and he came at length to this country. He was able for awhile to supervise the work by correspondence. But hopes and prayers and pains were all in vain. Slowly and intermittently he continued to sink, till on April 8th. he quietly fell asleep, not quite sixty-three years old, at Springfield, Mass. It was remarkable that, after so long a residence in other lands and so many experiences by sea and shore, he should die in the home of his fathers, which he loved so well; for he was

an earnest patriot as well as philanthropist, and everything which concerned America's welfare was of deep interest to him.

Dr. Gulick had a remarkable life. As Rev. Dr. Clark, Secretary of the American Board, has said, "Few men have had such a record in missionary service, beginning at Ponape and Ebon, laying foundations there which have since been the basis of Christian institutions and Christian homes; then doing loyal work as Secretary of the Hawaiian Board; then serving for a time in this country as District Secretary, and oftentimes electrifying audiences by his eloquent and impassioned speeches; then called to organize a mission in Spain; and last of all, for fifteen years more having charge of the distribution of the Holy Scriptures in Japan and China; ever faithful to his trust, ever realizing the high expectations of his friends." But Dr. Gulick was also a remarkable man. First, there was in him a singular union of executive and intellectual powers. The vigorous thinker and diligent reader in many directions (his library was very large for one in almost any position, and time was given to books which it is to be feared should have been given to sleep) was most prompt and energetic in action. Some will recall his telegram a few years since to Mr. Doane, in Micronesia, when in the hands of Spanish invaders—the swiftness and decision with which he told him of money deposited to his order, and bade him stand firm. His manner, the quick and quiet way in which he turned his head toward this or that speaker, has reminded more than one of a military commander. But with this blending of executive and intellectual qualities Dr. Gulick combined rare courage and true devotion. He was the loyal son of an earnest Christian father and mother, parents who commemorated their fiftieth anniversary of married life and missionary service with thanksgivings for what they had been permitted to do and for the moral and religious qualities of their children, and by a liberal gift to the Board's treasury out of their little store. He kept the faith of his youth and the purpose of his bright, early manhood to the end. And now he has gone to join those parents, their eldest son. May their other children long be spared!

It only remains to be said that besides his wife Dr. Gulick left six children behind him—Mrs. Fanny F., wife of Professor F. P. Jewett, of Oberlin; Mrs. Harriet M., wife of Rev. C. A. Clark, missionary to Japan; Rev. S. L. Gulick, also missionary to Japan; Rev. E. L. Gulick, pastor at Groton, Mass.; L. H. Gulick, M.D., who is connected with the Institute for Christian Workers at Springfield, Mass., and Pierre J. Gulick, a young man now pursuing his studies.

Experience is a torch lighted in the ashes of our hopes and delusions.

It is an old saying that charity begins at home; but this is no reason it should not go abroad. A man should live with the world as a citizen of the world; he may have a preference for the particular quarter, or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—*Clarendon*.

FOREIGN MISSIONS FROM THE STANDPOINT OF ART.

BY WILLIAM BRENTON GREENE, JR., D.D., PHILADELPHIA, PA.

We all delight in the beautiful. When we travel during the summer we go where there is beautiful scenery. When we build a country house we seek a beautiful site. When we see a beautiful piece of furniture or a beautiful picture we wish that we had it for the adornment of our home. A beautiful face attracts our attention and chains our admiration. A beautiful sentiment we never weary of repeating. A beautiful action gives us the keenest pleasure. A beautiful character fills us with holy joy.

And this joy is peculiar to itself. The beautiful is not necessarily the useful, and it is distinct from the good. Otherwise we should not be at so much pains to decorate our homes. They would be just as useful if their ceilings were not frescoed; and there are kinds of stone that would be more durable and less troublesome than the marble of which the fronts of many of them are made. If the beautiful were not a quality different from, though doubtless in its highest forms dependent on the good, we should not be so anxious to render the good also beautiful. We feel that a good book deserves a beautiful binding. We rejoice when a good man has beautiful surroundings. It is the natural desire of the pious heart to beautify the house of God. The beautiful is, therefore, a distinct quality, and one in which we all delight. Consequently it will be profitable and pleasing to consider that the foreign missionary work, in addition to being useful and good, is pre-eminently beautiful. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"!

That we may appreciate this let us try, in the first place, to form some conception of what beauty is, or, at least, of that on which it depends. I say some conception; for the question is difficult. We do not seem to have any such necessary convictions in regard to beauty as we have in regard to certain fundamental intellectual truths and moral qualities. I must believe that the sun exists as an extended body. It would be apprehended as I see it by any inhabitant of Mars or Jupiter endowed with the capacity to perceive the object. I must believe that falsehood is a sin always and everywhere, in the star Sirius as well as on earth—in the case of men, of angels, of devils. But I am not to the same degree compelled to believe that the objects which appear beautiful to me have a beauty independent of my mind. It is, therefore, peculiarly difficult to tell in what beauty consists. We cannot be sure how far things are beautiful or how far we only think them so.

And yet some analysis of beauty is possible. The greatest of German metaphysicians discovers two kinds of beauty. One he calls free or absolute; the other, relative or dependent. In the case of the former it is not necessary to have an idea of what the object ought to be or do before we pronounce it beautiful. Flowers, shells, arabesques, music, are absolutely beautiful; that is, they are beautiful in themselves, and without reference

to any end that they may serve. If now we ask in what this beauty consists, the general opinion since Plato is that it is in some sort of proportion or harmony. At the basis of music, for example, there are certain fixed ratios. In poetry there are measures and correspondences. Complementary colors, when seen simultaneously, are felt to be beautiful. Regular features are essential to a truly handsome man or woman. Moral beauty is the radiance of the moral law. The mind is made to delight in the unities of God. Its activity is a tendency toward unity. It is satisfied only when such an object is presented as will enable it at once to perceive a law or controlling idea in the object. Hence, those objects the parts of which are thus harmonized we feel to be beautiful, and that without any reference to the purpose to be served.

In the case of relative or dependent beauty such a reference is always implied. Here the proportion required must be, not merely between the parts of the object itself, but also between it as a whole and its design. As before, it is the perception of unity which gives rise to the feeling of the beautiful, but it is a more comprehensive unity. For example, a Corinthian pillar is absolutely beautiful. We should think it so if we had not the least idea for what it was intended. But we feel it to be much more beautiful when we see it used to support a glorious temple. We appreciate the beautiful correspondence between it and its purpose. The fitness of the thing, even apart from its usefulness, would seem to delight us.

Such, then, is the explanation of the two kinds of beauty. The analysis is far from complete or satisfactory ; but it will help us, in the second place, to realize " how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

First, foreign missions are absolutely beautiful. They could not fail to be so, for they are the conception of Him " in whom all things consist," and who " worketh all things according to the counsel of His own will." They must, therefore, be characterized by that comprehensiveness and unity of purpose which marks all the thoughts of God. And it is not difficult to discern this unity. In method, foreign missions are one with God's method. They are seen to be beautifully in harmony with all His procedure ; and that, too, without any reference to their design. Now the Divine method is that of means or second causes. God has to an infinite degree what we name executive ability. He called all things into being by the word of His power. In like manner He upholds all things in being. At certain critical epochs He has Himself put forth His hand and wrought signs and wonders. He is always guiding and controlling, and so working through His agents. But He ordinarily employs these, and multiplies them infinitely. The angels are His messengers. Men are His servants. The whole brute creation does His bidding. The forces of nature are His instruments. He uses the universe as a mirror to reflect and so manifest His glory, which in itself no man hath seen or can see. It is, therefore, in beautiful consistency with the Divine method that when out of His infinite

love God gave His own Son to be the propitiation for the sins of the whole world, He should at the same time have commanded us to go into all the world and preach this Gospel to every creature. As the marble nose in some perfectly sculptured face is felt to be beautiful because of its harmony with the other features, so we may appreciate the beauty of foreign missions when we study the consistency of their methods with God's procedure everywhere in the manifestation of Himself.

Again, foreign missions are not only thus one with God's general method, but they themselves in all their activities are under the control of one idea. It is not simply their harmony with the other features of the Divine plan that is beautiful, but also the harmony of their own various agencies. The nose of the sculptured face may be beautiful in itself and without any reference to the rest of the face. Indeed, this is the highest kind of absolute beauty. It is strikingly apparent in the case of foreign missions. This is so, not so much because of the singleness of their purpose, as because of its unique comprehensiveness. Where else will you find so many and so diverse instrumentalities all subordinated to one end? The missionary himself is often a preacher, a teacher, an author, a translator, a legislator, a mechanic, a physician, a scientist, an explorer; like Paul, "he is made all things to all men, that he may by all means save some." And then the missionary is but one of thousands of missionary agencies. The professors who taught him in the theological school, the college, and the academy; the pastor under whose care his religious life and his missionary spirit were developed; his godly mother, whose unceasing prayers for him and with him were the real means of quickening his divine life and purpose—all these were missionary instrumentalities, and were indispensable ones. And then we must not forget the rich men who founded and supported the institutions of learning in which he was trained, or the authors who wrote the books by which his mind was nourished, or the ancestors who left their piety as a precious heritage to his mother, or the thousands of men and women and little children who contributed to the Board which sent him out and maintained him. And we must remember, too, that the development of commerce, the progress of science, the policy of empires, home missions—all these have an essential bearing on his work. Thus under the foreign mission idea they are unified. Indeed, this is the only idea under which this can be done. Human history is a jumble until it is seen to be the record of events even the least important of which tends toward the universal establishment of the kingdom of Christ. If, then, beauty is in proportion to the diversity in unity, if a scene be beautiful in proportion to the number of different objects harmonized in it, what can be so beautiful as foreign missions, which subordinate to one divine purpose all human interests?

Second, they are relatively beautiful. This is the more prominent truth in the Scriptures. It is the beauty of fitness, of opportuneness, which both the text cited and the passage of Isaiah whence it is quoted emphasize.

And this relative beauty is easily discernible. It appears in the Divine adaptation of the missionary's message to those to whom he goes. They are under everlasting condemnation, and are "dead in trespasses and sins." He tells them of One who bore their guilt in His own body on the cross, and who by His Spirit can quicken even their dead souls into newness of life. They are utterly and eternally lost, and He offers them the one absolutely certain and eternal salvation. What could be so opportune? Where else is their adaptation so needed or so perfect? "How beautiful, then, must be the feet of them that preach the gospel of peace, and bring glad tidings of good things"!

This appears again in the fact that the missionaries are men. There is a beautiful appropriateness in their selection as the heralds of salvation. No one can appeal to man with so much power as his brother man. The angels, though they are God's ministers, and though they rejoice over every sinner that repents, are not sent to preach to sinners. Even glorified men are not. Abraham said to the rich man concerning his brethren, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Our Saviour, when He came to seek and to save them that are lost, was made in the likeness of men, and lived with men and as a man. He was "tempted in all points like as we are." Hence He can be "touched with the feeling of all our infirmities." And in like manner the missionary, because he is a man, can be touched with the feeling of the infirmities of those to whom he goes. He appears among them as one of them. At once there is a bond of sympathy between Him and them. As no angel could, he can understand their condition. He is the one finite being who is qualified to bring to them the message of salvation. Is it not, therefore, beautifully appropriate that he is the very one whom God has appointed to "go into all the world and preach the Gospel to every creature"?

Equal if not greater appropriateness appears in the multiplicity and diversity of foreign missionary agencies. The great end of missions is the universal establishment of the Redeemer's kingdom. Now in order to this its subjects must be interested in it. The domain and power of the kingdom of God never exceed the hold that it has on the hearts of its members. Their interest, however, will be proportioned to what they do for the kingdom. That this is so needs no proof. The great problem in every church is how to find work for all the congregation. It is generally recognized that the non-workers are likely to become non-attendants. How significant is it, therefore, that there is no one so young, or so poor, or so ignorant that he cannot do something for missions, cannot feel that he has a part in the advancement of God's kingdom, cannot pray for the growth of Jerusalem as for that in which he himself is personally concerned. Must there not be in all this a most beautiful appropriateness?

This paper may not close without special reference to the highest form of beauty, both absolute and relative—viz., "the beauty of holiness," the beauty produced by conformity to the nature and will of God. This is the gem of absolute beauty, because it is the reflection of the harmony of Him

the characteristic of the relation between whose attributes is perfect proportion, and the law of whose being is that He cannot contradict or deny himself ; and also because it is the expression of the all-embracing purpose of Him who is "the truth," and whose most comprehensive as well as highest manifestation of Himself, that in His Son as our Saviour, was in order that "He might bear witness unto the truth." It is, moreover, the gem of relative beauty because of its adaptation to its purpose to glorify God. Where else can adaptation so perfect be discerned ? The heavens declare God's glory. The seasons, in their regular recurrence, chant His praise. What, however, can honor Him so directly and conspicuously as good deeds, as right words, as a holy life, as a Christ-like character ? The universe is the evidence of God's power, the revelation of His wisdom, the demonstration of His presence ; but holiness is the reproduction of Himself. In proportion as we become holy does God not merely support and guide us, but act by us, think through us, and live in us. Nothing else, then, could glorify Him as holiness must. Other things may show us what God does ; this cannot but show us what He is. In perfect holiness, therefore, would be the perfection of adaptation. No fitness can equal perfect fitness to its infinite end.

Now missions are the acme of "the beauty of holiness." Their one aim is that "all should be saved and come to the knowledge of the truth," and this is the wish of God. The life which they require is to leave home and kindred "to seek and to save that which was lost," and this was the life of the Son of God. Their result will be "a great multitude," which no man could number, of all nations, and kindreds, and people, and tongues, . . . who shall have washed their robes and made them white in the blood of the Lamb ;" and it will be at the sight of these, the fruit of missions, that from the whole angelic host will burst the magnificent ascription : "Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen." "How beautiful, then, must be the feet of them that preach the gospel of peace, and bring glad tidings of good things !" No other beauty is so Godlike ; no other fitness equals its adaptation to glorify Him.

Do we recognize as we should the beauty of foreign missions ? We believe them to be necessary. We know that Christ instituted them and charged His Church to prosecute them. We feel it to be our duty to do so. We wish to do so for our Saviour's sake. And all this is as it should be. No motive is so reliable as the sense of duty, and none is so high and noble as love for Christ. But would it not be helpful if we went to our work also with something of the artist's spirit ? His appreciation of the beautiful throws a halo around all his toil. Life is to him a long sweet song, because he recognizes how much of beauty there is in it. This might be true of Christian service. In the strictest and highest sense is the missionary work toward which all really Christian service tends beautiful. Shall we not, then, so cultivate our taste that we may perceive "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" ?

THE CAREY EPOCH IN MISSIONS.

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

The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual ending of the old, a substantial inauguration of the new. And 1792 is *annus mirabilis*, the famous date from which to reckon forward and backward. Well may it stand with 44 A.D., when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them;" or 53 A.D., when in vision Paul was called to lay the foundations of the Gospel in heathen Europe. Before attempts to evangelize the world had been few, feeble, and far apart; sporadic also and isolated, without connection or continuity, and hence the results had been superficial and transient. No uprising and onset of the Christian Church had hitherto been seen. Kings or trading companies were movers and promoters, and political and commercial considerations held a prominent place. But now came an entire change of basis, of method, of idea. A general movement was started, a trend was taken, or a tide set in which ever since has been rising and spreading with force irresistible. Whatever has been accomplished since can be traced to forces which began to operate almost exactly a hundred years ago. And, further, in all that momentous period William Carey is easily not only the chief figure, but the supreme personal force—yes, under God the efficient cause of the surprising changes brought to pass. We may speak of the Carey epoch with as much propriety as of the Luther-Reformation. We may as fitly term him the apostle of modern missions as Paul the apostle to the Gentiles, or Ulfilas the apostle to the Goths, or Augustine apostle to the Britons, or Boniface apostle to the Germans.

A preliminary glance is in order at what had already been achieved, and at the status existing when the Spirit of God began mightily to move upon the soul of this humble Baptist cobbler-preacher. Gustavus Vasa and his successors had undertaken something in behalf of the pagan Lapps. The Dutch in the East Indies had done superficial work, and with results numerically large. In the early years of the century King Frederick IV. of Denmark had sent Von Westen to Upper Norway, Hans Egede to Greenland, and Ziegenbalg and Plutschö to Southern India. And Tranquebar had become a name well known and held in honor, and especially while Schwartz (1750–96) wrought with such marked energy and wisdom. In the century following Eliot and the Mayhews toil in behalf of the American Indians had been carried on (1734–57) by Brainerd, Sergeant, Edwards and Zeisberger. Most of all and best of all was the sublime missionary movement inaugurated by Zinzendorf and the Moravian Church, which in a single generation had carried the heralds of the cross to Greenland, the West Indies, America, and South Africa, and led others to attempt an entrance into Egypt, Abyssinia, Persia, Ceylon, China and Siberia. But

since that so effectual beginning at Herrnhut in 1732, unless we except the work of Coke and the Wesleyans begun in 1786 in Antigua, when driven thither by a furious storm, nothing new had been attempted. And the Dutch missions were now at death's door. The Danish undertaking in Southern India had also fallen into a serious decline. From the beginning the men had come altogether from Germany, and of late the money had been derived wholly from British sources. The Society for the Propagation of the Gospel for well-nigh a century had been raising annually and expending small sums, though mainly upon English colonists, and the Society for the Promotion of Christian Knowledge had been helping with its funds to spread the glad tidings in the Old World and the New. But, taken as a whole, Protestant Christendom had no concern for the heathen ; doubted if aught should be undertaken in their behalf ; did not believe that aught for their betterment was possible. *Whether Established or Dissenting, not a solitary representative of the churches of Great Britain was found upon earth preaching Christ to those who had never heard His name !*

But yet, though the outlook from this point of vision was sufficiently forbidding, and could scarcely have been worse, all unobserved and out of sight a preparation for better things multiform and widespread had long been in progress, and the set time for the blessed revelation was at hand. In particular the forces of the Wesleyan revival had long been rising and spreading, and had stirred Britain tremendously from centre to circumference. The national conscience had been quickened, and in many thousands the flame of the higher affections had begun to burn. And so Howard, and Raikes, and Clarkson, and Wilberforce had begun to agitate. Then just before an empire had been added in the East, and so a vast heathen population had been thrust upon the notice and the care of the nation ; and, moreover, by the voyages of Captain Cook in the South Sea, Islands innumerable, with millions more of wretched pagans, had been brought under the gaze of English Christians. Great industrial and social and political changes had recently come to pass, or were at the door—such, for example, as the steam-engine stands for, and the spinning-jenny, and the cotton gin. And the spirit of freedom, whether civil or ecclesiastical, was in the air of Europe as well as of America. “The age of reason,” “the rights of man,” and “human equality” were phrases full of inspiration to the civilized world, and stood for ideas and entities in behalf of which millions were ready and eager to venture fortune and life itself. And even now it was, and in the very nick of time, that a voice was heard in the wilderness proclaiming that the kingdom of heaven was at hand.

Only a leader was lacking, some human spirit divinely endowed and called to inspire and guide, to supply a centre about which the spiritual forces of the time might crystallize. Nor had the same God, by whose ordinance the glorious work was at length to begin, failed to provide also the thoroughly furnished instrumentality ; for, some thirty years before (August 17th, 1761), a babe was born gifted among other things with a

measureless hunger for knowledge, and a capacity seldom matched for endless plodding and hard work. And a will-power was present able to push and persist without limit, but which could not by any means be allured or driven from the pursuit of any chosen object. To such fine qualities were joined later a stalwart faith and a zeal for righteousness so fervid and all-consuming that no difficulties or discouragements could quench it. At the age of seventeen we find Carey a shoemaker's apprentice at Hackleton, nine miles from Paulerspury, his birthplace. Already he had commenced the study of birds, eggs, insects, and plants, and ere long had begun to delve into the mysteries of Latin, Greek, Hebrew, and French. And early and often was he called to take lessons in the stern discipline of life. When about twenty he was married to one who was "querulous, capricious, obstinate," and without sympathy with his life aims, and all this, perhaps in large part, because of a predisposition to mental disease. He passed also through a protracted season of ill health, and for years was tried by the ills of extreme poverty. And, further, when the voice of the Lord began to call in clear tones, "Go, preach the Gospel to the whole creation," year after year for the better part of a decade he stood almost utterly alone in disposition to obey.

It cannot but be interesting and profitable to note the various steps in the wondrous unfolding of the Divine plan. This future hero for the kingdom of heaven was well on toward manhood before his spiritual nature was effectually and savingly aroused, and then, though reared in the Established Church, a little later hearing a sermon from the text, "Let us go forth unto him without the camp, bearing his reproach," with characteristic decision and practical energy he joined himself to a little company of Baptists *because* theirs was a faith despised. Nor was it long before acceptable preaching gifts began to appear. In 1785 he joined the Olney church, by which he was called to the work of the ministry August 10th, and two years after was ordained as pastor of the Moulton church, four miles from Northampton, and upon a salary of but £15, of which £5 came from London. To eke out a living, shoemaking and school-teaching were added to his occupations. While here it was that his attention was first called to the moral desolation of the heathen world, and his heart began to be moved to hasten relief. And the fact seems to be established that it was the reading of Captain Cook's voyages (1769-79) which brought this great matter to his notice, "though if ever an idea was originated in any man by the Spirit of God, it was this idea of the evangelization of the world." From boyhood books of science and history and travel had been his delight, and now, from investigating the world's physical features, he turned to an examination of the religious condition of mankind. It was at Moulton that Andrew Fuller, visiting Carey's shop, saw upon the wall near his bench a roughly sketched map upon which he had set in order all manner of facts and figures to picture to the eye what needed to be done for the diffusion of the Gospel, the salvation of the race. Already also had fuel been

added to the heavenly flame by a sermon of Fuller's upon "The Gospel Worthy of all Acceptation," which convinced him that, in spite of the current hyper-Calvinistic teaching to the contrary, it was the duty of all men to believe, and also the duty of Christians to tell the glad tidings to all. And a third impulse was supplied by Jonathan Edwards through his pamphlet, which exhorted God's people to union in "extraordinary prayer for the revival of religion and the advancement of Christ's kingdom upon earth." As a result of the reading of this the Baptist ministers in Northamptonshire resolved to set apart an hour for prayer on the first Monday in every month, that the power of the Cross might soon be felt to the most distant parts of the habitable globe. When with his brethren he could not but speak frequently upon the absorbing theme, but found few to listen with interest; while as for most, they thought him an idle dreamer. When once at a clerical gathering he was asked by Dr. Ryland, the chairman, to name a subject for discussion, and after much hesitation suggested, "Is not the command given to the apostles obligatory upon all ministers to the end of time?" as a reward he was dubbed "miserable enthusiast," and was reminded that at least nothing could be done until a second Pentecost should bring a return of the miraculous gifts; for as yet no one had begun to suspect that here was a man already possessed of the substance of that old-time enduement, even to the speaking with tongues!

But not in the least disheartened or shaken in his purpose, Carey proceeded to prepare a paper of remarkable completeness and cogency, containing a tabular statement of the size, population, etc., of the various countries of the globe, proving the Lord's commission to be perpetual, reciting the efforts which in each century had been put forth, and demonstrating the practicability of making further attempts. This great argument closed with an appeal for united prayer, and besides, since petition without effort to match would be but a mockery, for the gift regularly of a penny a week. In 1789 his ministry had been transferred from Moulton to Leicester; and, as revealing the burden which was upon his heart, the testimony comes that while there Carey was never heard to pray without making earnest supplication for the *conversion of the heathen and the abolition of the slave trade*. And that the leaven of missionary zeal was spreading is shown by the fact that at the association meetings held in 1791 the two preachers, Mr. Sutcliff and Mr. Fuller, chose kindred subjects, the former taking 1 Kings 19:10, "I have been very jealous for the Lord God of hosts," and the latter Haggai 1:2, "This people say, The time is not come that the Lord's house should be built." Noticing how deep and solemn was the impression produced by these discourses, Carey, in whom action as a matter of course must needs follow hard upon the heels of conviction, proposed to begin at once to organize and plan. But as yet for the others the vision was too dim, and he seemed to aim at objects too indefinite and out of reach. And so passed in inaction another year.

But May 31st, 1792, a date to be memorized by every lover of the

kingdom, the ministers are again found together at Nottingham, and it was the Leicester pastor's turn to instruct with a sermon. And then it was that from Isaiah 54 : 2, 3, "Enlarge the place of thy tent," etc, and with the two subdivisions, "Expect great things from God" and "Attempt great things for God," was preached, judged by momentous and far-reaching results, one of the very greatest discourses ever heard in Christian history. The conclusions, the convictions, the desires, pent up for years, but steadily growing, now first found full expression, and not strangely the emotions of the audience were kindled with sympathy. But yet, though hearts were swayed and tears fell, large measures of doubt and hesitation still remained, and the assembly was about to separate without open commitment to any definite "attempt" in behalf of the speaker's "great things," but at his importunate suggestion finally resolved to adopt a plan for a society at the next meeting, to be held in six months. In due season the association came together at Kettering, October 2d, 1792, and no doubt with slight conception of the magnitude of the matter in hand. In the evening of that most memorable day twelve men met in Mrs. Beeby Wallis's back parlor and fixed upon the constitution and by-laws of the Particular Baptist Society for the Propagation of the Gospel among the Heathen, subscribed £13 2s. 6d. as a foundation for its funds, and accepted Carey's offer to add to this whatever profits might result from the publication of his pamphlet on missions which had lain in manuscript for years.

And how sublime was that act of faith, that venture far beyond the realm of sight ! How exceedingly remote were the heathen, and what an uncounted host ! And these Baptists were but a humble and feeble folk, one of the least of the sects, and with no famed men among them. And the movement started far from the metropolis, and only one London clergyman lent it his countenance. Hence the venture was vast and the issue doubtful. It was like the crossing of the Rubicon, putting forth from Palos, nailing the theses to the church doors, or burning the ships to make retreat impossible. However, it was easy to resolve and not so very difficult to subscribe, but now came the tug. The pertinent and very practical question was to be answered, Who shall be sent forth, and whither, in all the pagan world, shall they journey ? A committee was chosen to investigate, and was not left long to wait, for the pillar of fire soon began to rise and move forward. A certain John Thomas, a surgeon in the employ of the East India Company, had gone out to Bengal in 1783, had been led to engage in evangelistic work in behalf of the Hindus, had recently returned, and was now in London, endeavoring to raise money for further efforts. He was sent for, and was invited to return under the auspices of the new society, with the promise of a companion, "*if a suitable one could be found.*" Accepting this offer, then at once Carey expressed his readiness to become the desired second person, only stipulating that, while he descended to explore what Fuller had termed the "gold-mine" in India, the brethren who remained at home

should "hold the ropes." Next an appeal was made for £500, and within a few weeks double that amount had been secured.

But trials and tribulations in plenty were yet in store. The Leicester church was loath to lose its beloved pastor, and touchingly alleged, "We have been praying for the spread of Christ's kingdom among the heathen, and now God requires *us* to make the first sacrifice." Next Carey's wife, having no sort of sympathy with his aims, utterly refused to share in the risks and hardships of the undertaking; and though the thought cost a world of agony, imperative duty seemed to compel him to go without her, to remain at least for a season. And finally India was 15,000 miles away; the East India Company was in full possession; no Englishman could lawfully land upon its shores without a license, and, moreover, the Gospel was a contraband article. After the utmost influence possible had been brought to bear upon the company it became evident that no license could be had, and so, recalling that the apostles did not wait for permission from Rome or any earthly authority, our hero resolved to set forth without the consent of the directors and take the consequences. Through the influence of Mr. Thomas passage was engaged and fare was paid upon one of the company's ships, but later, delayed long by storms under the Isle of Wight, the missionaries were ordered ashore. But fortunately a few days after a Danish East Indiaman lay in Dover Roads, upon which transportation was secured, and at the last moment, visiting his erratic wife, Mrs. Carey consented to accompany her husband. It was June 13th, 1793, that they finally set sail upon a voyage so pregnant with consequences to Christianity unspeakably great, and five months later arrived at Calcutta, and on the 9th of November.

Of course the passage of these events produced scarcely a ripple upon the surface of the great social or political or even religious world, were almost altogether unnoticed and unknown. In those days the great stir over the American Revolution was quieting down, but only to be succeeded by a vastly more fearful commotion from across the English Channel. It will be instructive to set down a few dates which locate what many would even yet deem the great events of the period. In 1789 first burst forth the volcano of the French Revolution, and July 19th the Bastille fell. June 20th, 1791, King Louis fled from Paris. August 18th of the next year, a few weeks after Carey's great sermon, the invasion of France by the allies began, and the next month followed the "September Massacres," and the republic was proclaimed. January 21st, 1793, the king ascended the scaffold; March 11th the Revolutionary Tribunal was set up and the Reign of Terror was inaugurated; and June 2d, a fortnight before Carey sailed, the Girondists fell; and as he was nearing his destination the hapless Marie Antoinette met her fate, the Girondists following hard after. As God, and angels, and glorified saints estimate human affairs, who will dare affirm that the Hackleton cobbler's part in history is not every way worthy to be compared with that of George III. and Burke, of Mirabeau and La Fayette?

THE MELANESIAN MISSION.

BY REV. ROBERT STEEL, D.D., SYDNEY, N. S. W.

"The immense Pacific smiles
Round a thousand little isles,
Haunts of violence and wiles.
But the powers of darkness yield,
For the Cross is in the field,
And the LIGHT OF LIFE revealed."

The diocese of the apostolic Bishop of New Zealand, Dr. George Augustus Selwyn, embraced eighty-four degrees of latitude! It was made, by a mistake of the letters-patent issued by the British Crown, to extend from 54° south to 34° north. It embraced also 20° of longitude, and covered an area of 4800 miles by 1200. This is probably the largest diocese ever marked out for a single bishop, and may truly be said to have included "a thousand little isles," almost all "haunts of cruelty and wiles." New Zealand itself was an extensive enough diocese, and is now divided into six sees, though the Anglican Church has only a portion of the colonial population. Bishop Selwyn was equal to the occupancy of an extensive episcopate. He had been a famous oarsman in the University boat at Cambridge, and he could manage a schooner at sea. When roads were few and rough, he sailed along the coasts of New Zealand in the pursuit of his calling, and gained golden opinions among pioneering colonists for his courage and devotedness. Meanwhile he cast many a longing eye over the wide expanse of waters which the English Colonial Office had mapped out as his diocese. In 1847 he resolved upon a voyage of inspection, and fortunately got a passage in H. M. S. "Dido," when he had an opportunity of observing the insular groups in the southwestern Pacific, and the native population on them. In 1849 he got a small schooner of only twenty-one tons, the "Undine," with a crew of four men, and set sail alone on a trial voyage. After ten days from Auckland, New Zealand, he reached Aneityum, a thousand miles away. This was the most southern island of the New Hebrides, and where a mission had been started a year before by the Rev John Geddie, a Presbyterian missionary from Nova Scotia. The bishop met H. M. S. "Havannah," Captain Erskine, at this harbor, and in his company visited the islands of the New Hebrides and Loyalty groups, and also New Caledonia. His chief object at first was to endeavor to win the confidence of the natives. He had a rare art in this, and went unarmed among them, always keeping his eye upon the chief in each tribe, lest any mischief should arise. Like Van Amburgh among lions, Bishop Selwyn could tame cannibals for the time by the power of his eye! He was anxious also to get a few boys away to Auckland that he might attempt to educate them in the first principles of the Christian religion, and then return them to exercise some influence for good among their own people. The summer months were the most favorable for this

training, while the winter was most favorable for voyaging in the tropic seas. Bishop Selwyn found a Babel of tongues among the dark savages of Melanesia—that portion of Western Polynesia in which he sailed. He endeavored to pick up a few words in each island, and carefully noted them down, along with the names of chiefs and others, so that when he returned he used these words and names again to the astonishment and delight of the natives. He thus pioneered missionary enterprise among heathen islands, as Dr. Livingstone did in Central Africa. He extended his voyages from year to year as his acquaintance with the islanders increased, and as he got a larger craft in which to sail. Most of the islands between New Zealand and the Solomon Islands were visited by him, and where there were no resident missionaries except on the Loyalty Islands, and on one of the New Hebrides group. He had zeal, wisdom, and courage for all his peculiar trials and difficulties. Few men have braved so many dangers with less means of defence in the service of Christ and His holy Gospel. In his first voyages he had no charts, and had to rely on his own drawings and on some old Spanish charts. He had, besides, to take observations, calculate distances, keep command, pull a rope, and manage natives on board speaking various languages. Some of the men had their wives occasionally with them, and as their clothing was very scanty, the bishop made dresses for the women, and when the mothers were sick he nursed their babies !

Thus he founded the Melanesian Mission. In 1850 he attended a meeting of bishops in Sydney, New South Wales, and got an Australasian Board of Missions established for the conversion and civilization of the aborigines of Australia and Western Polynesia. By contributions, given at the time, he was enabled to purchase and furnish the “Border Maid,” a schooner of one hundred tons, and in 1851 the Bishop of Newcastle, N. S. W., who had been a comrade of Bishop Selwyn in the Cambridge University boat, accompanied him on a voyage. In 1852 he conveyed in his schooner to Aneityum a Presbyterian missionary and his wife free of expense. In England his powerful sermons at the University made a great impression, and he got Rev. John Coleridge Patteson, M.A., son of Mr. Justice Patteson, to go with him in 1855 expressly for mission work. This devoted man was trained by Dr. Selwyn to take complete charge of the mission, and he was consecrated Bishop of Melanesia in 1861. A fund of £5000 was raised by Bishop Selwyn to endow the see. Bishop Patteson followed in the steps of his great predecessor, and went annually on voyages among the islands, collecting boys for the missionary college established first at Auckland, New Zealand, and afterward at Norfolk Island. He was joined by Rev. R. H. Codrington, M.A., Fellow of Wadham College, Oxford, who subsisted on his fellowship, and, like his bishop, gave his services gratuitously. Many youths were taught who, after they were baptized, became teachers in their native isles. New openings were constantly sought, new missionaries added, until the work spread as far as the Banks and the Solomon groups. After the labor traffic began, and the natives were incensed by

some kidnapping scenes, Bishop Patteson and a native deacon, Stephen, fell in 1871 as martyrs to the cause of Christ by the savages of Nukapu, in the Santa Cruz group. Great was the lamentation over the early removal of the devoted Patteson. But the good work went on. The Rev. J. R. Selwyn, M.A., son of the Bishop of New Zealand, was selected for the island episcopate in 1877. Amid many difficulties and domestic trials Bishop Selwyn has carried on his work. He has had a mission schooner with auxiliary steam power for cruising among the islands. And now a larger steam vessel has been got for the expanding work. Bishop Patteson left his entire fortune of over £13,000 to the mission. Miss Yonge, the popular writer, and authoress of the "Life of Bishop J. C. Patteson," gave the entire profits of "The Daisy Chain," and many other sums to the funds. A thousand acres were purchased at Norfolk Island, and the necessary buildings have been erected for the accommodation and instruction of the scholars and for the residence of the bishop and missionaries. The trust funds amount to £40,000, the interest of which is used for working expenses. The total income was £6380 in 1890. Of this about £4000 came from Australasia. The expenditure was more than the income by £833. The bishop surrendered £200 of his moderate income to help the deficit. The new ship has cost £9200. At St. Barnabas College there are 124 male and 32 female scholars from many different islands. The mission is carried on throughout the islands during all the year by native teachers, and during the winter months European missionaries reside, to superintend the teachers, preach the Gospel, visit the schools and open up new spheres for labor.

The bishop, who has been very unwell of late by malarial sciatica, takes a yearly voyage through his extensive diocese. Many islanders, once savages, have been admitted into the Christian Church by baptism, numbers have been taught to read, others trained to teach, and several ordained to the Christian ministry. Dr. Codrington, who has now retired, published a valuable book on the Melanesian languages, in which he gave vocabularies and grammars of some forty tongues. Portions of Scripture and the liturgy of the Church of England have been translated into different languages, and printed for the use of the natives. One language is used—that of the island of Mota—in the college at Norfolk Island; but the missionaries cultivate and speak the languages of the islands where they labor. To give a few specimens of the work carried on at present, it may be stated that on the island of Florida, where there is a population of 5508, a little over 2000 have been baptized and 56 confirmed. There are 62 teachers and 1020 scholars there. In the Banks group the Rev. T. C. Culwick reports that in 1890 there were 41 schools in eight islands, 234 adult and 102 infant baptisms, and in one church there were 117 communicants. The Rev. Charles Bice, who has been employed twenty-five years in the Northern New Hebrides, spent several months during 1890 on the islands; he reports that much disquiet prevailed, that the population had been greatly thinned

by the labor traffic. Difficulties have arisen in some cases from the French traders who have settled on the islands. A great work is being done throughout many islands by Bishop Selwyn and his missionaries and teachers. It is to be hoped that the bishop may be restored to health, and that by the blessing of God the enlarged efforts practicable with a larger steamer may result in the expansion of the Melanesian Mission, and the ingathering of many dusky islanders to the fold of Christ.

STATISTICS OF THE MISSION.

Staff.—The Right Rev. John R. Selwyn, D.D., Bishop ; English clergy : Rev. Charles Bice, Arthur Brittain, R. B. Conrius, J. D. Branne, B.A., T. C. Culwick, John Palmer, J. H. Plant, M.A., R. M. Turnbull. Native ordained missionaries : Alfred Lobu, Clement Marau, Robert Pantutun, Mano Wandrokai, Walter Weser, deacons ; George Sarawia, Henry Tagalad, priests. Native teachers, about 200. Mission steam vessel, Captain Bongard engineer, officers, doctor and crew. There are 31 scholars supported at Norfolk Island by congregations in New South Wales ; 10 by those in Victoria, 11 by those in South Australia, 5 by those in New Zealand, and 27 by those in New Zealand. Thus between 80 and 90 are known by name to congregations supporting them. Parcels of clothing are annually sent by working parties of ladies. A sum of £1500 per annum is contributed by friends of the mission in England.

TWO IMPORTANT DEATHS.

The death of Narayan Sheshadri, on the ocean, last month, and the death of Hormazdji Peestonji, in India, during the previous month, recall the stormy scenes attending the conversion and baptism of these men, more than fifty years ago. The preaching of Dr. John Wilson, one of the great Scotch missionaries, was followed by a special blessing. Four young men, two of them Parsees and two of them Hindus, professed faith in Christianity. All the intense hatred of the heathen heart was turned against these men. Legal proceedings were instituted against them in the civil courts in Bombay. Two of these converts were Danjibhai Nouroji and Hormazdji Pestonji, Parsees ; and two were the brothers Narayan and Shripat Sheshadri, Hindus, and, in addition, Brahmans. Shripat Sheshadri, brother of Narayan, was remanded to Hinduism, as he had not attained to his majority. The others were baptized in spite of the violence of the mob, which threatened the mission house, and was restrained only by the presence of the military force. Narayan Sheshadri did his work afterward in connection with Presbyterians of Scotland. Hormazdji Pestonji went into the service of the Irish Presbyterian Church, and afterward became a Baptist, and was the head of the Baptist Mission in Poona. In the past summer death came to them both—to one on the sea, to the other at home.—*Presbyterian*.

CONGREGATIONALISTS AND MISSIONS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

A very important forward movement in foreign missions has just been inaugurated in England. The directors of the London Missionary Society have resolved, before the jubilee of the society in 1895, to add 100 more missionaries to its staff ; a large increase, since the present number is only 192. The importance of this resolution will be apparent if it be observed :

1. That this is the oldest Foreign Missionary Society in England next to the Gospel Propagation and Baptist Societies, and has the largest purely foreign missionary income, with perhaps two exceptions.

2. Its basis is undenominational, but practically it has fallen into the hands of Congregationalists, and is the only Foreign Missionary Society which in any sense belongs to them.

3. It has a distinguished history, since it was the first Protestant society to send missionaries into Polynesia, China, Madagascar, Lake Tanganyika in Central Africa, and to begin work in New Guinea on an important scale ; and in some of these fields it has had distinguished success.

4. It stands eminent for the number of its illustrious missionaries—Morison, Milne, Griffith John, Ellis, Williams, Moffat ; Livingstone being also of the number.

5. It has a larger staff of native agents in proportion to its European missionaries than any other society, since its ordained native ministers number 1224, its other native preachers and evangelists over 4100, and its school-teachers more than 3000, a large proportion of these being well tried and carefully trained.

Various causes have led the more ardent friends of the society to desire that it should attempt greater things. Among these may be mentioned the splendid openings for aggressive work around many of its stations in India, China, Madagascar, and New Guinea ; the painfully inadequate number of its missionaries in many important centres ; the examples of faith and enterprise set by some other missionary agencies, and the growing consciousness among Congregationalists that they are not doing their full part in the splendid enterprise of giving the Gospel to the non-Christian world. Convictions of this nature led four well-known ministers to issue a heart-stirring appeal only a few weeks ago, entitled “ Congregationalism and the Evangelization of the World,” the main purport of which was that at least 100 additional missionaries should be sent out : 40 more to India, 40 more to China, 10 more to Africa, 10 more to Polynesia, Madagascar, etc. This suggestion was embodied in the following resolution, which after most careful consideration was accepted by the board of directors at their first meeting in July :

“ That it is desirable that the Society should, notwithstanding the adverse balance with which the past year closed, at once proceed to provide

for the pressing needs which have already been recognized by the Board, and should further without hesitation enter upon the enlarged openings for work presented in connection with several of the great Mission fields in which the Society is laboring. And that an attempt be made to add One hundred additional Missionaries to the Society's staff before the Society's Centenary is celebrated in 1895."

The importance and gravity of this step is seen in the facts, that for some years the income of the society has not advanced as it should have done ; that it has not found without difficulty the fifteen or twenty suitable men it has required year by year to keep up its present staff of missionaries ; and that the proposal will necessitate an increase of £25,000 annually to the society's income. Nevertheless the resolve is wise, noble, and necessary ; it has been made deliberately and with much faith and prayer, and it will probably elicit so enthusiastic a response from the Congregational churches and such a blessing from God that it will be carried to a most successful issue.

A NEW APPLICATION OF AN OLD HYMN.

To the Editor of THE MISSIONARY REVIEW :

The old hymn of Thomas Scott might with a little alteration be addressed to Christians ; for in the mission work the wise, the merciful, the obedient the blessed thing to do is to haste.

Haste, O Christian ; now be wise ;
 Stay not for the morrow's sun ;
 Wisdom if you thus despise,
 Harder is it to be won.

Haste, for many now implore ;
 Stay not for the morrow's sun,
 Lest the season should be o'er,
 Ere this evening's stage be run.

Haste, O Christian ; now obey ;
 Stay not for the morrow's sun.
 Haste, for many now do pray
 That salvation's work be done.

Haste, O Christian ; now be blest ;
 Stay not for the morrow's sun,
 Lest perdition souls arrest,
 Ere the morrow is begun.

VERSAILLES, KY.

PAUL V. BOMAR.

"NAM THANG SONG."*

BY REV. F. ELLIS, BRISTOL, ENGLAND.

NOTE.—The following verses were written some three or four years ago by the blind Moravian pastor in Bristol, whose noble sister takes the part of eyes and hands for him. The inspiration of the poem is sufficiently indicated in the foot-notes, which also explain all references. It was originally printed in the *Periodical Accounts*, the English missionary quarterly of the Moravian Church, but in the hope that the lines might prove a source of encouragement to other than Moravian missionary laborers, they have been offered for republication in this journal by permission of Rev. Benjamin La Trobe, editor of the *Periodical Accounts*. We add that the Rev. Frederic Redslob, after 20 years unremitting labor in the Tibetan Mountains, has been forced to retire on account of broken health, and his place has been supplied by the Rev. F. Becker Shawe, who has recently arrived in his far-off field of labor in the midst of the Himalayan Mountains, after a most adventuresome and arduous journey. In Alaska the work has progressed nobly since the fatal day recorded in the poem. Additional volunteers have gone forth to this bleak and dreary field, and in spite of apparently insurmountable obstacles, converts are slowly being gathered in.

NAZARETH, PA.

PAUL DE SCHWEINITZ.

Cheerless in the evening hour is the prospect he commands,
 As at foot of Himalaya, wrapt in thought, our Redslob stands ;
 Eighteen thousand feet of climbing is the task to-morrow brings,
 And he gauges all before him, and he thinks a hundred things :
 Will the undertaking prosper ? is the mountain pathway clear ?
 Are the coolies to be trusted ?—then a sudden sickening fear
 Seizes him, as gazing upwards he perceives that, sure and slow,
 Clouds, *black* heavy clouds, are gathering, ominous of falling snow.
 Let them but discharge their burden,—and they *will*, the coolies say,
 Then all hope of further progress must consume in long delay.
 For a moment all is gloomy ; blows the night wind bleak and chill :—
 Disappointment seems to crush him at the foot of Taglang hill ;
 Yet it is *but* for a moment ; soon regained his self-control,
 And the peace which passeth knowledge takes possession of his soul !
 For within his chamber kneeling, contrite, confident, and mild,
 Angels might have heard his breathing, " Lord, forgive thy anxious child ;
 Pardon if for one brief instant I have sought to take from Thee
 What is Thine by right and promise ; take it, take it, Lord, from me.

* This Tibetan sentence, which implies, "It has cleared up!" or "It is all bright again!" was the cheering morning greeting of his coolies to the Rev. F. Redslob, superintendent of the Moravian Mission in Central Asia, on the day when he intended to cross the Taglang Pass (18,000 feet in height) near the northern boundary of British India. He was on his way to found a permanent mission at Leh, the capital of Ladak, when evening closed in with a dark and threatening cloud hanging far down the pass, portending snow and consequently enhanced difficulties and dangers amid those trackless wastes of rock and glacier if not protracted delay at the foot of the Taglang. "The pass," says Mr. Redslob, "seemed to my imagination an image of the future of our Ladak Mission, and my own immediate prospects. I felt dispirited, and lay down to rest with a weight of apprehension on my heart. But I endeavored to cast my care upon the Lord, and commended myself and our whole mission work into His hands.

"How great was my joy when the next morning I was awakened by the cry, 'NAM THANG SONG!' ('The weather is quite bright again.') It was indeed a lovely morning. The clouds had vanished, and the snow, which had merely sprinkled the pass as with a thin covering of sugar, had entirely disappeared before I reached the heights. I could not possibly have had more favorable weather for such an ascent and descent, and the experiences of the following days were destined to fill me with deep gratitude and reveal very clearly how graciously the Lord had arranged all things for me."

Be to-morrow in Thy keeping ; mine to follow, Thine to lead ;
Thine the wisdom and the power, mine the weakness and the need.
Glad shall be my full submission whatsoever Thy decree,
For my will with Thine is blended, and Thou, Lord, art all to me !"

With the daybreak rise the coolies, all expectant to behold
Everywhere the sad fulfilment of the troubles they foretold.
Scarce a flake of snow has fallen, not a cloud bedims the sky,
And they shout for very gladness—" Nam thang song !" they loudly cry,
As in eager haste they hurry to the sleeper where he lies ;
" Rouse thee quickly for the journey, ' Nam thang song,' good Sahib, rise ;
Gird thee for the upward journey ; bright the sky and clear the way ;
' Nam thang song,' good Padre Sahib, we shall cross Taglang to-day."

Then with sanctified exertions Redslob and his coolies start,
Every footstep fraught with danger, but there's music in his heart ;
For the Master's smile is on him ; this makes all his troubles light.
Rocky shelving, mountain torrent, steep descent, and slippery height,
Precipices, all he passes, till, by angel hand sustained,
He has left it all behind him, and his journey's end attained.

Work on, Redslob, with thy comrades in that hard Tibetan field ;
Ne'er despond, though scant the harvest which your labors seem to yield ;
For in God's own time the message ye so faithfully proclaim
Shall be owned by tens of thousands to the honor of His name.
And the wilderness shall blossom, and the desert place rejoice,
At the brightness of His coming and the music of His voice.

Such the word to you, ye others, who on many a foreign soil
Delve and sow, and yet know something of the fruitlessness of toil.
Courage, brothers ! out in Greenland, and in ice-bound Labrador
In the Western Indian islands ; on the Nicaraguan shore ;*
On the rivers of Guiana,† or among the swart Fingoes ;‡
Or in Ramahyuck's § enclosure, tending the despised Papoos ;
Or in Canada's dominions, serving out the Word of grace
To the Delaware and Choctaw, remnants of a fading race ;
Or like self-denying Müller,|| with his brave wife at his side,
Telling the in-gathered lepers how for them, too, Christ has died,—
Courage, one and all, ye brothers ! no occasion for dismay ;
Let not " may be" come between you and the praises of to day ;
Ne'er anticipate the morrow, for ye cannot know its form ;
Fretting never frightened thunder, sighing never stayed a storm.

* Mission in the Moskito Indian Reserve, Central America.

† i. e., Dutch Guiana or Surinam, and British Guiana (Demerara).

‡ Missions in South Africa to Fingoes, Hottentots and Kaffirs.

§ Ramah-yuck (Ramah, our home) is the second aboriginal reserve under care of Moravian missionaries in Victoria, Australia.

|| " House-father" of the Leper Home near the Jaffa Gate of Jerusalem.

But when clouds come darkling o'er you as ye face stern duty's height,
 Then remember He who sends them can disperse them in a night.
 Work with patience, pray with trusting, each one faithful at his post,
 And ere long the wave of blessing which swept o'er Mosquito Coast
 Shall reach your remotest borders, and refresh and gladden you.
 Many a Daukra, and Quamwatla, Kukallaya, and Yulu,*
 Shall rise up to call you blessed, and to verify the words,
 There's success in David's battle, for the battle is the Lord's.
 G'nadendal † shall yet burn brightly, as a lamp with freshened oil,
 Entumasi, Engotini, and Entwanazana's ‡ soil
 Yet shall yield abundant harvest, and another *Herald* § soon
 Bear the Gospel's gladdening message over Mexican lagoon.
 And you of this latest venture, who but yesterday went forth
 With your lives of consecration to the wild Alaskan || North,
 Take our heartfelt blessing with you, and amid your ice and snow
 On the drear Kuskokwim River let it comfort you to know
 That upon our hearts we bear you, and though miles may surge between,
 In the truest bond of union we are with you on the scene ;
 We could understand your feelings as ye slowly sailed away
 From the harbor of Francisco on that eighteenth day of May,
 And we could but stand and wonder at those two of gentler form
 Who were thus prepared to join you in the solitude and storm ;
 Spite of all your ocean-tossings, and the dangers that ye faced,
 Never once in spirit shrank ye from the cause ye had embraced.
 We could see you grouped together gazing on the outline blue,
 Till the mountains of Alaska shaped themselves to clearer view ;
 We could see you, lone and wistful, by the warehouse on the land,
 Where the *Lizzie Merrill* ¶ left you dazed, yet waving with the hand
 Towards the fast-receding vessel, bidding farewell to the last
 Of all things that seemed to link you with the brightness of the past.
 Then ye nerved yourselves to action, though unused to rope and spar,
 Weighed the anchor, trimmed the sails, and launched your little *Bethel*

Star ;

Past the mudbanks safely guided, up the river bravely bore
 Through those fifty leagues of sameness ; saw the tundras** on the shore,
 Marked the pine-trees and gamutés †† sparsely set on either side,
 And the Eskimo bidarka ‡‡ swiftly floating o'er the tide ;

* Places affected by the recent awakening among the Mosquito Indians.

† Genadendal, the oldest mission station in South Africa, commenced by George Schmidt in 1734.

‡ Former and present stations among the Kaffirs.

§ New mission vessel for the Mosquito Coast Mission.

¶ Alaska, until 1867 Russian America.

¶ The schooner which conveyed the Alaskan pioneers from San Francisco to the mouth of the Kuskokwim River.

** Tundras—"treeless, shrubless, mossy flats."

†† Gamuté—village.

‡‡ Bidarka—three-holed kayak, or skin-covered canoe.

Felt the rainfall, 'watched the nightfall, hailed the daybreak o'er the foam,—

Till in Mumtreklagamuté * ye arrived, and called it "Home!"

There, within your winter quarters, daily learning while ye teach,

Slowly hinting at the Gospel which as yet ye cannot preach ;

We can see you striving, toiling, patient, yet withal so grave,

As ye think upon the comrade lying low beneath the wave, †

Which swept him to sudden glory, but left you to mourn a friend.

Patience, brothers ! "Hope and Patience" be your watchword to the end.

Scant enough we thought your numbers, yet we read the lesson true :

God, who claims the victor's glory, ever wins by Gideon's few.

Feed upon the word He gave you on that fatal August day,

And be sure that when in spirit you and we together pray,

"God of Bethel, bless our mission on the bleak Alaskan shore,"

He will give the cheering answer, "Fear not ; I have gone before." ‡

CUBA AS A MISSION FIELD.

BY W. J. MOMAN, CIENFUEGOS, CUBA.

Cuba is the largest of the West Indian Islands, and has been a Spanish colony ever since its discovery. It has an area of about 72,000 square miles, and the population is variously estimated at from 1,500,000 to 2,000,000. Its soil is most fertile, and the climate generally healthy except in some of the towns, where the want of proper sanitary regulations is perhaps the chief cause of so much sickness at certain periods of the year.

The population is mixed up of Spaniards (natives of Spain), Cubans (natives of Cuba), and negroes. Among these classes the strongest prejudices exist. The people congregate mostly in cities and towns, but many live on and about the sugar plantations where they are employed. The chief towns are nearly all connected by rail or steamboat, so that travelling is not difficult, though somewhat expensive.

The whole country is divided into six provinces—viz., Pinar del Rio, Havana, Matanzas, Santa Clara, Puerto Principe, and Santiago de Cuba, each having a chief town of the same name.

The people are nominally Roman Catholics, but the majority, having lost faith in Rome, are drifting away into infidelity. While many have thus renounced belief in all religion, there is, on the other hand, a large number still fanatically devoted to Rome. Romanism was the religion of their

* The Alaskan missionaries have built their house near Mumtreklagamuté, a trading post of the Alaska Commercial Company, and called the station Bethel. (Gen. 35 : 1.)

† Mr. Torgersen, one of the five pioneers, was drowned by accident on August 10th, 1885.

‡ The text for August 10th, 1885, the day on which Mr. Torgersen was drowned, was Isaiah 52 : 12.

fathers and grandfathers, and still possesses great power over them. These are generally ignorant people, who are entirely under the power of the priests, and render them a blind and unquestioning obedience. Between these two extremes there is another class—perhaps not a large one—who have ceased to believe in the Romish Church, but still believe in God, the Creator of all things, and feel the need of a religion which will elevate man's mind and purify his heart.

Until recently Protestant work could not be publicly done in Cuba. At present, however, all sects are tolerated and allowed to propagate themselves without disturbance, religious toleration having been granted under the revised Spanish Constitution. The whole island is therefore opened up to the Protestant missionary, and wherever he goes he may claim the protection of the authorities. I have already had a police officer accompany me home after conducting service in my chapel.

I wish to repeat and emphasize what I have already said about the amount of work which is being done here at present. It is in no way adequate to the pressing need of the field. The Southern Baptist Convention has missions in Havana and some neighboring towns, and a great work is being done by this society. There is an Episcopal mission in Matanzas, with a station in Havana, and recently a Presbyterian mission has been started in Havana, with which I believe the Presbyterians of Mexico are identified. So far as I know, the only other mission work being done on the island is at Cienfuegos, a town on the south side, where the writer is laboring under the auspices of the Jamaica Baptist Missionary Society. All these agencies together do not reach more than 500,000 persons, leaving more than 1,000,000 souls without the knowledge of the true way of salvation, and without any possible way of acquiring such a knowledge. Scattered all over the country are populous towns and villages without the light of the Gospel of Christ, where the people must either be satisfied with the dead forms and lying absurdities of Rome, or renounce all religion. In the three southern provinces—namely, Santa Clara, Puerto Principe, and Santiago de Cuba, with a population of about 600,000, I am the only missionary. These hungry, starving souls are daily crying for the bread of life. Day by day the cry goes up from thousands of burdened hearts, "No man cares for my soul." Their religion consists of processions, masses, baptisms, and such ceremonies, which Rome has invented, and with which she has replaced the Gospel. The priest is the only mediator they know between God and man, and although dissatisfied with his religion, and not unfrequently with his corrupt morals, they are afraid to abandon the Church, as union with it is their only hope of salvation. "No priest, no sacrament; no sacrament, no salvation," is a maxim of terrible power over the minds of those who have been brought up in the darkness and superstition of Rome.

Less than 120 miles away from the great American republic lies a country with more than 1,000,000 persons, "who sit in darkness and in the

region of the shadow of death," waiting for the light of the Gospel. How long shall they thus wait? One cannot but feel that the answer to this question lies with the Christians of the United States. There can be no question about money and men, for the churches have both the money and the men. Since writing the last sentence I took up the *MISSIONARY REVIEW* for February, and find that the Protestants of the United States are supposed to have a surplus wealth of about \$500,000,000 a year. What to do with it? Why not spend \$500,000 a year in trying to evangelize Cuba? With so much money in their purses, and so many men willing to go out as missionary workers, we fail to see any reason why every town in Cuba should not be supplied with a missionary of the Cross.

The people are very favorably disposed toward Americans and American institutions. In every city and town, it might be said in every household, the products of American industry and manufacture are well known. Why should not this be the case also with the religion which has raised the United States to the proud position she occupies among the nations of the earth?

There is urgent need *that the work should be done at once*. This feeling grows on one the more he knows of the people. As I have already said, many are embracing atheistic creeds and theories which involve a negation of all religion. It is not unlikely that this anti-Christian movement will gain strength in proportion as the intellectual faculties of the people are awakened and developed apart from true religion. It seems that the Church is losing its opportunity with regard to Cuba. People are becoming infidels chiefly because they do not know the true Gospel, and are disgusted with the caricature of Christianity which the Roman Church exhibits. Now is the time to seek to check the growth of infidelity which seems likely to overrun poor, priest-ridden Cuba.

But there is another reason why the field should be taken hold of at once, even if we should not succeed in turning the tide of infidelity. The human mind cannot long be satisfied with a negation of all religion. To be religious belongs to man's nature, and the religious faculty will sooner or later make itself felt in the setting in of a strong reaction in favor of religion. I think this is clearly taught by the religious history of the world. Wherever infidelity has seemed to triumph for awhile a reaction has invariably set in in favor of religion, and sometimes in favor of the most degrading superstition under that name. One feels sure that it will be so in Cuba; and if the pure, true Gospel is not made known to the people, the reaction will be in favor of the degrading superstition and idolatry of the Church of Rome, and no one can tell how long this may delay the evangelization of Cuba.

Some seem to think that there is no room for other missionary societies than those that are now laboring here. A gentleman officially connected with one of the great missionary societies said to me not long ago, "We have lost our chance in Cuba." This is by no means true. The field is

large enough to receive Baptists, Methodists, Episcopalians, Presbyterians—in short, all evangelical societies who will preach the Word of God. There is no reason why all should not unite in the grand work of giving the Gospel to this benighted people.

The difficulties of the work are numerous, and different stations throughout the island will present different difficulties ; but I have already taken up too much space, and cannot now refer to the difficulties except to say that they are not insuperable, and patient, persevering, faithful work in Cuba will surely meet with large success, although the laborers may have to work hard and wait long.

THE PROTESTANT MOVEMENT IN MEXICO.

BY ELEANOR P. ALLEN, CINCINNATI, O.

The innate ideas of our Protestant heritage are that religious and civil freedom are both alike necessary to the highest development of our race. In order to measure the value of these great possessions to other countries that hitherto have not enjoyed their benefits, let us consider for a moment by what feeble means, against what odds, at how great cost, that heritage of blessing was won for our own land. There is no more interesting period of our history than those seventy-five years of struggle which decided whether this land should be another New Spain, like poor Mexico, or another New England, such as, thank God, it is ; whether, according to the inscription upon the arms of Columbus, "To Castile and Leon (alone) Colon had given a new world," or whether he had found that treasure for a greater people made new and strong and free by a truer and a purer faith ; for whether this struggle is called in Europe the wars of the "Austrian and Spanish Successions," and in this new unsettled world the wars of "Queen Anne," "King George," or the "French and Indian War," the central point at issue was the same. However complicated by the personal ambitions of the French Louis-es or the monarchs of stately Spain, and the other princes of Europe from the dates of the revocation of the Edict of Nantes, and the success of the revolution in England by which it was declared that thenceforth no Catholic prince should ever sit upon her throne, the real struggle for dominion in Europe and for the consequent possession of this continent lay between the overgrown powers of the Papacy, on the one hand, and on the other, the giant infant of the Reformation, late born in the lap of Germany.

What had Spain done ? Marching from the southern seas in gorgeous panoply of scarlet and gold, her fiery, intensely religious, always greedy hosts conquered South America and Mexico at about the same time, and pushing far to the north and west, founded town after town upon our Pacific frontier, the centre and chief interest of which town was always

the parish church, till here and there and everywhere, above the soft seas and in the upper mountain air, was heard the tender toning of her midnight bells of prayer. Have we not to-day Santa Fé, founded by Spanish priests, away up on the plateau of the Rocky Mountains, now deemed the oldest city of our country? and San Augustine, the next oldest, also founded by them as they came to pour other hosts across the southern slopes of our country to the Mississippi? What did France do? Were not the white gleam and shimmer of her lily standard seen through the wild woods of the St. Lawrence from its gulf along its course, through the great lakes and down the Mississippi till they met the forces of Spain in Louisiana? Have we not the traces of this course in the names familiar to us all—of Marquette, Juliet, Sault Ste. Marie, and Detroit, besides many another? Then did she not strive to secure possession of our own fair valley of the Ohio, that she might use it as an entering wedge with which to split apart the claims of the few and feeble English colonies on the coast? How many of those colonies were there? When this struggle began in 1688 there were twelve, and one of them was Romish. When we group these facts together, and remember the splendor and resources of these Romish countries at that period, and the weakness of the forces of Protestantism that were set to oppose them, can we not imagine that the angels above watched the close of this conflict with high joy, and that they all, together with the Prince of our people, sang aloud, “But as for His own people, He led them forth like sheep. He carried them in the wilderness like a flock.” “We give Thee thanks, O Lord God Almighty, that Thou hast taken to Thee Thy great power, and hast reigned!”

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chunda Pul, the first Hindu Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India) he was honored throughout England, India, and the civilized world. He had introduced a work into India that would ultimate in the moral regeneration of the people and the social and mental elevation of a race. Schools, books, newspapers, moral associations—these, and a thousand other blessings followed as the indirect fruit of Carey's sowing on Indian soil. He died in 1834, but not until he had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent for the decade just past, but that of the Protestant family of India exceeded eighty-six per cent. How wonderfully God has honored the teachings of William Carey, the so-called Sanctified Cobbler!

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Rhenish Missionary Society complains that, for some reason or other, its converts in Borneo are so decidedly inferior to the Mohammedans in industry as to be at a disadvantage in every way. Yet they are learning diligence in one way—they are showing increasing zeal in supporting their churches.

—The *Maritime Presbyterian*, in reference to the New Hebrides, says : “In regard to the heathen, our outlook was never anything like so hopeful as at present.” But who “we” may be we are unable to say, as the magazine neither gives a place of publication, nor the name of the editor, nor tells of what church it is an organ ; and the writer is not learned enough in the ecclesiastical affairs of the Dominion to know whether the maritime provinces have a Presbyterian Church of their own or not.

—The *Spirit of Missions* quotes Louis Agassiz : “Every friend of Brazil must wish to see its present priesthood replaced by a more vigorous, intelligent, and laborious clergy.”

—The *Missionary Reporter* (M. E. C., South) says : “Last year the net increase of the membership of the Methodist Episcopal Church, South, was larger than the entire home membership of the Moravian Church ; yet they have four times as many missionaries in the foreign field as are supported by Southern Methodists.”

THE CONTINENT.

—The *American McAll Record* calls attention (as, curiously enough, the *Catholic Irish Review* had also done) to the fact that, out of the 600,000 Protestants of France, half the first Grévy cabinet were Protestants. They went out of office, if we remember right, rather than sanction the persecuting policy of the government toward the Catholics. The Protestants of France do not have divers weights and measures of religious liberty. The great Protestant who has just been called home was never wearied of lifting up his voice for Catholic rights, no less than Protestant, against atheistic malice. This shows French Protestantism to be of the true metal. The Huguenots were deeply tainted with the persecuting heaven, but they worked clear of it in the long school of suffering, and in the largeness of individual faith. Now, says the *Record*, “men with religious convictions, whether Catholic or Protestant, dare confess their faith, undeterred by fear of ridicule.”

—The *Record* says : “The *Université de Paris* (the organ of the Students' Association of Paris), the *Figaro*, the *Journal des Débats*, and the *Temps* have each asserted in their own way that French students as a whole have ceased to be Voltairians. There is an evident recoil from the frivolous scepticisms of the past, and a tendency toward mysticism, although not toward Catholicism.” Viscomte E. M. de Vogué shows that even in those schools which have been the citadels of irreligion, sympathetic investigation is taking the place of mere mockery. “Our predecessors,” he says, “too easily threw aside an entire domain of ideas which they deemed anti-scientific ; but we must see.” “In other words,” says the *Record*, “French

students are willing to read the credentials of Christianity ; let us do our utmost to present them."

—The *Mission Populaire Évangélique*, of Marseilles, has rendered its modest report, from which we see that it has at least nine branches of work, religious and charitable. It is interwoven, we do not exactly know how, with the McAll Mission, whose work it warmly commends to the support of its friends.

—The Bible sales have largely increased in Italy, though the sales of Bibles and New Testaments have diminished, owing to the increasing poverty of the peasantry, compelling them to take portions instead of the whole.

Also : " In entering into the missionary current a church lifts itself to the greatness of its vocation on the side of infinity. It knits anew the tradition of the grand apostolate, which has the world for its field and mankind for its object, lowering all the walls of partition. Nothing can be more invigorating than to breathe this air of the mountain-top, from which we survey the vastness of the world, provided we are borne aloft not by the fallen angel, and aspire to subdue to ourselves, but by the apocalyptic angel, who carries in his hands the everlasting gospel, that we may learn how to save it.

" Our mission has been, as it were, the supreme expression of our Protestant development. Scarcely has the religious awakening come to pass which has followed our great national crises, when we see it originate spontaneously, so thoroughly is it a natural consequence of reilluminated faith. It rallies all our living, which as yet form but a single aggregate ; it is the time of joyous unanimity ; no other question is asked but this, What must we do to be saved ? What must we do to save that which is lost ? All the churches, pastors, and laity are but one heart, one soul, one spirit.

" We ought to spare no pains to bring our brethren to see that the conquest of the world for Christ ought not only to take precedence of all earthly interests, but that it takes precedence none the less of the reorganization of our forms of worship, of our ecclesiastical contests, of our theological quarrels. Indeed, what can so certainly restore life to our worship, to our churches, to our theology as to be simply obedient to the supreme command of our Great Captain by raising the gospel torch to serve as a lighthouse to those who are perishing in the darkness of heathenism, to carry the bread of life to those who lie dying of famine without God and without hope ?"—PROFESSOR KRUGER, *Journal des Missions*.

—" Doubtless the wonderful progress which French Protestantism has made during the past eighteen years would have been made sooner or later, in any case. The Spirit of God has been manifest in that church, inspiring and impelling it to a new and vigorous life. But its progress has been facilitated and in some degree directed by the work and example of Mr. McAll. He went before them with methods which to them were entirely new, and proved their practicability ; more than that, he proved their fitness to the actually existing condition. He made evident the undreamed-of fact that the mass of the people were waiting for a religion, ready to be taught, longing for they knew not what, but what the result has proved to be the Gospel of Jesus Christ."—*American McAll Record*.

—In two of the central halls of Paris the aggregate attendance for 1890 has exceeded that for 1889 by 24,300.

AFRICA.

—The *New York Evangelist* gives the following account of the Livingstonia Mission of the Free Church of Scotland. The first-fruits were seven young men and two young women. "These were recently followed by nine others, and these more recently by thirty-four, making a native church of fifty-two members, besides hundreds of hopeful catechumens and inquirers of both sexes. All the converts are missionaries to their countrymen. Including these fifty-two, the number of natives teaching in the mission schools at the close of the year was 120, of whom seven were women; and the number of pupils on the roll was 3080, of whom 2422 were in attendance on a given day, besides the children in three schools at the north end" of Lake Nyassa.

—Bishop Smythies, of the Universities' Mission, seems to be a man of very broad and brotherly sympathies. His intimate friendship with the Presbyterians of Blantyre is a standing rebuke, not to High Church opinions, which he entertains, but to High Church arrogance. On the other hand, he gives an earnest warning that if Protestants in Africa will insist more on the deep differences than on the deeper agreements between them and the Roman Catholics, "it will be impossible to avoid deadly feuds." In other words, he holds the language of Robert Leighton, of Thomas Chalmers, of Richard Baxter, of Philip Schaff, and of the editor of this REVIEW.

—The *Daily Graphic* of February 11th, says the *Christian*, has a letter drawing a sharp contrast between the French city of St. Louis, in Senegambia, where the writer did not see a sign of intoxication, and the disgusting intemperance of the British possessions along the coast.

—The Primitive Methodist Mission has a growing influence on the Spanish island of Fernando Po, but, unlike Ponape, is treated by the authorities with justice and toleration.

—Dr. Laws, in his special report of the Livingstonia Mission, besides an account of the medical, industrial, literary, and evangelistic work resulting in a church of 53 members and 70 catechumens, adds: "The *indirect results* of mission work, though not so visible to a stranger, are none the less palpable to a resident in the country. Much of the faith in the efficacy of the Mwavé poison has in some districts been broken down, petty wars are less frequent, and there is evidently a greater readiness to settle amicably the differences which often arise among them without recourse to the club and the spear, as formerly. Not that war has ceased or that quarrels are infrequent, for such is not the case; but there is a marked improvement upon the whole. Slaves are better treated, and more sympathy is shown toward sufferers, and help often given them. Work is sought after, and its wages oftener enjoyed by the laborer than in former days.

"The union of the Reformed Dutch Church of South Africa with the Free and the United Presbyterian Churches of Scotland in Livingstonia is one in which we rejoice, and we trust that the proverbial strength of the threefold cord may be exemplified in the help of these churches thus happily sharing in a common work fraught with common difficulty, but with abundant scope for work in the future. Already the Reformed Dutch Church contemplates strengthening the contingent they have placed in the field, and Mr. Murray has localities in view where other helpers may be stationed."

The Livingstonia Mission has spread out from *five* centres, "while the populous villages to the south and north of the head station, Bandawé, on the west shore of the lake, are being gradually annexed to the kingdom of Christ."

—Really Lewanika, under whose ægis the heroic Coillard and his colleagues are laboring on the Zambesi, is turning out a different king from Mwanga. This is what he writes to M. Coillard: "I am not afraid of a revolution; but if I remain alive and king of this country, I must put a stop to witchcraft, robbery, fornication, and drunkenness." By witchcraft he doubtless means the pretence of magic arts, which is often fatal to its victims through their fears, as well as through baleful drugs.

—"My heart is hungry for something, and I don't know what it is."—Words of a Congo Valley African, *Church Missionary Gleaner*.

—*Central Africa* for May has an interesting article, read at Oxford by Archdeacon Maples, on the relation of the Moral Law to the Idea of God among the East Africans, and the Bantus generally. It appears that these all, apparently in the pure use of logical deduction, have arrived at the distinct belief in the personal God, the Creator of all men and things. They do not worship Him, being singularly indevout, and seem to regard themselves as standing in no *moral* relation to Him. They have also a distinct, though neither deep nor wide, apprehension of the moral law, but "as human, not divine." Therefore they have properly no sense of sin. Their belief in God and their belief in Right, having originated independently, have both remained stagnant. But when God, being personal, is presented to them as necessarily standing in a supreme moral relation to them as personal, their consciences, the archdeacon declares, never fail to respond affirmatively. And this awakening apprehension of Right and Wrong as being also Holiness and Sin is that which first gives fruitfulness and progressiveness to the previous immemorial stagnancy of their whole spiritual development.

—The Society for the Propagation of the Gospel has, in the hope of future conversions, obtained the erection of Mashonaland, between the Limpopo and the Zambesi, into a diocese. Matebeland, where the London missionaries are working, will not be included in it.

—The Rev. James Parlane, writing of the Congo missions in the *Missionary Record* of the U. P. Church, says: "Another witness says, 'Of the members of these churches a very large percentage, considerably more than half, are persevering, energetic, aggressive Christian workers, such as put to shame the feeble and childish efforts of many Christians in our own land. To them, black men or white, 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 to be of the second; . . . and then they present the gospel to you with all the eloquence and clearness of which their incomparable language is capable.'"

—Bishop Tucker has at last reached Uganda, after great sufferings. The ophthalmia, he fears, will eventually render an operation necessary. His letter of December 30th is published in the May *Intelligencer*. The bishop says: "Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday the 28th,

I stood up to speak to fully 1000 men and women, who crowded the church of Buganda. It was a wonderful sight! There, close beside me, was the Katikiro, the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a high degree. The responses in their heartiness were beyond everything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock."

The bishop was as unfavorably impressed with the king, as every one else has been. But the teeth of the tiger have been drawn.

"I should say," remarks the bishop, "that such another open door does not exist in any other part of the world. And I should say, moreover, that in no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the church of Buganda. The land occupied by the missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment. And, to crown all, a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said that this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance. I do not expect it will be necessary for me to buy any food during the period of my stay here. The people are only too anxious to keep one here."

Since the bishop's arrival, the Roman Catholic and the Protestant Mission have held conferences, and have drawn out more fully the terms of the *modus vivendi*, mutually pledging themselves to see that it is thoroughly carried through, and that the scandal of contentions between the two forms of Christianity shall cease before the heathen.

The bishop has confirmed seventy persons, set apart six laymen as native evangelists, and advanced Messrs. Baskerville and Gordon from the diaconate to the priesthood.

—"In order to do justice to Mackay's real significance, we must go beyond his direct missionary work, and his technical and industrial achievements. What we must emphasize still more in his character are the fruitful thoughts which he casts into the discussion of the African problem, the grand points of view on which he insists for its solution, the glowing enthusiasm and indefatigable energy with which he interposes over against the spiritual and secular conquerors of Africa, for the healing of the woes of the Dark Continent."—C. BUSSE, *Allgemeine Missions-zeitschrift*.

—Zealous Christian young men of England seem to have their attention now strongly directed to the Central Soudan. We perceive from the *Young Men's Magazine*, the organ of the Y. M. C. A. of Newcastle-on-Tyne, that two Y. M. C. A. men have set out on such a mission. They are Hermann G. Harris, B.A., aged 30, and Edward White, under 20. Farewell services have been held in the former centres of Mr. Harris's Christian activity, at Bolton, Bath, London, Liverpool, and Weston. The two gentlemen have gone first to Tunis for preparation.

—The Women's Missionary Union of South Africa, closely connected with the Huguenot Female Seminary, which is a daughter of Mt. Holyoke, has affiliated with it twenty-five local societies, and supports eight workers in different parts of South Africa. Some are among the Bechuanas; some

are among the French brethren in Lessuto ; and one, Madame Goy, is on the Zambesi.

—The Sixty-first Report on Foreign Missions of the Free Church of Scotland remarks : “ The postponement of a convention with the Portuguese has interrupted postal and steamer communications. The free navigation of the Zambesi and Shiré has, however, been secured, and a small British subsidy alone is required to make the Scottish settlements, missionary and trading, in Zambesi and Nyassaland, independent of Portugal forever.”

—The Scottish Presbyterian, London Congregationalist, and English Universities’ Mission districts have been virtually formed into the consular colony of British Central Africa. Consul-General H. H. Johnston is first commissioner.

JAPAN.

—It appears that the German missionaries in Japan—personally most excellent men—occupy the extreme ground of the original Tübingen school, from which the great body of the modern critical school has far receded. But even they are scandalized at some of the present tendencies of one wing of Japanese Christianity. Herr Munzinger is very apprehensive that it will bring over too much of its earlier paganism. “ A single misstep now,” says he, “ might do incurable harm. . . . What could result from the endeavor to develop the Christian theology in connection with Buddhism and Confucianism ? . . . If youthful Christianity is not fully conscious of its essentially higher value above Buddhism, it will buy its seeming victory dear. At the present time it is not even advisable for Christianity so much as to ventilate the question of assuming a more conciliatory attitude toward Buddhism. Every word to that effect is interpreted by the latter as weakness, and stimulates it to advance against the enemy with new courage and firmer confidence. The decisive conflict between the two religions, which at this time is in its full heat, and is carried on by the Buddhists with the most passionate energy, would thereby take an unfavorable turn, and, in the best event, the victory of Christianity would be a good while postponed. Cold reserve is just now more suitable than affectionate coquetry.” The Calw *Monatsblätter*, from which we quote this, remarks : “ We are glad to note that, in this respect at least, our countrymen see more clearly than some eminent ministers, who are blinded by self-confidence, national pride, and optimism.”

—The noble impulse of patriotism seems likely to become, to a part of our Japanese brethren, as much a stone of stumbling as to Jewish Christianity, a great fraction of which, perhaps the numerical majority, was ultimately led astray by national feeling to prune and pare its Christianity to such an extent as to leave in it scarcely anything that was distinctive of the Gospel.

—At the recent celebration of the tenth anniversary of Mr. Ischii’s Orphan House, or rather of the church of which he is a member, warm expression was given to the sense of obligation felt toward the missionaries. This is described as exciting considerable surprise ; but it does not appear that serious exception was taken to it. It will probably be some time yet before a Japanese Christian is actually put under the ban by his brethren for showing a measure of affection toward those who brought the Gospel to his land,

II.—INTERNATIONAL DEPARTMENT

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

The Causes of the Disturbance in China.

[EDITORIAL, J. T. GRACEY, D.D.]

It is with trepidation that we venture to treat of this theme, and our modesty would make us prefer that it were presented by some one in China at this time; but our own resources are so full, and are from so widely separated districts, that it is not easy to indicate to any writer just what ground they suggest to us as desirable to be covered. We therefore endeavor to summarize somewhat of the result of our own patient study of the situation, without burdening our article with naming our various authorities.

A PENSIONED ARMY.

It seems not possible to set forth the underground agencies which have been at work in the fomentation of the recent disturbances, without going back to the Taiping Rebellion. At that time the Chinese Government called into the field an extra military force of a million or so of men. At the close of the war the soldiers were pensioned. There were other courses open to the Government which wisdom would certainly have suggested rather than this course. China had vast tracts of country undeveloped, and it would have been in accordance with modern statesmanship in the West to have assigned to these soldiers these tracts rather than a money income. China had also great public works, on which these men might have been profitably employed. Neither course was taken, however. The pensioned army was dismissed with sufficient financial resource from the national treasury to keep them in idleness if they so chose, and the most of them did so choose. They became a restless community, wandering over the country, and loafing at the opium den—that unit of all the organized vice and devil-

try of China, and, to some extent, the political unit, too, of the masses as against all order as well as against the party in power in the Government. They were lawless, and terrorized the several communities where they were found. A great number of them took to the Yangtsi valley, and were to be found in all its great cities. It would seem that this disturbing element would, however, be limited to the one generation. Strangely enough, it has not been so. When men have died substitutes have been found for them, and the corrupt distribution of the pension fund has gone on. So powerful had these discharged soldiers become, and so capable of fomenting trouble, it was not easy for the Government to arrest the corruption of its funds in this way. Tseng Kuo-chuan was at one time directed by the empress dowager to reduce this pension list. He said, as he had maintained before, that it was impossible. After his death the central Government undertook the task, and this became the occasion of wide dissatisfaction fomented by these men.

SECRET SOCIETIES.

Another important factor in this review is the secret societies of China. We are not a little surprised in searching through the best books on China within our command to find that this element of Chinese society is conspicuously absent from them. The most prominent political secret society in China was the White Lily Society, which originated in Hupeh, and spread into other States. It was a Buddhist vegetarian society, which read Buddhist books and avoided animal food. But designing men admitted to it converted it into a political sect. Besides the societies having a Buddhist basis there are the Planchette Societies of the Red Light and the White Light—a sworn brother-

hood of men, which [may or may not be political. They are Taoist rather than Buddhist. They cut off the head of a cock and drink the blood mixed with wine on taking the oath of fellowship. They are subject to organic direction as to when they are to resist civil or political authority, whether expressed in the military or police power. They are organized for mutual protection. They may be patriotic.

One of these non-Buddhist societies comes in for a prominent place in the study of the present situation. It is known as the *Kolao Hui*, and is a military organization, originally benevolent only. It is recognized as the most dangerous of the existing sects. It consists exclusively of soldiers. It is a proscribed society, being esteemed a secret conspiracy. It was found extensively among the army of the time of the Taping war. In that army were a great number of men from the province of Honan. They had a constitutional fondness for a roving, restless life. They were naturally a turbulent community. They won a name in the time of the rebellion, and are still known as the "Honan Braves." They had, to a good degree, saved the country. They have been the centre of disaffection. During the recent disturbance in Foochow, on account of which missionaries removed to a place of safety at the mouth of the Min River, under advice of those in authority, there were from two to three thousand of these discharged Honan soldiers from the Yangtzi valley present in Foochow, and about eight thousand men from Honan under arms in the employ of the Tartar general. A number of the regular standing army have joined the *Kolao Hui*. Thus the army on which the Government has to rely is itself sown with organized conspirators. These cannot be relied on to subdue any disturbance fomented by the *Kolao Hui*. These men have been among the most earnest antagonists of the reduction of the total bulk of the original pension fund. Government has therefore been wellnigh powerless

to resist the continuance of this recognized corruption. It has, however, recently brought pressure to bear on it, with the result of stirring up the opposition of these men to the administration. This is held by some to be the chief cause of the present outbreak.

A FOREIGN GOVERNMENT.

It is well known that the present ruling house of the Government is of Tartar origin. There is diversity of opinion as to how far this is offensive to the people of China. There are those who represent that the people are bitterly opposed to this foreign administration. Others think that the dissatisfaction is more with the administration than with its nationality. The charge is made of universal corruption among the official class. Whether, therefore, the nationality of the party in power is offensive or not, its unpopularity can easily be made to centre in objection to it as foreign—Manchu, not Chinese. There is certainly serious complaint against the Government among a large part of the people, even if the better class are not solid against the nationality of the Peking authorities, and whether the people as a whole are indifferent on the subject or not.

FOREIGN COMMERCE AND DISPLACEMENT.

As to the foreign European element, it is the occasion of serious disturbance of increasingly large parts of the commercial and industrial classes. The trade of the entire Yangtse valley has, in truth, changed hands. Foreign-built steamers have displaced the old Chinese junks, and this has thrown out of employment a very large number of people, who have not found any other means of livelihood to compensate for the loss. It is not easy in the interior of China to make a new adjustment of industries. The people are conservative in their habits and set in their industrial grooves. Displacing a class does not open a corresponding avenue for their toil speedily enough. Naturally these people fall into the ways of thinking of

those who antagonize foreign aggression. Naturally they drift toward parties who are disaffected toward the dynasty, which has suffered if not fostered this foreign trade. Naturally they come to have a dislike to the foreign commercial traveller, who is now everywhere in the interior, pushing the products of foreign factories. Naturally they do not discriminate as between classes of foreigners, whether missionary, scientific, political, or commercial, in their dislike to what is foreign. This feeling is liable to be fanned into fanatical fury by bad men. It can be made use of by such an organization as the "Honan Braves" or the Kolao Hui, when they are themselves ready to foment disorder by which they certainly hope to profit.

SUPERSTITIOUS PREJUDICES.

Now add to these combustible elements the fact that the people are superstitious and ignorant about the habits and beliefs of foreigners, and it is easily seen how these Kolao Hui, or the leaders of disaffection toward the Government, can rouse the people by appealing to their ignorant sympathies. Sometimes they declare that the foreign building or telegraph wire interferes with Feng Shui, that all-pervading science of *Luck* which permeates every part of the Chinese theory of social as well as religious practice. Sometimes an appeal is made to the human sympathies, as has been done so extensively in this present disturbance, by declaring that the foreigners steal children, that they may obtain their eyes to send abroad to make medicine. In one case it is said that the rioters went into the cemeteries and took the bodies of recently interred children and paraded with them on exhibition through the streets, affirming that they found them in the Roman Catholic Hospital.

THE IMPERIAL ARMY.

Still further, to comprehend the whole case, we must refer to the regular army. It is said that it exists withal quite too largely only on paper and the pay-roll.

When we remember, therefore, that the organized Kolao Hui honeycombs it, it is readily seen that insurgents led by members of that order, or with which they are in sympathy, are not to be carelessly confronted with threats on the part of the Government. In the Taiping rebellion the Government found itself unequal to the task of subduing the insurgents without calling on European aid. There is no reason to believe they are more able to cope with any widespread resistance to their authority at this time. A combination of all the forces and circumstances which we have feebly set forth might therefore result in a formidable attempt to overthrow the dynasty itself. The Kolao Hui would delight in the opportunity for plunder and possible other advance of their fortunes, which this would open to them. Altogether it is easy to see that the people are very feebly governed from the Imperial Yamen at Peking, and that dynasty itself may very readily come to be so dependent on European force as to lead to the result in practical politics that the Chinese Government itself may exist at their will; and *another Eastern Question may be about to be precipitated into the heart of European politics*. The continued existence of the empire itself may come only to await the agreement among the great military powers of Europe as to the manner of its partition among themselves.

Missions to the Iberian Peoples.

J. M. CHALLIS, D.D., SANTIAGO, CHILI.

Iberia was the ancient name for the peninsula of Spain and Portugal. From this peninsula have gone forth the millions who now occupy the West India Islands, Mexico, Central and South America. These peoples number some sixty millions of souls, and are all in countries where the Church of Rome has dominated for many centuries. Unhappily for the development of religious and moral life, the impress made by the Church of Rome has not been in accordance with the spiritual teaching of the

Word of God, nor has it been after a very high order or type.

In the matter of education, wherever the schools have been under the control of Romish priests or of Jesuit fathers the results have been limited, narrow, and unsatisfactory, the chief aim being to exalt the Church rather than to give knowledge; to bind the student more firmly under priestly power than to enlarge and strengthen the intellect; to make abject slaves of the hierarchy rather than bring the aspiring learner to independence of thought, of feeling, or of action. Only when pressed by liberal or by Protestant competition has there been any active effort to meet the exigencies of the case, and then only to the smallest possible extent. To-day there is need of *Gospel missions* and of *Gospel schools* among that entire population which may properly be called the Iberian peoples.

We are accustomed to estimate the importance and pressing need of any missionary enterprise by the immensity of the population to which our attention is called. Many denominations have missions here and there in South America and in Mexico, and to the constituency of these missionary societies the work seems less pressing than that to Eastern fields, simply because the number of inhabitants in any single republic appears comparatively small. But the true way to look at this matter is not at a small work among the few in Cuba or Guatemala or Chili, but to efforts as directed to a vast number who speak the Spanish and the Portuguese tongue, and that this vast work is one. When we plan for it, work for it, give to it, we should plan, and work, and give with sixty millions of unevangelized men and women as the object of our interest, our gifts, our efforts, and our prayers.

Then, again, interest in any specific mission field is measured largely by the degree of civilization of the people to whom we go. The more degraded a people are physically as well as morally, according to our standards of style and appearance, the more needy they are.

Hence a Hottentot dressed in a rag, living in a grass hut, and eating food which to us is repugnant, is in far more need of the Gospel than could be a Spanish maiden dressed in the latest Parisian styles, living luxuriously in a beautiful home. But it should ever be remembered that civilization is not Christianity, even though Christianity is a chief cause and a large element in civilization. There are civilized heathen just as certainly as there are uncivilized or barbarous heathen.

The Iberian peoples are to a very large extent *civilized*—enlightened, if you desire the highest expression. When you consider dress, appearance, house appointment, and many items of social life, especially among the upper classes, you at once say these things are all one can desire. The lamentable fact which should be emphasized, and which appeals to the Christian heart, is, these peoples are *not evangelized*. Such a statement may seem to some a most damaging one to the Church which has dominated these peoples these three centuries, and which during all these years has had undisputed and despotic sway in all these lands. This arrogant Church has had unhindered opportunity to apply, by all its boasted machinery, the Gospel of Christ to the intellect and heart of these submissive millions; and if the application has not been made, it must be either that a wrong work has been attempted or that there has been a terrible criminal neglect. Those who are familiar with the religious life of the Iberian peoples, whether revealed in Madrid, in Mexico, in Rio Janeiro, or in Santiago, uniformly testify that a dead churchism is all that can be found as the outcome of these centuries of unobstructed domination. Those who know the moral life of these peoples testify that the beauty of innocency has departed, and that under the whited exterior of fashion and style and elegance is the rottenness of vice and crime, which shows that conscience has been foully debauched, and that moral standards are gauged only by the world, the

flesh, and the devil. The priesthood immoral, corrupt, venal, and inactive in promoting any moral or religious life among the people; the better classes, with many splendid exceptions, dissipating, and in many cases grievously sinning in velvet and broadcloth and elegance; the lower classes, to a great extent, following the behests of a degraded appetite in homespun and coarse attire and in unkempt surroundings. It must be said that while the general type and trend of life is irreligious, and, according to American Christian standards, immoral, yet in spite of bad example, false teaching, and a corrupt priesthood, there are some priests who are pure and true in spite of their surroundings, and that among both upper and lower classes are some who are better than their times, purer than their conditions would lead one to expect, and worthy of all praise in their faithful effort to live above the prevailing type, and to be noble and good in spite of the hindrances which are so abundant and so strong. What may be true by exception does not prevent the great fact that the Christian Church needs to study with intense interest and consummate care the tremendous problem of evangelizing the Iberian peoples.

This mighty work interests Christians of Great Britain, who already have their missions in Spain and Portugal. This vast work challenges the enthusiasm of American Christians of whatever organized company, since the eyes of American statesmen, manufacturers, and merchants look with peculiar interest to Mexico and to the republics of Central and South America. We may plan for reciprocity, we may subsidize steamers and ships, we may endorse the canal enterprise, we may prepare our samples, we may establish business connections along the mighty rivers of South America and over her vast plains, we may send our vessels to all ports, we may send our locomotives screeching and puffing through all her wild fastnesses, but unless we remember that we are Christians as well as statesmen, that

we are disciples of Christ as well as manufacturers, that we are missionaries of the cross as well as merchants, we shall not have fulfilled our whole duty. We should be as anxious to plant in those lands the banner of the cross as to establish business centres. We should be as zealous to make known to those peoples the fact of human redemption as to tell them the story of our American resources. We should be as eager to plant all that immense region with Christian schools as to build their railroads and to open those vast rivers to American commerce.

Until we have taken this view of our responsibilities, and as honest disciples of Jesus Christ, and as genuine lovers of our fellow-men have acted accordingly, we shall not have discharged our tremendous responsibility to millions of humanity who are our neighbors, and who are destined ere long to hold most intimate relations with our beloved land.

That we may adequately measure this vast work, let us place before us the immensity of the region inhabited by the Iberian peoples, not to speak of Spain and Portugal, since these countries are nearer our brethren in Great Britain; although the American Board has missionaries there, let it be emphasized that in the Western Hemisphere we have a region inhabited by these peoples equal to almost three times the size of the United States. Mexico and Central America have about 1,000,000 square miles, South America has 7,250,000 square miles, while the United States, less Alaska, has but 3,400,000 square miles. In these countries are about 60,000,000 of souls, and toward these immense republics, especially in South America, a vast European immigration is tending. Before we shall be able fairly to enter upon this tremendous work the population of these lands will be augmented by 50,000,000 more. It takes time to inform the mighty cavalcade of humanity now moving toward her shores that the gates of the United States are being gradually closed. It

takes time to tell these restless hordes that in the huge continent of South America the doors are opening wider and wider to all who will come. It took many years to publish to the millions who have come to our shores what inducements our great country offered them. It will take years, though not so many, to tell those who are left behind how much greater and richer are the natural advantages South America offers them. Brazil had hardly declared herself a republic but thousands were ready to leave the despotism and starvation of the Old World and hasten to enjoy with her the new-found freedom, to taste her rich productions of fruit and grain, and to bask in her welcoming sunshine, or rest under her luxuriant foliage. Brazil equals the United States in square miles. Already the immigration to the Argentine Republic is immense; and this country is larger than the part of the United States east of the Mississippi River, and every inch of it arable. With the Argentine, the other republics make an aggregate of square miles equal to the entire United States south of Canada, and the whole is either available for agricultural purposes or is rich in mineral wealth. Mexico and Central America are beginning to be known, and these contain a million or more square miles. Already men of energy and foresight are seeking out the more favored localities, and these lands will soon be as well understood as our own States.

In all these republics are multiplying all active influences for a mighty development. Railroads are in process of construction which will unite the three Americas in bonds not only of steel, but of peace, fellowship, and brotherhood. Capital from England and from America is flowing into these lands, and the mighty resources of the richest parts of the whole earth are about to be placed in the hands of whoever will go and take them.

And what does all this mean? Business, prosperity, wealth, comfort, luxury to many, yes; but it means vastly more. It means that the mighty wealth

of all these countries should be consecrated to God and not to Satan. It means that the men and women and children who are in these lands should be taught the nature of that Gospel which will not keep them as slaves to an imbecile system, but will make them free men in Christ Jesus. It means that those who are now there must be really Christianized that they in turn may welcome to Christian influences and conditions the vast numbers whose coming is so near. It means that the power of Divine truth should dominate the hearts of all, when the golden era dawns. It means that these peoples should be led to appreciate and possess the refined gold of Divine riches better far than the gold of Ophir, that they should know where to find the treasure hidden in a field, where can be secured the pearl of great price; how they can secure such a relation to Him who gives the corn and the olive, the silver and the gold, the emerald and the diamond, so as to become sons and daughters to a King, and may possess not garments of silk and fine wool, but the robe of Christ's righteousness, and may not only become citizens of grand republics, but may be crowned as kings and priests unto God.

To-day Brazil and the Argentine Republic, and Chili, Colombia, Mexico and Central America, and Cuba are all open to Gospel preaching in churches and Gospel instruction in schools. Peru is on the eve of unbarring the doors, so long closed by ignorance and superstition. Bolivia will soon follow in removing every legal obstruction to evangelical effort, and in due time Equador, the only country absolutely faithful to the papal see, will cast off her chains, and to the representative of the Gospel, to the Word of God, will say, "Come in, thou blessed of the Lord; why standest thou without?" Across the sea Spain and Portugal, the prolific fountain-head of all these peoples, bids messengers of Christ enter and abide. Sixty millions of people now wait your coming, oh, vernal of the cross, and before your voice has penetrated the busy haunts of

present activity, sixty millions more, from all nations under the sun, will have come to those favored lands, will have there established their homes, and will need your ministrations.

Now is the time to send the preacher of glad tidings and gather the people into the fold of Christ, and to instruct the children in piety and truth.

Now is the time to establish Christian schools in all the busy marts and in all the widely scattered hamlets; now is the time to give a Christian education to those who are soon to be the men and women of action. The purpose of all this work is to make homes of godliness, to purify business and social life from its false principles, and from all that is opposed to good morals, and to permeate the public life with the restraining and elevating power of that wisdom that cometh from above. Now is the time to introduce into all these lands a Christian literature which, like the light of the morning sun, will scatter the miasmas of ignorance and vice, and put in its place the pure air of truth, which, as it touches the brows of the youth, will preserve the bloom of innocence and give the strength of spiritual health. Oh, that some of our great publishers could see the tremendous opportunity not only to establish a grand business, but to do an infinite amount of good in providing a pure literature for sixty millions of the Iberian peoples! Poorly supplied now with books that are costly for the poorer classes, abundantly supplied now with books that are full of error and immorality, these peoples are hungry for any intellectual food, because just beginning to taste the pleasures of education. Millions just learning to read! They have been starving for generations. Intellects have been dwarfed and repressed by Jesuitical restrictions and by the conditions which the Romish Church has forced upon them. But now has come the hour of awakening. The new appetite is omnivorous, and the devil is busy with his sweetly put poison. Good books of the quality and

cheapness of American literature would be like the multiplied loaves from the hand of Christ as He fed the multitude in the wilderness.]

Sixty millions of people is no insignificant constituency for some ambitious and Christian publishing house. A Spanish or Portuguese edition of *St. Nicholas*, or of any of our beautiful illustrated magazines, not to speak of a reproduction in those languages of some of the very beautiful, pure, and elevating secular literature of our day, would be a blessing of untold value to those millions who are hungry for any kind of intellectual food, but who are now largely supplied with the poison of error and with the death-giving pabulum of lowest vice.

The Iberian peoples wait the kindness of American Christians. Business men of Germany, of France, and of England are trying to introduce their products; but from none of these lands are missionary efforts put forth to save and elevate these peoples excepting in old Spain and Portugal, where British Christians, as well as the American Board, are doing missionary work.

Americans are seeking by treaties, by plans for quick and cheap intercommunication, to secure a part of the trade of these republics, and to American Christians has by a common consent been left the mighty work of evangelizing these vast republics south of the United States, and of preparing influences which shall receive and transform into good citizens the millions who are in the next half century to crowd in upon those nations now so ill prepared to receive them.

So while we are seeking as Americans to secure commercial advantages, let us remember that in no way can we better discharge our neighborly responsibility and our duty to God than by responding to the opportunities God is opening to us by supplying these peoples with the elements of prosperity which have done so much for our land, and by helping these peoples to the moral elements of a Christian citizenship. Let us take

care lest, in our effort to secure the wealth that may come from closer national and business relations without giving them of our precious spiritual treasures, we take to ourselves a cancre that will eat and corrode rather than bless.

Then let American Christians push their Master's business among the Iberian peoples with a greater zeal than the American manufacturer, business man, or statesman shall push his schemes for personal gain or for national aggrandizement.

The Chinese Government and Christian Missions. [J. T. G.]

We have been favored with a copy in Chinese of the Edict of the Tartar General of China and the Vice-Emperor of the Empire concerning the crisis in that country created by the uprising of certain persons of "the baser sort." It is fortunate for our apprehension of it that it is accompanied with a translation into English, which we now present to our readers. It is held in China to be the most favorable State paper ever issued in that country concerning foreigners and Christians.

Apart from the immediate status of the case, this is an historic document of great interest and importance, and many will be glad to have it preserved in this form for future reference. It is certainly important as an index of the hold Christianity has on the situation. There will be no real set-back to Western influence owing to this movement, as this proclamation commits the Government to the defence of Christians, both native and foreign. If it is able to execute its own decrees it will be compelled to do so, and if unable, then it will be obliged to resort to foreign assistance as it did in the Taiping rebellion, and thus come still more under obligation to the foreign powers. In either case, therefore, the result must be, on the whole, an advance of Western influence and increased opportunity for Christian work in that vast and

populous empire. At least that is as we see it now.

JOINT PROCLAMATION OF THE TARTAR GENERAL HSI, AND THE VICEROY PIEN.

On the 6th day of the 6th moon of the 17th year of Kuanghsü, we received a despatch from the Tsungli-Yamen to the following effect :

"On the 7th day of the 5th moon of the 17th year of Kuanghsü, this Yamen memorialized the Throne *re* the frequency of Church questions in the various provinces and praying that stringent orders should be sent to the Viceroy and Governors to take prompt action. The Privy Council have this day received an Imperial Decree running thus :"

"We have received a memorial from the Tsungli-Yamen in reference to the frequency of Church questions in the various provinces and praying that stringent orders should be issued to the Viceroy and Governors to take prompt action. It is stated therein that some time in the 4th moon of the present year, Churches at Wuhu, Anhui province, were burned down by mobs ; that at Tanyang district, Kiangsu, province, and at Wusueh, Hopek province, Churches were also destroyed in succession ; that these villains should be at once apprehended and stringent measures of precaution should be promptly taken. It is provided in the treaties that foreign missionaries may propagate their religions. In Our previous Decree, We ordered the provincial Authorities to afford them protection at all times. For many years, Chinese and foreigners have lived side by side in harmony. How is it that only recently, cases of burning and destruction of Churches have arisen (almost) simultaneously. This is really very astonishing. Evidently, there must have been principal perpetrators secretly plotting to secure accomplices and disseminating false rumors to unsettle the minds of the people, with a view to seizing an opportunity to commit plunder. The worst is that even innocent people who had hitherto been peaceably attending to their duties were enticed to become their accomplices. Their actions brought about pregnant cases. Should these people be not rigorously dealt with, how can the majesty of the law be maintained and the community enjoy tranquillity.

"We now command the Viceroys of Liang-kiang and Hukuang and the Governors of Kiangsu, Anhui and Hopeh at

once, to direct proper officials, civil and military, to have the principal criminals arrested, and when tried and found guilty, decapitated as a warning for the future. The religions of the Western nations aim at teaching people to do good, and though people become adherents of the religions, they are still Chinese subjects and continue to be subject to the authority of Chinese officials. There is no reason why the Christians and the Non-Christians should not be able to live in harmony, and the sole cause of the trouble may be attributed to lawless elements inventing groundless stories in order to gain a chance to create disturbances. Such evil characters are everywhere to be found.

"We hereby command the Tartar Generals, Viceroy and Governors of the various provinces to issue proclamations of notification warning the people against giving ready credence to such idle reports and wantonly causing trouble. In case there be any evil-disposed persons making anonymous placards and fabricating stories to excite the people, no time should be lost in instituting strict and secret inquiries and apprehending and severely punishing them. The local officials must at all times protect the persons and property of foreign merchants and missionaries and not suffer them to be disturbed or harmed by evil characters.

"Should the precautionary measures not be sufficiently stringent, and disturbances be the outcome, let the local authorities be severely denounced and cashiered.

"We also command the Tartar Generals, Viceroy and Governors to take prompt measures for dealing with and closing all outstanding cases and not to allow their subordinates to shrink from difficulty and delay the settlement. We proclaim this for general information."

"Having communicated with the various foreign ministers at Peking, this Yamen has now respectfully copied out the above Decree for your observance."

Besides sending separate instructions to our subordinate officials, civil and military, ordering them to act in obedience thereto, we deem it proper to immediately proclaim this to you, soldiers and people under our jurisdiction. Know ye that the adherents of the Christian religion are also Chinese subjects and continue to be amenable to the jurisdiction of the local authorities. In case of lawsuit, the merit of the case alone, and not the condition of persons, is to be considered. Christians and non-Christians are to be treated alike. The people must not look on the

Christians discriminatingly; and even if the Christians are guilty of unjust or lawless acts, let the people appeal to the authorities and await trial. When right and wrong are brought to the light, laws will be duly administered.

It has ever been our way to exercise our most unbiassed judgment, and whenever cases of lawsuits between the ordinary people and the Christians are reported to us by our subordinates we always judge equitably and never in the least side with any one party. Of late years they have got along fairly well. From and after the issuance of this proclamation, let the people break off their further prejudices against, and be on friendly terms with the Christians. Do not give a ready ear to floating reports and wantonly cause trouble, thus incurring severe punishment. Injuring others is to injure yourself, and repentance will come too late, etc.

A Thousandfold More Mission Work Needed.

Mrs. Isabella Bird Bishop has for two years past been making a tour of missions in Asia. Beginning with the Keith-Falconer Mission at Sheikh Othmann, Arabia, she passed on to India, and thence to Kashmir, where she spent three months. She visited the devoted Moravian missionaries in Thibet, of whose work she says "we hear so little, and who need our prayers so much."

Her tour through Persia intensified her convictions "*of the absolute need of increasing missionary effort a thousandfold.*" She says: "Just think; from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and southwest Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan at a height of 7000 feet; with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million nomads never touched."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The following is an extract of a letter recently received from Rev. H. C. Velte, of Lahore, India :

LAHORE, PUNJAB, INDIA, July 7, 1891.

The editor of the *MISSIONARY REVIEW* will have heard of the death of Rev. John Newton, in Merrel, India, on July 2d.

“ He was the oldest missionary of the Presbyterian Church, and the oldest missionary in India, having come to India in 1836, and having been in missionary service for fifty-six years.

The Lahore station was opened by him immediately after the Punjab had been annexed by the British Government, and here he labored to the end of his life. He died in his eighty-first year.

A Personal Word.

Before this number reaches the reader, the editor-in-chief expects to be on the ocean, if not in London. By a strange series of peculiar providential leadings, he has been guided to respond to a cordial invitation from Pastor Spurgeon and his church officers to come and preach in the Metropolitan Tabernacle for a few months, during the convalescence of the beloved pastor.

No reference would be made to the matter here, but that it is perhaps due to the readers of the *Review* to know that, in the absence of the chief editor, there will be every provision made for the proper supervision of this important work. Any communications for the first department, the *Literature of Missions*, may be sent direct to Rev. A. J. Gordon, D.D., 182 West Brookline Street, Boston, Mass. Anything pertaining to the *International Department* to Rev. J. T. Gracey, D.D., 161 Pearl Street, Rochester, N. Y. And any *Statistical Reports, Reports of Societies, etc.*, to Rev. D. L. Leonard, Bellevue, Ohio. The address of the editor-in-chief, until further notice, will be Metropolitan Tabernacle, Newington, London, England.

The editor announces this providential call in these pages, in hopes that the tie formed between the readers and

himself may justify the hope that unceasing prayer may be offered in his behalf that, in undertaking this great work of preaching to a congregation singularly prepared by affliction and prayer for the sowing of the seed of the kingdom, he may have a special anointing. For months daily supplication has been offered for Mr. Spurgeon at the Tabernacle, and the whole people are in a very receptive frame ; there is every indication of a great harvest. Will not the reader follow the writer of these lines with devout and daily prayer, and ask for Mr. Spurgeon himself full recovery and rapid restoration to his accustomed spheres of work with voice and pen ?

ARTHUR T. PIERSON.

A Solemn League and Covenant.

These are days of *alliances*—alliances for prayer ; the Anti-Opium League, Personal Purity Covenant, organized opposition to rum, to tobacco, to Sunday papers, and Sunday travel, etc. We have recently heard of an organization in Great Britain whose members bind themselves each day to perform some lowly act in helping those who have the drudgery of life as their portion—to help some burden-bearer with his load, sweep a crossing, drive a cart, saw a log, lay a wall—or in some other way identify one's self with the honest sons of toil. From what threatened to be his dying bed, the valiant soldier, Charles H. Spurgeon, dictates a solemn league and covenant to his brethren scattered throughout the wide world, which is meant to unite all who believe in the full inspiration of the whole Bible, and in the old truths from which so many are now departing, in one brotherhood of closer affiliation ; and it is a sublime document ; it sounds like Paul the aged writing from prison cell in Rome. We venture to reproduce it here.

“ Impelled by concern over increasing changes and defections among their brethren, and by the absence of any ac-

cepted formulas of belief in their denomination, the Rev. Charles H. Spurgeon and other leading Baptist ministers in England recently drew up and signed the following confession of their faith, which is being extensively circulated for signatures :

“ ‘ We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament, accompanied by scepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning “ Moses and all the prophets ” in preference to any of the supposed discoveries of so-called higher criticism.

“ ‘ We hold and maintain the truths generally known as “ the doctrines of grace.” The electing love of God the Father, the propitiatory and substitutionary sacrifice of His Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matthew 25 : 46, “ These shall go away into eternal punishment,” are, in our judgment, revealed and fundamental truths. Our hope is the personal, premillennial return of the Lord Jesus in glory.

Signed “ C. H. SPURGEON, A. G. BROWN, J. DOUGLAS,” and others.

It is possible, of course, to place undue reliance on a nominal bond of

union. Yet, if there be any power in such close association, we know no reason why it should not be utilized in respect to missions. It is manifest that if this work of a world's evangelization is to be accomplished, it must be, not by dependence on the great body of church-members, but on the church within the Church, the “ seven thousand ” who have not bowed the knee to the Baal of this world. So long as we judge the available force of the Church by numerical standards we deceive ourselves. No calculations as to the number of workers who can be obtained, or the amount of money which can be collected, can be other than misleading so long as the church-rolls are the basis of calculation. No one can deny that millions of bad fish have been caught in the great drag-net, and that the tares are growing conspicuously and plentifully in the wheat field.

But there is a remnant, according to the election of grace. Why should not that remnant draw closer and come to a mutual understanding? Why should not the Church of God learn what proportion of its members are really ready to receive and obey the Lord's last command, and live as under some practical sense of obligation either to *go*, or *send* some one who can and will go, to the unsaved souls of heathendom? Just now these more consecrated givers and givers are often met at the conventions of believers, where the Word is studied and a higher type of piety is urged. And they make these conventions what they are in power and interest. They give grandly when the Lord asks for money. At Niagara Conference, for some years past, thousands of dollars have been poured into the missionary treasuries by a few humble givers, most of whom are poor in this world's goods. At a recent meeting of believers at the seaside, Pastor Simpson, of New York, received \$30,000 for his independent mission work. At Keswick Convention, in Britain, not only have large offerings been made to the Lord's work by a comparatively few persons, but from that

annual gathering have issued some of the most inspiring and aggressive movements ever known in modern mission work, and in that most self-sacrificing of all labor, the work in the slums of our great cities.

The Church of God, corrupted as it is by worldliness and formalism, contains the saints of God—those who live nearest to Him in holy love and walk; and if, instead of being separated from each other, and so unconscious of the deep sympathy and wide extent of this fellowship, they could be brought into contact, and, above all, conference, what results might not issue! Why should not some closer compact bind those disciples who feel the privilege and power of intimate walk with God—to whom the last command of Christ is all-important, and who are ready both to give and pray, to go if God permit, or help to send if they cannot go? Suppose that in the thirty or forty millions who are on the roll of Protestant churches there are thirty or forty thousand who would unite in daily and definite prayer, at a certain hour, for the immediate evangelization of the world, for a new display of pentecostal grace and power, for a new advance to the very outposts of the globe; who would undertake to live a self-denying life, and give all they can save or spare from their reasonable wants to the spread of the kingdom; who would offer their children to missions, as Hannah gave Samuel; who would covenant to live, without regard to the prevailing low type of piety, a biblical life—from such a band of men and women what new power might be going forth! For ourselves, of nothing this side of God do we feel a greater need than of this close contact and converse with those throughout the world who feel the need of a new obedience to the whole spirit of the last commission. Can any one help us to attain this closer bond?

No more sublime spectacle has been presented to the world since apostolic days than the daily prayer-meetings, continued from early morning to late

evening in the Metropolitan Tabernacle, London, in behalf of C. H. Spurgeon, which, at the date of this writing, are in the eighth or ninth week of their continuance. No wonder if, as Spurgeon says, he could not die—the prayers of his people would not let him die. What if God, angels, and men could see the Church assembled daily for prayer from seven o'clock A.M. to nine o'clock P.M., asking God to raise up and to thrust forth laborers, enlarge the liberality of His people, open all closed doors, and enable His Church to complete the carrying of the Gospel to every creature! Who dares to doubt that grand results would follow, the like of which have never yet been seen!

Many of God's people who may not join Mr. Spurgeon in his Calvinistic views, are ready to join in an agreement of prayer to carry out some such solemn confession of duty, faith, and privilege as the following:

"We, the undersigned, deeply feeling the reproach and dishonor of the Church of God in the long neglect of the perishing millions of our race, and in the selfish hoarding and spending of money which has been committed to disciples as stewards; and painfully conscious that unbelief has led to the still worse neglect of believing prayer in behalf of a world's evangelization, do, in the name of Jesus, declare our deep conviction that it is the duty and privilege of the disciples of Christ to bear the Gospel message to the whole race of man with all possible promptness; that every believer is responsible before God for the carrying out of our Lord's last command; that the avenues of self-indulgence should be closed that we may have the more to give to those that need; that we ourselves should be ready to go wherever we are sent, and to send others where we may not go; that our children should be consecrated, from the womb, unto God's service, and encouraged to cherish the spirit of missions. And we are especially impressed that daily and believing prayer should be offered for the speedy evangelization,

of this world and the coming of the kingdom of God. We believe it is the privilege of all true believers to implore God for the speedy outpouring of His spirit in a world-wide pentecost of power.

"And in this faith we do solemnly undertake, in holy agreement before God, however widely separated from each other, to meet each other at the throne of grace in the early morning hours of each day in earnest and importunate prayer."

Will not those who wish to join such an alliance send on their names?

A blunder in the October issue of this *Review*, in some unaccountable way, placed at the head of the Monthly Concert matter, on pages 786-90, the name of J. T. Gracey, D.D. This part of our recent issue was contributed by our associate editor, Rev. D. L. Leonard, and should have been credited to his accomplished and versatile pen.

Baron Hirsch has come to the front, and, in the *North American Review*, presents his "Views on Philanthropy." A man that is perhaps the most munificently liberal of all modern givers has a right to be heard on the philosophy of giving. He modestly but positively puts forth his opinions. His fundamental proposition is very close akin to the doctrine of Christian stewardship, and if practically adopted would overturn completely the modern system—or rather lack of system—in benevolence.

"It is my inmost conviction," says the baron, "that I must consider myself as only the temporary administrator of the wealth I have amassed, and that it is my duty to contribute in my own way to the relief of the suffering of those who are hard pressed by fate." He contends that the old system of almsgiving only makes so many more beggars; and that the greatest problem in philanthropy is "to make human beings, who are capable of work, out of those who otherwise must become paupers; and in this way to create useful members of society."

While the baron gracefully compliments Mr Carnegie for his benefactions of "libraries, green parks, beautiful churches," etc., he prefers, for himself, to devote his wealth to the alleviation of suffering. He says:

"In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my own faith or not; but what is more natural than that I should find my highest purpose in bringing to the followers of Judaism, who have been oppressed for a thousand years, who are starving in misery, the possibility of a physical and moral regeneration?—than that I should try to free them, to build them up into capable citizens, and thus furnish humanity with much new and valuable material?"

This benefactor of his race begins at the right end, and seeks, first of all, to make a new manhood, to change a tramp and a dependant and a consumer into a man and a producer and a supporter, and so to prepare the way for the reconstructed man himself to reconstruct his surroundings. Baron Hirsch has learned that the environment does not make the man—he makes his environment, or may, at least, modify it.

Baron Hirsch's hopes as to success are stimulated by the fact that several hundred Russian Jewish families of wandering tradespeople, exiled to the Argentine Republic some years ago, have become thrifty farmers, "who with plough and hoe know how to farm as well as if they had never done anything else. They lay out their farms in the best manner, and build themselves such pretty little houses that every one in the vicinity employs them as carpenters in house building." In devoting himself to the same line of work, he feels certain that "he who frees thousands of his fellow-men from suffering and an oppressed existence, and helps them to become useful citizens, does a good work for all humanity."

The *New York Times*, September 11th, gives the details as follows:

"Baron Hirsch's magnificent scheme

takes the form of a limited liability company, called 'The Jewish Colonization Association,' registered, the office of which will be in London. Its nominal capital is £2,000,000, in 20,000 shares of £100 each. Of these, Baron Maurice de Hirsch subscribes to 19,990. Seven Hebrew gentlemen are named in the articles as owning one share each—Lord Rothschild, Sir Julian Goldsmid, Earnest John Cassel, F. D. Mocatta, and Benjamin Louis Cohen, all of London, and Salomon Reinach and S. H. Goldschmidt of Paris. This leaves three shares unallotted, and doubtless these will be offered to representatives of the United States and Germany. The objects of the association are : to assist the emigration of Jews from countries in Europe and Asia where they are subjected to special taxes and disabilities to other parts of the world, and establish colonies in North and South America for agricultural and commercial purposes. No colonies will be attempted in Europe. The association takes to itself full rights to carry on trade, commerce, and all industrial operations which may facilitate the objects of the company ; to purchase property, negotiate securities, etc. The whole property of the company and the income arising from it are consecrated solely to the work in view. None of it can ever be taken, directly or indirectly, as a dividend or bonus. If upon the winding up or dissolution of the company any property remains, it is not to be distributed among the members, but transferred to some other Jewish institution with similar objects, for the benefit of the Jewish community residing out of Europe and needing pecuniary aid. In the event of such dissolution all persons who at the time hold lands granted them or their predecessors in title by the company shall be released from further obligation of annual or other payments to the company, and the same is true of those to whom advances have been made. Not more than half of the capital is to be applied to acquiring property, buying lands, erect-

ing buildings, etc. The rest is to be applied to expenses of transport, and otherwise to assisting emigrants. Moneys not in active use will be invested in public securities of England, France, Belgium, Holland, Germany, or the United States. The governing body will be a Council of Administration, consisting of from three to six men, who need not necessarily be members of the company and who will be elected for five years. These will have no salaries, but will have their actual expenses. This council will appoint directors, three or less in number."

There was a curious scene in St. Paul's Cathedral, London, one Saturday afternoon not long since. A large congregation, chiefly Jews, assembled under the dome to hear the Rev. Gordon Calthrop on "The Jewish Question." Converted and unconverted Jews mingled in the audience, and joined at the close in singing the hymn "O praise our great and gracious Lord."

Apologies for self-indulgence are as many and as specious as channels for personal gratification are varied. Referring recently to the decease of a certain lady worth forty millions of dollars, whose life work and practical monument has been the erection of a sumptuous and palatial residence which rivals the royal homes of the Old World for magnificence and munificence of outlay, the editor of a leading religious journal remarks that if, in her dealing with the hundreds of workmen and skilled artisans of America and from Europe, whom she has employed, she has been considerate and generous, her life and fortune have not, perhaps, been wasted.

This reminds us of a pretext for this kind of self-indulgence which is becoming more and more common. We had a friend who, like Mrs. Searles-Hopkins, built a palatial residence, and furnished it with all the comforts, conveniences, and luxurious appointments which modern science and art, con-

joined with vast wealth lavishly expended, could procure. And he was wont to say that all this vast expenditure was "putting just so much money into poor men's pockets."

Grant it—that this keeps money in circulation which otherwise would lie in coffers or in safety-deposit vaults; grant it—that thus workmen are employed and kept in food and raiment. What of the influence of such lavish expense *on the man spending*? Is his *motive* the helping of poverty and misery to a competency and a life of comfort and happiness, or is it his own indulgence of the lusts of the flesh, the lusts of the eyes, and the pride of life? Is this wholesale expenditure, that ends on one's own home and its appointments, calculated to restrain and repress that self-indulgence or give rapid development to that selfishness which needs only to be fed to become gigantic and monstrous and despotic!

Balzac in his "Peau de Chagrin," has used the myth of the magic skin as the basis of a fiction not without a moral. This skin confers on the wearer the power to gratify every wish and whim; but with every such indulgence the skin closes more tightly about the wearer, until he is hopelessly and fatally embraced in the very means of his own gratification. We do not hesitate to say that of all the means whereby the best impulses in us are quenched and the worst strengthened, we do not believe any one influence is for rapid and sure results equal to simple *self-gratification*. To say, of all things, that I want to have or to do, 'I will have this' or 'I will do this,' and to have the means to carry out the selfish wish, is the most dangerous of all possibilities. It develops oftentimes a monster of selfishness; and the wisest of the wealthy recognize the peril, and antidote it by abundant charities and self denials unknown to the world. The rich as well as the poor may bear the cross after Christ, though the spheres of self-renunciation may be different; but there must be self-denial and self-abnegation somehow if the

spirit of Christ is to displace the spirit of evil.

A Jewish mission has been begun in New York City, under the City Mission and Tract Society, at De Witt Memorial Church 280 Rivington Street, and Hermann Warszawiak has come from Europe to take charge of it. On the Saturday in August, when the first chief meeting was held, the chapel was not only filled, but many could not get inside, and the earnestness of the Jewish listeners was remarkable. The sermon was from Jeremiah 6:16, as fulfilled in Matt. 11:28-30. Many of the Jews present expressed willingness to follow Jesus to get rest. Mr. Warszawiak wishes to establish a "Home for Jews," and some \$500 toward the \$3000 required have been subscribed and paid. John Wilkinson, whose work in London is well known in the so-called "Mildmay Mission to the Jews," has presented 20,000 New Testaments in Hebrew and Judica-German, and offers to pay for their distribution in the United States. On this new effort to provide a Gospel refuge for the poor persecuted converted Jews and Russian refugees, all of God's dear children will devoutly invoke a blessing.

Rev. Robert Steel, D.D., of North Sydney, N. S. W., adds a note supplemental to the letter published in July last, p. 560, as to the mission to the aborigines of Australia in Northern Queensland:

"The Federal Assembly of the Presbyterian churches of Australia, which met at Brisbane, Queensland, in July, appointed two missionaries to labor among the aborigines. They were selected by the United Brethren of Herrnhut, in Saxony, and arrived in Melbourne in July. They are at present under the care of the Rev. F. A. Hagenauer, who has labored for more than thirty years among the aborigines of Victoria, and who is able to give the new missionaries valuable counsel. The Federal Assembly appointed two of its members—Rev. Andrew Hardie, Convener of the Mission Committee, and

Rev. Samuel Robinson, both of Melbourne—to proceed to the proposed site for the mission and to inspect it. They had an interview with the head of the Government, the Hon. Sir Samuel Griffith, K.C. M.G., who promised all necessary aid in the matter of reserves, rations, and clothing for the blacks; but the Church would have to pay the missionaries. The brethren referred to have reported favorably of the site, which is on the Batavia River, on the east side of the Gulf of Carpentaria, in the Peninsula of Cape York, the most northerly point of Australia. The aborigines are numerous there, and are at some distance from settlers. It is hoped, therefore, that a fair opportunity may be got for Christianizing some of them, if they can be induced to settle on the reserve. This race has not been readily brought under Christian influence, owing to their very migratory habits. Some, however, have been enlightened, converted to Christ and have exhibited the graces of Christian character. This new attempt deserves the

sympathies and prayers of all interested in the welfare of the aboriginal races. The celebrated missionary of the New Hebrides, Dr. J. G. Paton, was present at the Federal Assembly in Brisbane, and delivered an address on the mission.

"The missionaries to the Queensland aborigines are the Rev. J. G. Ward, an ordained minister, and Mr. Nicholas Hey, a young farmer from Herrnhut, who has been trained for mission work. The Federal Assembly sanctioned an appeal to the American Government and churches to assist in having the restrictions regarding the sale of intoxicating liquors and fire arms applied by all countries, and urged the British Government to provide for the settlement of disputed land claims.

"It was reported that the mission among the Kanakas on the sugar plantation in Queensland was making encouraging progress. The Rev. J. M. Macintyre had baptized 70, while 1336 had put on the blue ribbon. A great improvement has taken place among the laborers since the mission began."

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

South America is the smaller half of the New World. Four fifths of it lies in the tropics. It has been remarked that it is largest where North America is smallest, and smallest where it is largest. Some have thought its physical position, so largely in the tropics, gave it a great advantage prospectively over the northern part of the hemisphere, which has so great a proportion lying in the cold of the far North. This is not to be taken without some caution. It is relatively deceptive when merely judged from the map. Commercially, the most largely productive part of South America, after all, is found within its temperate, not within its tropical districts. Brazil is the size of the United States, but a small part of it is esteemed capable of agriculture. The equatorial valley is filled with dense forests. Yet South America is, as a whole, very interesting and important. Fifty—some say sixty—millions of people are the total population of Spanish America, including the West Indies and Brazil, of

whom not less than five per cent are European subjects. There are also about* a half million savage Indians, or, roughly, approaching twice as many as the total Indian population of the United States, including Alaska. These are confined mostly to the interior of the continent of South America, with a few small tribes, numbering, perhaps, 5000, in Central America. Three-tenths of the population of South America is put down as pure white and one-tenth negro; others are of mixed blood. The rapid immigration of Europeans of late years has, however, been materially modifying these proportions.

The physical resources vary much in the several States in relation to commerce. The Orinoco is navigable for 1000 miles, the Amazon for 2600 miles. From its base to the Andes, with its tributaries, it presents 6000 miles of

* We are following the official document of William Eleroy Curtis, printed at the Government Printing Office at Washington in 1889. Others will present divergent figures from these,

navigable waters. The Upper Paraguay and Southern Parana present an uninterrupted waterway north and south like the Mississippi. A United States Government document says that the river Platte 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. It is tidal 260 miles from its mouth, and ocean ships of 24 feet draught can be floated all the year for 1000 miles, and those of 16 to 20 feet can go 2700 miles into the interior of the continent, and a small expenditure of money and labor would enable a 4000-ton ship from New York or Liverpool to go direct into the very heart of the continent in Brazil by way of Buenos Ayres. The Amazon is obstructed, but the Orinoco is open to large vessels, and the Rio Negro affords access into Patagonia.

An equal number of cattle can be purchased in Argentina and Uruguay for half the money paid for them in Texas. There are 96 sheep, 18 cattle, and 4 horses for each inhabitant in the river Platte country. The foreign commerce of Brazil is almost double that of Cuba. No less than five routes for an inter-continental railway have been shown to be possible, and some of these have roads surveyed or operated for one-third of the distance between Buenos Ayres and Bogota, and that within three years.

This is a larger proportion of our space than would have been given to these material matters but that they emphasize the prospective relations and obligations of Protestant North America to this south land, the spiritual care of which devolves the more largely on us in that European churches leave these papal and pagan peoples almost wholly to our labors, and they are coming nearer and nearer to us. They need the same care that we propose to bestow on the dead churches of the East, or on European communities which are spir-

itually paralyzed by the Roman Church, which here has for 300 years laid the palsy-smiting hand of excessive and heretical sacerdotalism on the people.

Brazil presented three obstacles to progress to the mind of Agassiz—slavery, a corrupt clergy, and a lack of educational institutions. Now slavery is gone; but even with it Agassiz could say, in his "Journey to Brazil":

"There is much also that is very cheering that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth the world will not have seen a fairer land."

But now of her 14,000,000 people, those who have made a careful study of the most accurate statistics procurable estimate that four-fifths are unable to read. Dr. Chamberlain, a very competent authority, widely familiar with the larger part of the entire Western world by personal residence in various parts of North and South America, says that South America offers one of the widest fields of the world-wide parish, homogeneous in character to a wonderful extent in language, customs, and institutions, and hence affording peculiar advantages to the work of the Gospel. It is, he says, the widest empire of Rome, and the conditions are such as to give the best vantage ground from which to bring influence to break down that hoary system of error, fraud, and oppression by scattering the seed of the Word, and raising up a new people who will walk in the right ways of the Lord. Surely, he says, the Christian churches of North America have a grave responsibility toward the more than half pagan or less than half Christian multitudes of South America.

CENTRAL AMERICA.

Central America is the nearest unoccupied field calling for evangelistic agencies in the world to the Christians in the United States or Canada. "Except the small Presbyterian mission in

Guatemala, there is no organized effort for Christ's Gospel in all these lands, or so it was until recently, when the Central American Mission was formed for carrying the Gospel to the unevangelized lands of Costa Rica, Nicaragua, San Salvador, and Honduras. The Jamaica Baptist Missionary Society has a missionary at Port Limon, which is exclusively among Jamaica negroes, employed as laborers at that place; and that is all there was, until the Central American Mission recently opened work by sending Mr. McConnell, from St. Paul, Minn., to commence a mission at San José. Mr. C. I. Scofield, the secretary of this mission at Dallas, Texas, informs us that it is undenominational and entirely in the hands of laymen. There are three classes of natives—of pure whites a few; of Indians about 3000; the remainder, composing the bulk of the population, are of mixed Indian and Spanish blood, the Spanish element predominating. These are distinguished above all other Spanish-American peoples by sobriety and simplicity. Indolence, however, is a universal characteristic, and their superstitions are of the grossest form. Of late the wealth of the country has increased greatly, developing a tendency to luxury, gambling, and the use of intoxicants.

"Besides these three native classes, there are about 2000 Europeans of the better class, 300 North Americans, 1500 Italian laborers, and 1500 Jamaica negroes. The population is mainly gathered upon the central plateau. The entire population is probably between 225,000 and 250,000.

"Costa Rica is nominally Roman Catholic. In writing of the religious state of any Spanish American country, it is not necessary to enter upon a consideration of the Romish system as it is understood by its more enlightened votaries in Europe and America, for even they concede that in Spanish America it has degenerated into sheer idolatry. The Abbé Dominec, chaplain to the Emperor Maximilian, denounced the form of Romanism which he found in Mexico

as 'virtual heathenism.' It would be easy to fill pages with evidences of this, and so to demonstrate that whatever lukewarmness toward missions to the papal countries of Europe Christians may tolerate in themselves, their arguments fall to the ground when applied to missions to Spanish America.

"In Costa Rica, as in other Central American republics, the population is divided by the line of education. The uneducated masses adhere blindly to the degrading superstitions in which they have been reared; the educated few, in the language of a diplomatic representative of this country, 'are growing unmindful of their ancestral religion, and the next generation will see a more rapid decline of the power of the priest. Business and professional men never attend mass.' "

OUR YOUNG MEN AND YOUNG WOMEN.

Y. M. C. A. and Foreign Missions.—The Young Men's Christian Association work on the foreign field developed spontaneously. The first organization in heathen lands was at the Jaffna College, Ceylon. Syria followed with one at Beirut, and Turkey with one at Aintab. In 1885 an association was formed in the Methodist Anglo-Chinese College, at Foochow, China, one at the then called "Wiley Institute," now Peking University, and one at the Methodist College at Tokyo. At the Student Volunteer Movement meeting in International Convention at Cleveland, in last March, Mr. McBurney illustrated the spontaneity in Japan. Mr. John Trumbull Swift had gone to Japan. He had had experience as a secretary of the Y. M. C. A. in this country, and in Japan was attached to the Union College of Tokyo. He thought to try to form a Y. M. C. A. society in the Imperial University in Tokyo. Some people said there were no Christian students in the institution. Quiet investigation revealed the fact that there were a number, and 50 were enrolled who were

nominally Christians. Thirty of them came to a meeting, and not one of the 30 previously knew that the others, or any of them, were Christians. They were all alike timid in making any profession of their faith in these college relations. An association was thus formed in the largest university city, with the largest number of students in the world, there being between 60,000 and 80,000 students there each year. This association was formed at the request of the missionaries. Two buildings at Tokyo, costing \$60,000, have been erected—one for students, one for business men. In 1885 \$5000 was asked for a Y. M. C. A. building in Osaka. The United States responded with \$2500, Canada with \$1500, and Australia with \$1000.

Student Movement.—It is given as authentic history that the Student Movement grew out of the Y. M. C. A. working. Mr. Wishard asked Mr. Moody in 1886 to give him an opportunity as secretary of the International Committee to meet some college students at Northfield for Bible study. It was at the gathering that followed on this invitation that the Student Movement originated at Mt. Hermon. There were present 251 young men from 89 colleges.

This movement enrolls 6200 volunteers varying in age from 20 to 30 years, and 2600 of whom are in institutions pursuing their studies. About 1300 of this list are, from various causes, counted out of the probable force that will go abroad. Some 320 have sailed for the field. Of the entire force about three sevenths are ladies. The volunteers represent denominationally seven of the principal churches and others, in the ratio of 27 per cent Presbyterian, 24 per cent Methodist, 17 per cent each Baptist and the Congregationalists, 3 per cent Lutheran, 2 per cent Protestant Episcopal, and 10 per cent Friends and others. Of those who have gone abroad 33 have gone to Africa, 229 to Asia, 5 to Europe, 13 to Central and South America, 6 to the South Seas; 23 are miscellaneous grouped and "not located."

Young People's Society of Christian En-

deavor, Epworth Leagues, etc.—It is not easy at first sight to perceive what direction ought to be given to the money question in the new societies of young people which have risen all over the land like some magical creation of a fairy region. That their practical working might include some form of financial expression of consecration seems right enough in itself. Whether that ought to find a separate place from the already existing plans and methods of the several churches is a matter of opinion, or rather about which opinion should be judiciously formed.

A considerable effort has been made to direct the contributions of these societies to some special object. In some cases only a general rousing of their interest for foreign missions has been sought, leaving all contributions to flow in the channel of the regular denomination to which the society or individual is attached. It was after this excellent-spirited way that Rev. A. A. Fulton of Canton, China, while in this country during the year, stirred the young Christian Endeavor people to give two cents a week for foreign missions. The result of that effort was the enrolment of several thousands of persons pledged to give that sum. It was reported that in Philadelphia on one evening 6000 persons took that pledge, and within a few months the number had increased to 50,000, and was rapidly pushed beyond that, with an appeal to make it at once 100,000. We have not the statistics up to date of writing, but the fact of the enthusiasm of these young Christians remains, and that other fact of the possibilities of their properly directed energies in the interest of missionary contributions, and, what is equally of worth, of the dissemination of missionary intelligence.

Sunday Schools.—As allied with and contributive to all that we have written about missionary zeal and work among the young, it is vastly important that we do not let slip the greatest factor of all of them—the Sunday-school. Every Sunday-school in the land ought to be

a school for the study of missions, as well as for education in the grace of benevolence represented by the missionary offerings. The study here should be systematic, and continued through a course of, say, three years.

But by one means and all means let the young men and maidens, and along with them the children, be inspired with the privilege and obligation to tell out and push out the truth of salvation through Jesus

"Till earth's remotest nation has learned Messiah's name."

THE PAPACY.

The Roman Catholic Congress, which met in Berlin early in September, is supposed to have represented the fore-

most purpose and pleasure of the Roman Catholic Germans. Here were a thousand delegates, including men eminent in the professions and in public affairs, who decided to support the Triple Alliance, and to urge upon the Government the recall of the Jesuits. They dealt boldly with the question of the restoration of the temporal power of the Pope, and appointed a committee to arrange for a congress to be held in Switzerland, most likely, on the one hundredth anniversary of the birth of Pius IX., May 15th, 1892, for the gathering of representatives of the total Roman Catholic communities of the world, to see what can be done to secure the proposed restoration of the sword to the head of the Roman Catholic hierarchy.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—According to the extensive and exhaustive tables of statistics appended to the second volume of the "Encyclopædia of Missions," recently published by Funk & Wagnalls, of societies doing direct general missionary work in the foreign field, there are 47 in the United States, 32 in Great Britain and Ireland, 10 in Germany, 6 in Holland, 105 in all Christian countries. In addition to these, there are 51 women's societies, 26 special, or publishing societies, 9 medical societies, 35 doing work in behalf of the Jews, and 39 which are classed as individual or miscellaneous. Including all of all the various kinds, the sum is 280. A complete bibliography is also given, in which are contained more than 5000 titles of books on missions and missionary themes; and in the alphabetical list of stations upward of 2400 are given from all continents and islands.

—Much speculation and many wild guesses have found their way into print concerning the strength of the Roman Catholic Church in the United States; but now the census seems to have set-

tled the facts in the case. Omitting all over nine years of age, the number of communicants is 6,250,045, or, if that class is included, the total will be increased by some 735,000. The organizations are 10,227, and the church edifices 8765, with a cash value of \$118,382,000. More than half of the Catholic population is found within the limits of five States, New York leading with 1,153,000; Massachusetts following next with 614,600; and after this Pennsylvania with 551,600; Illinois, 473,300; and Ohio, 336,000. Wisconsin has 249,000. As illustrating to what an extent this Church is polyglot, in a single diocese in Pennsylvania confessions are heard in German, French, Spanish, Italian, Hungarian, Polish, Bohemian, and Lithuanian. Ecclesiastical rule is in the hands of 1 cardinal, 13 archbishops, and 66 bishops.

—The public schools of this land may not improperly be set down among the home missionary forces which work mightily for the public weal, and the figures are not far from stunning. The

teachers alone are a great host, numbering 361,273, while the scholars are 12,563,891. Of these, 1 327,822 are colored. Or if the 686,106 in private schools and the 673,601 in parochial schools be included, a grand total of almost 14,000,000 is reached. But even this leaves out the thousands found in all our academies and schools of higher grade.

—The latest figures from Utah give this as the encouraging summary of Christian work done in the territory, and representing what has been mainly accomplished by 15 years of effort. The 71 ministers belong to 9 denominations (including the Unitarians, but not including the Catholics, with 20 churches and 7893 members). The churches are 75, with a membership of 4500. In the 85 schools scattered through 68 towns are 174 teachers and 6800 scholars. In these from the beginning not less than 30,000 have received instruction, of whom about 70 per cent were from Mormon families. This work is sustained at an annual cost of \$200,000, and involves the holding of \$1,500,000 for church and school purposes in land, buildings, etc.

—One of the first two fields chosen and occupied by the American Board was among the American Indians, and during the next 30 years more than half of its missionaries were sent to the same people. As late as 1830, of 225 upon its roll, 147, including 34 unmarried women, were devoting their lives to the redemption of the red men. In all 15 tribes were reached, and 48 churches were gathered, with 3940 members. In later years, as calls from the foreign field became more numerous and urgent, and as other instrumentalities were fashioned, this part of its work was gradually given up.

—Bishop Thoburn, of the Methodist Episcopal Church, says that 90 "North-field missions" have been established in India with the money so generously contributed at Northfield in 1890. In these new missions 1500 persons have

been baptized and 2032 children enrolled in the mission schools.

—The stated clerk of the Presbyterian Church (North) has issued a comparative summary of the work of that denomination during the past six years. The following table partially shows the increase :

	1886.	1891.
Ministers.....	5,546	6,623
Churches.....	6,281	7,070
Communicants ..	666,909	806,796
Sunday-school members.	743,518	888,660

CONTRIBUTIONS.

Home missions ,.....	\$760,947	\$995,625
Foreign missions.....	651,160	784,406
Education.....	97,954	154,518
Sunday-school work	34,739	131,915
Freedmen.....	91,273	124,814
Congregation	7,640,855	9,764,379

Expressed in totals, the gifts for all purposes in 1886 amounted to \$10,592,231, or over \$15 per member; in 1891 to \$14,062,356, or over \$17 per member.

—The Hawaiian Kingdom is made up of many nationalities. Numbering 80,000 six years ago, it has now a population of 90,000, of whom 40,000 are natives and half-castes, and of the rest about 20,000 are Japanese, one fifth women; 13,000 Chinese, 800 of them women; 9000 Portuguese, 2000 American (born in the United States), 1200 English, German, and French. Protestants number 30,000, Catholics 20,000; the rest are Asiatics or indifferent. For the Asiatics and Portuguese earnest missionary work is being done, as well as in some of the islands of the Southern Pacific by the Hawaiian Evangelical Association. Of this society the income last year was \$61,500, of which \$13,900 was expended upon the Japanese, Chinese, and Portuguese.

—America, through the American Board, expended in 50 years \$1,250,000 to evangelize Hawaii, and has during that time received about \$4,000,000 a year in trade. England's missions are said to bring back ten pounds in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt. If only rum could be kept

out! But rum and Bibles are apt to go in the same ship for Polynesia and Africa.

—The Church of Scotland issues its annual report in the form of a bound volume containing 1069 pages. The members number 593,393, and the net increase last year was 5439. The income, omitting all endowments, etc., standing for "by-gone liberality," was \$1,813,265 from contributions, and \$339,520 from seat rents, or \$2,152,785 in all. The receipts for foreign missions, including \$52,685 from women's societies, were \$224,855. The missionaries number 70, of whom 22 are ordained, with 7 ordained and 89 unordained native helpers—a total force of 166. The 29 churches have 951 members, including 285 added last year. Of schools there are 89, with 5287 scholars. The native contributions were \$49,907 in 1890. Among the "schemes" of this Church is a work in behalf of the Jews, for which \$28,700 were contributed.

—Within 19 years the McAll Mission has grown from a single small room in Paris, with 40 chairs and 2 workers, to 134 stations scattered all over France, and including such important cities as Marseilles, Bordeaux, Lyons, Nice, New Rochelle, Nantes, etc., and in Algeria as well; 18,061 sittings, and more than 600 persons engaged in the work. During 1890 upward of 27,000 domiciliary visits were made, and for adults alone 16,111 services were held. The total attendance was 1,237,688. The entire cost of the mission was \$89,563, of which sum \$33,910 was derived from the United States, \$19,909 from England, \$17,762 from Scotland, and \$13,340 from France, Switzerland, etc.

—The *Société des Missions Évangéliques à Paris* has prosperous missions both in Tahiti and in Basutoland, South Africa, with 38 stations and 123 out-stations, 29 missionaries, and 85 native preachers. The church members number 9111, the catechumens 3781, and 222 were added to the church last year. The number under instruction is 8339. The native

contributions for home work were \$6433, and for work outside, \$713.

—The Basel Society has a prosperous mission upon the southwest coast of India, in which are found a total of 125 missionaries, including 52 ordained men with their wives, 18 laymen, and 2 unmarried women, with 15 ordained natives and 145 other native helpers—a total of 285 toilers. To the churches 177 were added last year, making a total of 5197 members. In the 121 schools 6372 are under instruction. The native contributions were \$6372.

—A large proportion of the money expended in behalf of Moravian missions is contributed by the benevolent of Great Britain and elsewhere, who are not members of that body. Thus ever since 1818 the London Association in Aid of Moravian Missions has been gathering funds, and the amount collected last year amounted to \$14,330, and legacies were received amounting to \$8100, while but \$24,060 were derived from the Brethren's congregations, etc., in Europe and the United States. The total expended upon the missions in 1890 was \$100,115.

—The British Society for the Propagation of the Gospel among the Jews has had an existence of 48 years, and its income, according to the last report, has reached \$31,620. The field of operations includes not only the British Isles, but Germany, Austria, Turkey, and Russia as well. In Wilna hospital 24,000 were treated last year. And in all, as the report states, "thousands of Jews have been drawn to the cross and throne of Jesus." In aid of this and other similar societies, the British and Foreign Bible Society has issued in Hebrew 404,000 Old Testaments and 490,000 portions, 8300 New Testaments and 40,000 portions, and 204,000 diglot copies of the Scriptures, or those containing the Hebrew and some other language better known to the readers.

—The London Medical Missionary Association has for its object the educa-

tion of physicians, as well as the founding and support of medical missions, whether independent or otherwise. The income last year was \$11,530. In the entire foreign field are found 139 medical missionaries holding British diplomas—an increase of 14 in a year. China alone is blessed with 104 devoted men and women, who, like their Master before them, give themselves to healing the sick.

—Although Bavaria has a population of only about 5,000,000, it has no fewer than 17,992 endowments of various kinds, the sums amounting to 421,996,035 marks. Of these 202,878,887 marks are for charitable institutions and purposes, 159,757,226 for religious purposes, about 60,000,000 for educational purposes. Of the sum total devoted to religious purposes, 140,036,054 are for the Catholic Church, and 18,242,767 for the Protestant. The former has 8474 endowments, the latter 1174. This is about in proportion to the population.

—The Christian Mission Church in Belgium, organized 53 years ago, now numbers about 8000 souls. The increase in the last three years has been only a little over 500 ; but the only surprise is that there has been any gain at all in this land, where both Roman Catholicism and Materialism are equally ready to crush the Gospel. The number of Protestant churches is 93, served by 21 pastors and evangelists, aided by 9 Bible readers. The Evangelical Society controls the Protestant work, and has founded the Evangelical Sunday-schools, of which there are 52. The last report of the society shows that the income in the last year was 151,278 francs. A large proportion of this is given by the friends of the cause in England and elsewhere.

—Says *The Mission Field* : " In India a single church, whose members have a total income of \$1800, gives annually \$400 of that sum for religious objects, a quarter of which is set apart for the support of a native missionary in another district."

—In the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvellous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done ; for though there are 4,000,000 pupils in the schools, this is but one and one fourth per cent of the population.

—The English Baptist Society is soon to have a new steamer upon the Upper Congo. The Peace has been in use since 1882, and has rendered invaluable service, but is not large enough nor swift enough for present purposes. The new vessel, the Goodwill, is to be 84 feet long and 13 feet beam. Every particle of the vessel, hull, boiler, engines, and all, will have to be carried on men's shoulders some 230 miles over a very hilly road. The work of this society extends more than 900 miles from the base, at Leopoldville. As yet more than 1000 miles of the waterways of the Congo Valley have never been visited by a missionary, and 2000 miles have been traversed very hurriedly, so that there is a great work for these missionary vessels to do.

—Harput, in Eastern Turkey, according to the thought of not a few, stands at least upon the outskirts of ancient Eden. The field, of which this city is the mission centre, contains 59 stations under the care of the American Board, with 25 churches and 1717 members, including 159 added last year, 10,330 adherents, 7000 hearing regularly the word, and 5000 following the International course of Sunday-school lessons. The various congregations contributed \$7200 last year, leaving only \$3300 for the Board to raise outside of the salaries of the American missionaries, and the parents paid besides \$3550 for the board and tuition of their children in the schools.

Statistics of Missionary

[THE following tables are intended to include only Foreign Missions, that is, missions to foreign work of the Methodists and Baptists and others in Europe, as well as efforts for the evangelization from the published reports of the various Societies, and, with few exceptions, present the facts as has been received from the *Encyclopædia of Missions* and the *Concise Dictionary of Religious* desired, earnestly aimed at, and most diligently sought; but, as it always occurs in such under-

UNITED STATES AND CANADA.	Date of Organization.	Home Constituency.			Missionary Income.	
		Ministers.	Churches.	Members.	At Home.	From the Field.
Baptist Missionary Union.....	1814	6,138	7,786	717,640	\$492,275	\$51,038
Southern Baptist Convention.....	1845	8,824	16,091	1,235,765	113,522	1,771
Free Baptist.....	1836	1,531	1,314	82,688	25,497	400
Baptist General Association.....	1873	560	200	50,000	500	....
Christian (Disciple).....	1875	3,388	1,023	675,000	67,750	4,678
American Christian Connection.....	1886	1,500	1,700	120,000	3,000	1,500
Seventh Day Baptist.....	1847	100	110	9,000	4,500	....
Congregationalist (A. B. C. F. M.).....	1810	4,619	4,817	506,832	762,586	117,494
Methodist Episcopal, North.....	1819	12,914	22,833	2,783,967	566,347	204,300
Methodist Episcopal, South.....	1846	4,862	11,767	1,166,019	219,940	8,147
Methodist Protestant.....	1882	1,441	2,003	147,604	13,323	460
African Methodist Episcopal.....	1886	2,500	3,000	100,000	7,000	1,600
Wesleyan Methodist.....	1887	300	600	18,000	2,000	330
Seventh Day Adventists.....	1874	354	930	26,112	12,000	....
Evangelical Association.....	1876	1,864	2,043	145,603	10,000	440
United Brethren.....	1853	1,467	4,203	197,123	10,801	1,485
Protestant Episcopal.....	1835	4,163	2,435	508,292	189,184	6,800
Presbyterian, North.....	1837	6,158	6,894	775,903	942,691	49,423
Presbyterian, South.....	1862	1,200	1,544	169,000	112,952	3,976
United Presbyterian.....	1858	782	902	106,385	1,040,871	30,695
Reformed Presbyterian.....	1856	124	124	11,289	19,614	....
Cumberland Presbyterian.....	1852	1,646	2,776	165,940	22,260	1,812
Reformed Dutch.....	1832	560	551	88,979	117,090	8,003
Reformed German.....	1878	835	1,554	200,498	17,000	3,000
Associate Reformed, South.....	1879	81	117	8,534	3,037	300
German Evangelical Synod.....	1883	650	870	150,000	9,010	....
Lutheran General Synod.....	1837	979	1,437	151,404	41,202	1,355
Lutheran General Council.....	1869	910	1,522	264,235	12,177	50
Methodist Episcopal, Canada.....	1873	1,385	1,268	233,868	27,503	6,491
Presbyterian, Canada.....	1844	972	1,920	160,105	105,525	4,172
Church of England, Canada.....	1890	...	....	...	14,875	....
Congregationalist, Canada.....	1886	63	123	10,157	3,943	330
Baptist, Ontario and Quebec.....	1873	532	550	77,247	36,042	677
Totals.....		73,235	104,888	10,936,317	4,180,602	507,883

Societies for 1890-1.

countries under the care of missionaries other than natives. And hence is omitted the bulk of the of the Jews and the Freedmen, the Chinese and Indians. Of course the figures are derived mainly they existed during the last half of 1890, or the first half of the current year. Substantial assistance Knowledge, which have appeared within a few months. The utmost of accuracy has been eagerly takings, the desired, earnestly aimed at, sources of error are numerous and most perplexing.]

Stations.	Missionaries.				Native Helpers.		Total Missionary Force.	Churches.	Members.	Additions.	Schools.	Under Instruction.
	Ordained.	Laymen.	Wives.	Other Women.	Ordained.	Other Natives.						
1,390	139	13	119	107	232	626	1,645	681	76,603	8,708	1,088	20,107
185	38	....	31	17	23	53	161	67	2,377	402	21	823
12	9	1	9	6	5	13	43	11	646	55	105	3,619
6	1	1	1	....	....	....	....	....	....	....	....	....
41	17	....	18	....	....	25	60	12	1,418	158	10	817
32	2	....	2	....	....	7	11	3	92	35	....	....
3	2	....	2	2	2	7	18	1	30	5	2	29
1,058	183	17	181	152	174	2,243	2,980	387	36,256	4,554	1,025	47,319
373	169	10	160	126	447	2,571	3,483	334	52,956	5,747	1,090	33,844
169	50	....	40	35	....	99	224	60	4,944	516	52	2,000
3	5	....	5	4	....	12	29	2	203	....	6	256
12	9	9	12	3	....	7	40	10	356	76	5	257
2	2	2	2	....	1	....	7	1	300	12	1	300
....	9	5	12	5	3	....	35	17	882	....	....	....
31	5	....	3	....	5	24	37	5	378	....	1	18
17	18	25	16	5	3	67	134	131	6,712	1,150	14	591
220	25	6	19	27	52	....	129	19	3,494	349	82	3,196
457	210	40	186	140	348	173	1,097	377	28,494	2,875	605	27,813
100	33	3	26	18	15	12	107	25	1,294	246	16	1,300
216	28	1	21	25	24	495	554	39	9,832	735	252	10,480
8	5	1	5	6	....	5	22	3	200	12	26	710
10	6	....	6	6	2	17	37	11	632	63	4	298
155	23	4	23	12	30	263	375	51	5,326	552	113	4,069
24	3	....	3	2	7	15	30	12	1,656	218	2	66
11	2	....	2	2	2	4	12	4	285	24	4	65
10	4	....	4	1	....	15	24	3	234	34	4	250
12	5	....	4	3	4	167	183	338	6,402	580	195	4,784
6	4	....	3	....	2	7	16	2	832	1	89	1,073
19	11	....	15	....	....	45	71	10	1,533	578	4	485
130	32	4	22	24	6	152	220	87	8,172	711	141	4,100
1	1	....	....	....	....	....	....	....	....	....	....	....
40	20	2	17	....	....	....	39	30	1,796	299	36	5,700
9	16	....	14	8	8	141	187	22	2,493	415	41	350
4,649	1,066	145	966	736	1,341	7,218	11,946	8,625	235,276	29,806	4,867	169,451

British Foreign Missions. By Rev. James Johnston, Bolton, England.

United Presbyterian Church of Scotland's Foreign Mission.—This vigorous denomination, so notably a missionary church, reports extended help on behalf of its continental and colonial mission stations. In foreign work it occupies 7 mission fields, on which served 117 fully trained agents, of whom 57 were ordained European missionaries; 20 ordained native teachers, 10 medical missionaries, of whom 4 were ordained; 5 European evangelists and 25 female missionaries. These agents superintended 97 native evangelists, 332 native teachers, 67 native Zenana workers, and 42 other helpers. The native church membership last year showed an increase of 900 souls—the greatest addition ever recorded. In the year 1880 the members in the native churches numbered 9687, and ten years later, 15,799. The foreign mission income in 1890, including the contributions for Zenana work, was £40,592, and an additional sum of £13,605 was given by the natives themselves in support of missions, schools, and hospitals. United Presbyterian missionaries at present on furlough number among others Dr. John Husband, Rajputana; Rev. Dr. William Z. Turner, Jamaica; and Rev. John W. Stirling, Kaffraria. The Presbyterians are fulfilling the exhortation of Dr. J. Monro Gibson in being both self-sustaining and self-sacrificing.

The Barotsi Mission (Central Africa).—In M. Coillard's earnest labors several Christian friends in Glasgow are deeply interested, and regular supporters. Amid difficulties in journeyings and tribal negotiations the missionary steadfastly holds forth the Word of Life in these long-neglected regions. The poor state of health of Mrs. Coillard is a sore burden on this whole-souled toiler. To his joy there recently arrived Miss Kiener, from Neuchâtel. This lady's consecration and affectionate disposition will make her in all likeli-

hood a spiritual power. M. Coillard calls for a teacher of boys, and regrets that he has often to decline applications from dark little applicants because there is no instructor. A young fellow-worker, Rev. A. Jalla, of the Waldensian valleys, described as worthy, active, and amiable, had just gone to Kimberley and the Cape to meet his bride. The leader of the mission was taking the opportunity of sending under his care Litia, the eldest son of the king, to the Morija High School, Basutoland. This youth's intelligence, prepossessing manner, and evident susceptibility warrants M. Coillard in hoping that by and by he may become a trusted missionary's friend. Upon a canal six miles long, connecting Sefula with the Zambesi River, M. Coillard had been busy for two years. This year he hoped to see its completion. Mr. and Mrs. Goy had been laboring at Sesheke, and were about to go (D.V.) to Seoma at the Gonge Falls. The absence of a settled population at Sesheke, which is used as a meeting-place for some dozen or more chiefs from far off villages, has naturally prevented systematic labor. At Kazungula, L. Jalla, an esteemed brother, had been struggling with fever. His station, yet in the stage of infancy, is destined, from its topographical position, to be an important centre. In the autumn another esteemed young brother, Mons. Vollet, from Paris, was expected, accompanied by two (M. Coillard says, "we fain hope more") evangelists. At these different centres the work is developing slowly, the laborers having the blessing of "good understanding and union."

Very kindly M. Coillard alludes to the new missionary expedition of the English Primitive Methodists to Mashikulomboe Land. Its leader, Rev. Mr. Buckenham, had accompanied M. Coillard to interview the king for the privilege of establishing a station in his territory. To the joy of all, permission was given. The arrival of the Primitive Methodist brethren after many perils and hardships, M. Coillard observes, is

the answer to many prayers. Help in sustaining the beloved French pastor's labors will be sent *per* Mr. William Ewing, 7 Royal Bank Place, Glasgow, Scotland.

English Missions in Canada.—The nomination of the Ven. William Day Reeve to the bishopric of Mackenzie River, in succession to Bishop Bompas, recently translated to the new diocese of Selkirk, has the approval of the Archbishop of Canterbury. He was educated at the Church Missionary College, Islington, ordained by the Bishop of Rupertsland in 1868, appointed bishop's chaplain in 1880, and archdeacon in 1883. He has done years of honored work in Northwest America, notably at Forts Simpson and Chipewyan. In the prime of manhood, still under fifty, a great career may be anticipated. He was on furlough a little while ago. The consecration will probably be performed by the Canadian bishops.

With the translation of the Bible into the Cree language, the Bishop of Moosonee writes home that he is making rapid progress. Next winter the task may probably be finished, when the Bishop of "The Great Lone Land," who has occupied his see since 1851, will likely resign. The endurance of privations in an uninviting region, and cheerfully borne, have proved his missionary character and secured him the devoted attachment of the Indians. The Rev. J. A. Newnham, a Canadian, has sailed for Moosonee, and should he feel himself capable of bearing the strain of the work, his name may be submitted to the Archbishop of Canterbury in succession to Dr. Horden as bishop.

The Aborigines' Protection Society.—Always in close sympathy with the cause of missions, the society has lately done honor to Sir Alfred Moloney, a popular West African governor since 1867, and widely esteemed for his just and politic dealing with the natives of the interior. His valuable services to commerce, civilization, and Christian-

ity were appreciated very warmly by philanthropic and missionary workers in West Africa. In reply to an address, Sir Alfred observed that in regard to the education of the natives great credit was due to the various self-sacrificing missionaries, who had been and continued to be the popular educators. He spoke of the need of open and safe roads for the onward progress of the country, and the value that the repatriation of negroes would be to Africa. The question, he contended, should now be viewed in the Old and New World in the light of retributive justice to Africa for the wrongs inflicted on her in the past. His policy in befriending negro-land had been guided by the three C's—consideration, conciliation, and culture. With a splendid record of success, Sir Alfred Moloney has sailed to fulfil his new appointment as Governor of British Honduras.

Native Races and the Liquor Traffic.—By the two envoys of Gungunhana, chief of Gazaland, who have returned home after a visit to British shores, the United Committee have sent a letter expressing their pleasure that he wishes to exclude the white man's drink, which has recently been introduced there, and assuring him that the governments of Europe have agreed that strong drink shall not be forced on chiefs or people against their wishes. The letter encourages him to forbid the sale of this ruinous traffic, and urges him, in conclusion, in these earnest words: "Keep it out of your country of Gazaland entirely; it is a deadly enemy alike to the chief, to the headmen, and to the common people." Reports from abroad and by personal testimony unite in exposing the spread of this fearful evil. From Africa—east, south, and west—from Madagascar, from India, from the South Seas, and from Alaska there is a great outcry against the foe which makes heathenism more awful, and likewise paralyzes the growth of native converts.

Wesleyan Foreign Mission Fi-

nances.—At the Nottingham Conference in July the present adverse balance of £20,000 was the subject of a warm discussion. The representatives of the Committee strongly repudiated the charge of blame which has been made. Much of the criticism and unrest the Rev. Marshall Randles considered to be the result of a ground swell following the events of two years ago. No new policy was advocated for the removal of the debt save the appointment of adult collectors, and the responsibility of district sub-committees to a central committee, and the arousing of fresh interest in the claims of foreign missions. For the fair name of the influential Wesleyan community, whose servants abroad and officials in London are not surpassed, the obligation of extinguishing the heavy debt is an immediate duty. A communication was read to the Conference announcing the death of the Rev. Thornley Smith, of London, formerly a missionary pioneer in South Africa, where he successfully labored half a century ago. He was the author of several works relating to missions.

Roman Catholics in England and India—a Contrast.—Much surprise was caused at the Annual Conference of Catholic Young Men's Societies of Great Britain, lately assembled in Wigan, Lancashire, by a paper which the Rev. Austin Powell read on "Submerged Catholics" who were lost to the Church. He said that never since Elizabeth ascended the throne of England had the prospects in the country been darker. In most parts of England the Catholics were losing in numbers both relatively and actually. Emigration to America, which affected them, was a non-preventable cause, whereas great and partially preventable causes were apostasy and the aversion of young men to matrimony. In reply to his critics the essayist observed that figures could not be gained. Liverpool was the only diocese showing an increase, and even there it was not in proportion to the growth of population.

Another aspect of Catholic affairs was presented by the Rev. L. C. Casartelli to the delegates attending the Catholic Conference held in London. The speaker, who is the editor of the English organ of Catholic foreign missions, stated that nothing was practically known in England of the Catholic Church as the greatest foreign missionary in the world, following the observation with an extraordinary assertion—viz., that in India last year there were 841 Protestant missionaries, whose reports indicated that only 298 converts had been added to the native churches at a cost of £48,000. The Catholics, on the other hand, were able to show in one diocese where they labored, which had a population of 7,000,000, that their missionaries had received more than double that number of adult persons. The former part of this statement is completely disproved by the latest returns from three societies alone in British India—the Church and Wesleyan Missionary Societies and the American Baptists.

Miscellaneous.—Much uneasiness is felt by the London Missionary Society for the welfare of their converts, stations, and training institution in Samoa, through the antagonism of Mataafa to the rule of Malietoa. Business at Samoa is stagnant.—The inquiry into the Palestine Mission is being conducted by the Archbishop of Canterbury in London with closed doors.—A member of the Calvinistic Methodist Missionary Society has promised a legacy of £30,000 to the Jubilee Fund.—In 1895 the London Missionary Society will reach its centenary, an event which the directors wish to anticipate by placing a hundred additional missionaries in the foreign field.—Excellent patronage, including that of the queen's, has been given to the South African Choir, at present on a tour in England.—The General Assembly of Ireland reports successful work in India and China, and among the jungle tribes, with a revived interest in missions at home shown by a gratifying increased income.

Monthly Bulletin.

Africa.—Susi, the last of those faithful servants of Dr. Livingstone, who brought his body to the coast on that most remarkable journey, one of the grandest funeral processions the world has ever seen, died at Zanzibar on May 6th.

—Along the West African coast there are now 200 churches, 35,000 converts, 100,000 adherents, 275 schools, and 30,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the Gospel has reached about 8,000,000 of benighted Africans.

—King Lewanika, the ruler of the great Barotse, on the Upper Zambesi, has been converted from human sacrifices, the slave trade, and alcoholism. The king has not offered a human sacrifice for three years, has become a teetotaler, and forbids the sale of liquor in his capital. He has sent his eldest son, Litia, to Morija, in Basutoland, to receive Christian instruction. The chief has many excellent parts, and for some time has been on terms of friendship with Mr. Coillard, of the Paris Society of Missions; and Litia himself is a promising young man of Christian character.

—The Church of England is beginning mission work in Mashonaland, South Africa, in good earnest. Dr. Knight Bruce has been called to the bishopric of that country, and has gone there by way of the Pungwe River, accompanied by one clergyman. Previously six laymen had been sent, by the overland route, with supplies for the mission. Among these is a carpenter who was with Dr. Livingstone through his second African expedition. Three Christian natives from Gazaland are with this party. An American layman proposes to follow shortly, paying his own expenses, while guided by the rules of the mission.

Brazil.—Dr. G. W. Chamberlain and family, Mr. Myron A. Clark, and three

Baptist missionaries with their wives sailed from New York July 15th for Brazil. In Goyaz, there is a daily paper protesting against elections on Sundays, as the Protestants will not vote on that day. The influence of Sabbath-keeping is a mission and evangelization in itself.

Chili.—The Presbyterian Mission in Chili has five organized churches, as well as preaching halls in the principal towns of the country. Evangelists make long tours, scattering the bread of life. There are two schools—an elementary one at Valparaiso, attended by 200 scholars, and a superior institution at Santiago, with 80 scholars, some of whom have come from homes in Peru and Bolivia. A young Spanish pastor, M. Francisco Diez, who studied at Lausanne, has recently settled at Santiago in connection with the mission.

—Mr. C. Pollhill Turner, one of the "Cambridge Band" which went to China in connection with the China Inland Mission, is studying the Thibetan language in Kansuh province, on the borders of Thibet, preparatory to carrying the Gospel into that country.

—Li Hing Chang, Viceroy, and the most powerful man in China, has written a preface to a medical work by the Rev. S. A. Hunter, M.D., giving the sanction of his name to foreign therapeutics and medical missionary work.

—Dr. W. A. P. Martin has returned to resume his important duties as President of the Imperial College of Pekin. It is nearly forty-two years since Dr. Martin first set out for China as a missionary. Then almost six months were spent on the voyage; now in less than one month the same journey is made. Then there were sixty missionaries, now there are more than a thousand.

—The twenty-fifth anniversary of the China Inland Mission was held at Mildmay Hall, May 26th. A full letter in lieu of a report was read from Mr. Hudson Taylor. In this letter he spoke especially of the new headquarters of an Australasian branch of the society. In giving statements in regard to the work

he showed that the number of baptisms reported was 407 as against 536 last year. But the number of unbaptized converts reported is much larger than the year before, more than making up the deficiency. The total number of communicants is over 3000, more than 4500 having been baptized from the commencement of the work twenty-six years ago.

—The death is announced of the Rev. Dr. Bissell, of the Marathi Mission of the American Board. Dr. Bissell has spent forty years in India, and was one of the most able missionaries in that country. His departure was sudden, as he was in his usual health until about two hours before his death. He leaves four sons in the ministry.

—The Scotch missionaries in the Punjab rejoice over a rich harvest of souls. At the station of Sailkot they baptized 30 converts four years ago; but last year the number was already 800, and the blessed work is going on increasingly.

—The venerable Dr. John Newton, who died at Merrel, in Northern India, on the second day of July, was in the eighty-first year of his age, and had been in the missionary work in India for fifty-six years. Very few men have been permitted to pass through so long a period of service, and few have wrought so diligently and so well. He was stationed first at Lodiana, but more than forty years ago was transferred to Lahore, where his chief work was done. He was well qualified in scholarship and in his linguistic acquirements for the tasks which were appointed to him. He published the first grammar of the Panjabi language, and the first and only Panjabi English dictionary. He translated the New Testament, and wrote numerous tracts and essays. His influence with civilians and men in high office in the Punjab was large, and always wielded for the advancement of civilization and good morals. Men gave him unfeigned veneration, and loved him for his sweetness of temper and

his large toleration for Christians who differed from him in forms of worship or in forms of ecclesiastical order.

Japan.—Mrs. Large, widow of the missionary of the Canadian Methodist Church, who was murdered in Japan over a year ago, and who was herself severely wounded in trying to save her husband's life, after a year's visit in Ontario, is now returning to Japan to re-engage in mission work.

—The Hongo Church, in Tokyo—intended specially for students, Rev. Mr. Yokio (Ise) pastor, a man well known in America—was dedicated a short while ago. It is a substantial brick building, corresponding in style with the buildings of the university and national schools, near which it is located. It seats about 700. The entire cost of lot and building, with a small native house for a parsonage, was about \$11,000, and it is paid for. Most of the money was raised in this country.

Papal Lands.—Four of the members of the first Christian Endeavor Society formed in Mexico, at Chihuahua, have left to study for the ministry at Juarez. They have started another society, and the societies in Spain plan to unite with those in Mexico in publishing literature in Spanish suited to their needs.

Russia.—The Russian Orthodox Church is doing mission work among the nomad tribes in South Siberia. Over 3000 adults were baptized last year. A magnificent cathedral will soon be dedicated at Tokio, Japan, in which country the Russian missionaries are most successful. The Moscow Missionary Society numbers 12,000 members, and receives \$150,000 annually. The seminary at Kasan prepares young men for work among the Siberian tribes, giving them instruction in the native dialects.

—The King of Siam has settled an annual allowance of \$1500 upon the three young sons of the late Dwight Bradley, son of the early missionary, Dr. Bradley. Mr. Bradley was in the government service at Bangkok.

THE MISSIONARY REVIEW OF THE WORLD.

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THE FOREIGN MISSION DAY AT NORTHFIELD CONVENTION.

REPORTED BY MISSES LOUISE B. AND ANNA W. PIERSON.

There are some feasts of fat things, even the fragments of which are of priceless value, and should be carefully gathered that they be not lost. And such a feast was kept at Northfield, Mass., on Tuesday, August 4th.

Mr. Moody uses every means to make the Annual Conferences, at this now famous gathering place, impart a mighty momentum to all true work for the Master. Accordingly a whole day was this year given up to foreign missions, and some who were present have said that no more memorable and impressive day has ever been known in the whole history of these yearly meetings of believers. The day was a sort of field-day, and certainly a very full day. From morning to evening up to ten o'clock at night the interest never flagged, but rather grew. By Mr. Moody's request the editor-in-chief of this REVIEW took the chair, but not until the close of the evening session did he speak himself, save very briefly to guide the proceedings and introduce the speakers. The time was given up principally to veteran missionaries from the field, though Dr. Mabie, who has recently returned from his Eastern tour, and Dr. Gordon, who is a special student of missionary questions, very profitably added their testimony and appeals.

No brief *résumé* can do any justice to the addresses. The interest awakened, for instance, by Dr. Clough's story of the new Pentecost in Southern India, which sounded like apostolic days, was at times painfully intense. But our desire is to give our readers some conception of the day's doings and present to them the outline at least of what was done.

In opening the morning meeting the chairman suggested as a key-note for the day, four passages of Scripture: Isa. 53: 11; 1 Cor. 4: 15; Gal. 4: 19; Col. 1: 24. These Scriptures teach us that Christ is yet to see of the travail of His soul, and that in that travail the believer is to share, and that until the Church partakes of Christ's vicarious sorrow and atoning work that travail cannot be accomplished. The one overwhelming thought that should occupy us to-day is not joy and self-gratulation at what a century of modern missions has wrought, but rather shame and humiliation that our Lord has waited for eighteen long centuries to see of His soul's

travail and has never yet seen it, because His Church has been so apathetic, selfish, and worldly. Even yet the great body of believers is half asleep, if not practically dead to a lost world's ruin and wreck.

"Were I asked," said the chairman, "what above all else the Church needs for the new century of missions now before us, I would say, not men or money or zeal, but an outpouring of the spirit of *believing* PRAYER!" A few most impressive and remarkable instances of answers to prayer in connection with the work of missions were then briefly cited, most of which have been already spread before the readers of the REVIEW—such, for instance, as the special calls to prayer in the history of the Church Missionary Society in 1872, 1880, and 1884, referred to by Mr. Edwards in his article in the October issue, pages 734-40. And then Dr. J. E. Clough, of the Telugu Mission in India, was introduced and received by the vast audience with a *rising*, as well as rousing, welcome. The charm of his story was its simplicity, not an attempt to clothe the facts with any drapery of imagination or embellishments of rhetoric, but a plain, modest, unpretending statement of what he called "the Lord's work, which he had been permitted to stand by and witness."

He said, in substance :

"India has a wonderful history in the past, and, I fully believe, in the future. It contains about 1,600,000 square miles, being about 1800 miles from north to south, and about 1600 in the north, from east to west. The peninsula of Hindostan is peopled by about 286,000,000 people, who are divided into 137 nationalities, speaking entirely different languages, which are subdivided into 100 or more dialects. These are an interesting, progressive people. They have the intellect, the push, and the physical strength of a dominant race. They have done wonderful things in the past, and will do wonderful things in the future. They gave Buddhism to almost two thirds of the human race, and what they have done for Buddha they will do for Christ, if we but give them a chance to know Him. The 'Lone Star' Mission is situated on the western shore of the Bay of Bengal, about 600 miles from Colombo on the south, and about 1000 miles from Calcutta on the north. It was established in 1836 by men of prayer, but was almost a forlorn hope for thirty years. God's time had not yet come for saving the Telugus. The American Baptist Missionary Union was discouraged and talked of abandoning the mission, but Dr. Jewett determined to go back. The Board said that if he *would* go he ought to have some one to give him a Christian burial, and sent me back with him. I have never had that duty to perform, and when I last saw him he did not look as if he would need it for some time. When I went out in 1865, the converts connected with that mission numbered twenty, and the scholars were just about that number. Just at this time heathenism there was rampant. Cholera had broken out, and people were dying by hundreds, and the heathen were taking different idols, carrying them into one place, feasting them, and then taking them to another place, and so on. I took tracts and gave to the heathen, who would receive them from us when they would not from their own people. Hundreds of thousands were distributed. A teacher helped me to commit texts to memory in the language, and especially John 3 : 16, and I would go out and by singing draw a crowd and then deliver my texts. Then I would move on to

another place and preach the same sermon. I added a few texts each day, and soon had a purely *textual* sermon half an hour long. After a while I noticed that the people who saw me would put their fingers in their ears and run away. My escort said, 'They believe you are sent from God, and fear that if they hear you and do not obey, some calamity worse than the cholera will come upon them, and so they are determined not to hear you.' A Hindoo priest, of much influence at one place, for many days closed his door in anger against me. Finally this man came to my house and said he had read the Gospel of Luke which I had given him, and had come to the conclusion there was nothing in idolatry and gave up his idols, which he brought with him, and asked for the whole Bible. A few weeks later he was baptized, and till his death was an efficient colporteur. During a year and three months at that place, perhaps twenty were converted and received by the Church.

"Then I went to another station, one mass of solid heathenism for 73 miles around. With me I had three or four Christians, and the catechist, eight of us in all. We went out two by two and every hamlet was visited, and after a while we extended the circuit till we reached around some 40 miles from the station. After two or three months we heard there was a good deal of interest out about 40 miles. I went out and sent word to surrounding villages. The first morning about forty came, each with a bundle of grain to eat, to stay till they heard all about the religion. We continued in alternate seasons of talk and prayer till about the third day when about all the company were praying. In four days 28 of them gave such evidence that they were baptized. After 25 years every one of these converts has remained faithful, and six of them are working to-day as catechists, preachers, or colporteurs. Some are dead, but all faithful to the end.

"I wanted to get hold of the high-caste people, many of whom were wealthy, finely educated, and as keen and shrewd as God ever created men. I had a plan of establishing a school in Madras, getting the high class into it, and getting them into the mission. The house was built, teachers were engaged, and everything was ready, when these 28 men were baptized. Secretly I wished low-caste people would keep away on account of the high caste, but the latter heard of my intercourse with the lower caste, and refused to have anything to do with the school if I allowed those to come. The school was established, and one day five of the low-caste people came to me and asked to be baptized. I commissioned some of my fellow-workers to see and catechise them, and if they really believed, we must, of course, baptize them. After a thorough examination there was no doubt but that they were really Christians. I could not help feeling sad when I went to baptize them. The high-caste people went where the baptism took place and criticised me, claiming my religion was false, inasmuch as I taught it to the low caste people. By accident I came across a passage in the Bible which led me to believe that God wanted us to do our work principally among the poor people. I went home and when alone I opened my Bible at random to 1 Cor. 1 : 18-31 : 'For the preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God,' etc. As I sat thinking over what I had read, my wife came in and said, 'I believe the Lord would have us seek to save these low-caste people.' Then she told me how in her disappointment at the coming of the low caste she had gone to her Bible, and opening at random began also to read at the same eighteenth verse of the first chapter of First Corinthians, and read to the

end ! We concluded God had used that passage to guide us. Our missionary brethren throughout the country regretted the course we took, and it looked as though I had thrown myself away. But twenty-four years after that time I received a letter from the editor of the *Indian Witness*, perhaps the most influential religious newspaper published in India, saying : 'You by the blessing of God have changed the missionary policy of all India. You are right, stick to it, give us some articles for our paper, telling us what you have done.' A year after, when I left the station, those who had scorned me at first vied with each other to do me honor. From that time on, the converts came into this Lone Star Mission, from 25 to 100 every year for the first year or two, then 200 or 300 a year for the next few years, then 400 or 500 a year, till 1872, when I got the jungle fever and came home. We asked for and secured four more workers, and some money for schools. The converts were then coming at the rate of 500 to 1000 a year, and then the great famine of 1876 began.

"As soon as the southwest monsoon fails we know there is going to be a great scarcity, but if followed by the failure of the northeast monsoon, we know there will be a famine. Both these had failed, and I knew there would be a famine, and I wrote to a friend explaining the condition. He sent me back 500 rupees, telling me to send for more. I gave that money out, and the people worked on for three or four months, when it began to be grievous. The government had undertaken relief work, digging a canal for 200 miles. I took a large contract of three miles. The government officials said : 'You can have all the money and assistance you want from us. Just use your influence to get the people to come in.' They did this, because the people would not leave their homes to go to famine relief work. That is mainly because they are fatalists, and say : 'If it is fated for us to die, we shall die and it is of no use for us to go away to die.' Others say : 'Some god is angry with us, and if we undertake to flee from his wrath something worse will come, and what is the good ?' The government officials stuck to their promise most faithfully, and we built huts on the canal, police were furnished, a medical man was sent there, watchers were given to me, money was placed in my hands, and I sent my assistants over the country, crying out to the starving to come from famine to this place and live. The people came in, and those who were sick were put on litters and brought. In my camp, one division unable to do work were given subsistence allowances, and everything was done for them till they were able to go to work. The others went to work under 40 assistants, and each preacher, with his hundred or two men, would be a sapper and so they commenced. After they were tired out, they would read to them out of the Bible. Thus they read and worked for a few days and the Lord gave us one of the most desirable tracts to dig on the canal, though it was thought to be a hard place by the engineer. It was a filled up backwater, and, instead of water coming in as he expected, the soil was light and they could earn more wages than ever before. After I had been at work a few weeks, speculators came and wanted to give me 10 per cent to hand it over to them. Nay, verily !

"When Sunday came this company would come up before my tent and seat themselves, and I would preach to them. This we continued for about five months ; then my three miles were done, and the assistants took two miles more on their own account, and I went up to another place. After eight months of this work, the time had come when they must go to their homes to sow their fields, for rain had come. When they got back, they found their houses were without roofs, and many of their

cattle had died, and so frequently they had to plough and harrow the fields themselves. After the first crop was up two or three inches there came a cold rain and the whole was ruined. They sowed again and then locusts spread over the country and took every spear above ground. The people were discouraged, and hadn't anything to buy seed-grain with. I was in correspondence with the editor of the *Madras Times*, and telegraphed him and to England and wherever I had a friend, the condition. Money began to come in and the Mansion House Fund was established in London, one of the noblest charities ever undertaken and executed by men. Within a week I was informed to draw on them for all I wanted. Twenty-five hundred rupees were immediately telegraphed for, and they telegraphed that they were on the way, but that I had not asked for half enough. So I sent for 2500 more.

"We formed committees of all the trustworthy men and government officials all over the country, and the people were supplied with money to buy grain. But it was too late to sow any grain that would be long in maturing, so they sowed a small kind of millet, which would mature in six weeks. They got enough grain, which, added with the weeds they could gather, they could use from day to day, while waiting for the next crop, which would come in about six months. The relief work continued to about June 1st, 1878, when the famine had lasted a year and a half. We then notified the people that we could not do anything more for them, and they must go to their homes and take care of themselves till the crop just sown could ripen. For a year and a half we had not done what is ordinarily called mission work at all. Not a single person had been received into the Church, although, the Christmas before, 2200 were in my compound asking to be received in baptism. We had not held a regular meeting. I sent word to my assistants to meet me and organize for work again. On the evening before the meeting, I went up to the place of service, in a traveller's bungalow, and although I had sent word for nobody to come, except assistants and a few of the older members of the church, I saw great swarms of people. I told them I didn't want to baptize them, because we had not instructed them long enough, and the famine was not over, and asked them to wait till the crop came. But they began to cry to me: 'What you say is all true. We know you are not going to give us any more money and we are not coming for money, but, when we were down on the canal you told us about Jesus. We have believed in Him and discarded all our idols. We have two months before we can have anything from our fields. The cholera and small-pox are prevalent, and many of us must die, and if we die we want to die with everybody knowing that we are Christians. We don't want to die with this old stigma on our heads. We want to be baptized and numbered among the people of God.' To every effort I made the same answer came. After a short time of retirement, I decided to do as they wished. We commenced work the next morning, and by evening the assistants had examined the most of the company. The first day 500 were baptized, the second 2222, the third day enough to make the whole number about 3500. Delegations began to come in from villages here and there, saying: 'You have baptized that great company, but there are many people unable to come in. Come out to our villages and baptize us.' I telegraphed to the principal of the seminary to come to my help, and we went out and before the close of December nearly 10,000 had been baptized.

"Converts came, perhaps a thousand a year, for the next five years. In 1885 I came home again, to ask for men and money. Our one station

had grown to be 13 in number, and the converts had increased to 25,000, and our assistants were numbered by the hundred. We had a high school established, a theological seminary, and station schools in all the 13 stations, besides boarding schools in most of them and some 200 or 300 village schools scattered in as many different villages. In all we had perhaps 4000 children in our different schools. Just here sad tidings came. Ten missionary families either died or came home on account of their health. Many were sick, of the last who had gone out, and I had to write for more men to take care of the converts. Word would come back : ' We are doing the best we can for you, but men don't seem to be willing to go to the Telugus.' We waited three or four years and none came, so we decided that we must do the work ourselves. The natives became enthusiastic over the matter, and said : ' Yes, we will take care of this work on the field, if you will take care of yourself and not get sick.' I said : ' I will not leave you. I am willing to show you that, if American citizens don't love you and think too much of themselves to come out here, there is one American who loves you enough to stand by you till you take him over the hill to the cemetery and bury him.' I don't think much of missionary *dust*. One live missionary is worth one thousand dead ones, and remember that missionaries don't ask for your pity. We don't ask for your tears. Good missionaries are not run by water. But we want your prayers, sympathy and help, and we want you to remember that this commission which you and we are under is all the same. It is, ' Go ye,' every mother's son of you who are men, and every mother's daughter of you who are women, or else get an excuse acceptable to the Lord Jesus Christ. If you cannot go personally, send a substitute. Send your sons, send your daughters, your money, and your prayers. God will never be in debt to American Christians for what they do, you need not be afraid of that. And when you go, burn your bridges behind you till your term of service is over, till God shows you that you have no business to stay any longer.

" While we were feeling so despondent about missionaries, we began to feel there was more of a revival spirit going on than for a long time. Some of the converts came in and told about it. We had meetings, and the first day we baptized 240, and when the time came for them to go away, their request was for me to come to their villages. I told them to go to those villages, to tell the Christians how the matter stood, and to come to the station December 28th, and we would have a grand time. They had doubts, because these Hindoos like to be baptized in their own villages. With some reluctance they started off. At the time 4000 came and we divided them into companies and the leaders examined them. We baptized from one o'clock till 6.30, 1671 persons. There was not a single request made by any one for anything except Christian teachers to come to their villages.

" Then Dr. Mabie came. I showed him the Hindoos in their homes, and he and his travelling companion baptized 600. We gave him a reception, when the 800 children in the schools met him. After they had left, I continued the tour till between 1600 and 1700 had been baptized. Dr. Mabie convinced me that by coming home to get men and money I might do a better thing for the Telugus than by dying for them. I told him if I could get twenty-five men and \$50,000, so that I could be back to India within a year, I would go."

The speaker then gave a vivid description of his parting with the people on returning to this country last March. He made three attempts

to get away and could not on account of the crowds of people that came to bid him farewell. He finally stationed guards before his house to send the people away and tell them he could see no one. At about midnight he attempted to slip quietly away, and when he opened his door, what was his surprise to see hundreds of people gathered to see him off; some of whom had been waiting since early in the morning. Dr. Clough closed his thrilling address with the following story told of a deacon who had been complained of by his wife for giving away all that he had. She asked the pastor to remonstrate with him. When the pastor asked the deacon why he did so, he said he had had a curious dream: he dreamed he had a basket of crackers, and standing near the water threw one out on it, and it skipped along out of sight so nicely that he threw another in the same way, and so on, till they were all gone. But just at that time he noticed something large, coming back to him on the water, which proved to be a loaf of bread, and he waited till every cracker he had thrown out came back such a loaf. "If you want your money to increase, send it out. If you want God to bless the great republic, send out the men and your daughters, and after they go, instead of crying after them, follow them up by prayer and words of cheer. He will take care of your sons and daughters who go, and those who remain, and will be glorified, and our great republic will go on just as well."

Dr. H. C. Mabie, Home Secretary of the American Baptist Missionary Union, then added a few words as to his experiences in India:

"I was never at rest until I could go and see the work among the heathen. The first Sabbath in India, what did I see? A congregation of 666 persons. Eighteen hundred texts were recited by the children. At 11 o'clock the preaching service began. I did not need to be told that I was in the midst of Christians, for I could see the image of Christ on the faces before me. In the audience were foreigners, natives, out-castes, and Brahmans. By first working for the out-castes, Dr. Clough had won them all. I felt during the entire service great spiritual response to the preaching. At 3 o'clock there was a meeting for the examination of candidates which lasted the remainder of the afternoon. It was no special occasion, but 97 came to be examined.

"The service in the evening to my surprise was conducted in English. Before the service a delegation of Brahmans came to give me a welcome. They read a document signed by many of the leading men in the vicinity, in which they commended most highly the work of Dr. Clough and the good he had been enabled to accomplish among them. The following day I visited a boys' school of over 200, and later a school for Brahman girls. I was very much impressed by the treatment which I received from these high-caste children. One of the little girls came up to me, and without any warning threw over my head a large wreath of flowers, another one followed with one for Dr. Clough. Several other children brought me little trinkets and jewelry, and after I had been home I received from some of them little gifts for my daughters."

The chairman opened the afternoon meeting by reading a telegram, conveying the greetings of Rev. Dr. J. T. Gracey, of Rochester, the

President of the International Missionary Union. He then gave several striking examples of the power of prayer in missions, such as the remarkable experiences of David Brainerd, Dr. Neesima in his great school in Japan, in which at one time 150 students were found inquiring, after a special season of prayer. A third instance was cited from the story of Tahiti, where—just as the London Missionary Society was about to abandon the work, but under Dr. Haweis's and Mr. Wilks's entreaty determined to go forward with new prayer—the idol systems fell and the idol gods were surrendered, at the very time that the prayer covenant was being formed in London, and the ships bearing intelligence from the society in London and from the missionaries in Tahiti passed each other in mid-ocean.

At the afternoon meeting Dr. W. W. Eddy, the veteran missionary of Syria, spoke :

“Spiritual Christianity is an exile from the home of its birth. Spiritual desolation reigns in Syria. The spiritual temple in that land should be rebuilt. Corruption has come into the Church. When the American Board fifty years ago sent its missionaries to Turkey and Syria, it instructed them not to deal with the Mohammedans, but to work with the native Christians. We found, though, that our points of attack were Mohammedanism and orthodox Christianity represented by the Greek Church. The speaker then contrasted the Greek Church with the Roman Catholics, stating that the Reformation had never crossed the Bosphorus. Oriental Christianity is a worship of symbolism. The Bible is not as sacred with them or as much studied as by Roman Catholics. The Greek Church is the Russian Church and there are 85,000,000 members. There are 150,000,000 Mohammedans. The Oriental Church and Mohammedanism cannot be attacked in Russia, as the government will not allow Protestant missionaries in that country. It is against the law to change one's religion in Russia, except to that of the Greek Church.

“One of our greatest weapons for putting down heathenism is the continued and direct contact of the missionaries with the people, who love to converse and argue. Another great weapon used against Mohammedanism is the schools. The people are impressed with the importance of education, and are willing to send their children to our schools, though the Bible is used in all of them. We teach the pupils Scripture verses and the catechism, and to those who commit the latter we give presents of Bibles, which they carry into their homes. We also have high schools for boys and female seminaries for girls and a college with 200 pupils. In all there are 7000 pupils under the reach of our missionaries. Another great weapon is the work of our printing-press. We have four steam presses at Beirut and we print from 25,000,000 to 27,000,000 pages of Arabic literature a year. If Mr. Moody should come to Syria he would see his own sermons in Arabic, of which he would not be able to read a word, and Mr. Sankey might see his own hymns, and I fancy would find some difficulty in reading them, as they are printed backwards. We are *singing* the children into the Christian religion. The Moslem boys and girls sing our hymns in the street. The cholera reached the city of Hums last year. One woman when dying asked to have a Christian hymn sung. She and her husband began to sing, but before the song was finished she was singing in the heavenly choir.

“Our books go to Northern Africa, throughout the Turkish Empire,

to India, and China, and even back here to the United States. Person after person is converted by the silent testimony of God's Word. Our press is a mighty lever. People who dare not come to us openly buy our Bibles.

"We reach them again through medicine. We have a hospital at Beirut, and we are welcomed as bringing gifts of healing. Those who have sought healing for their bodies have found healing for their souls as well. One who has a knowledge of medicine can go from tribe to tribe with perfect safety, and is warmly welcomed. A great problem is how to reach the Bedouins, that wild class. We cannot go among them, it would not be safe. But we send our native helpers, and as the Bedouins are greatly afflicted with small-pox we provide our helpers with vaccine virus. Then we have a theological seminary where we are raising up preachers of the Gospel. I have for several years edited a religious paper and have also been engaged on an Arabic commentary (on the New Testament). We do not dare to tell the success with which we have met, only in general terms. If we were to point out cases the persons would be marked men. Any one who is found to have received Christianity has his property confiscated, and even his life is in danger. Most of them either disguise themselves or leave the country.

"We have a self-supporting church in Beirut with a native pastor with a membership of 400. Our Sunday-school is attended by 1000 children. There are 92 places where the Gospel is preached every Sabbath. There have been great results in the past 40 years. There are 15,000 pupils in the schools of Beirut, all seeking a plane of higher education. I have heard Moody and Spurgeon preached by Greek priests.

"What are the obstacles to the work? First, opposition from the Turkish Government. At first it paid no attention to the work, considering that it was a case of infidel dogs quarrelling with each other. Now they have become afraid, and a censorship of the press has been established. They keep out all that is against their religion, and put all the obstacles in their power in the way of the publishing and distribution of the Bible. We are undermining Mohammedanism. The government has closed up many of our schools. No Mohammedan convert is openly put to death, but he is arrested on some pretext and then disappears, never to be heard of again. A second obstacle is the power of the Jesuits. They come in scores. They open schools where we do, they follow our missionaries and they establish hospitals and colleges opposed to us. The Greek Church is upheld by Russia and it is hard for Protestantism to get a foothold, but 'they that be with us are more than they that be with them.' A third obstacle is a want of means to carry on our work. We have to minimize our work to be within our appropriation. You ask, why doesn't our Board look out for us. I'll tell you. In Syria there are many families where all its members sleep under one covering. During the night this covering gradually gets off those on the edges, and then first one pulls it and then another. So with us. On the north we have Tripoli pulling on the Board; then Sidon wants a share; then Mt. Lebanon complains that too much is given the plain, and the plain complains that Mt. Lebanon's share is too large. It isn't the fault of the Board; rather it isn't a fault. On the contrary, it means that the work is a living, growing work. That it is a growing work is shown by its constantly increasing needs. Missionary work always needs four things: open doors, men, means, and the outpouring of the Spirit.

"Since my return to this country I have visited considerably. I have

seen a \$180,000 church going up in Detroit, I have seen the plan of a projected Young Men's Christian Association building in Chicago. Five hundred dollars will build a church in Syria. It would be but one lump from your store. We need money. You must either stop praying or give more. The growing child has constantly increasing claims, and the parent does not complain; neither should the Church complain that her children are growing, and need more means to support them. You build magnificent churches here, while we cannot raise enough money to buy doors and windows for our churches in Syria. Schools have had to be closed so as not to get into debt. I know of a missionary who has sent to a friend in this country and borrowed money in order to carry on his mission work. We have had to shut up three seminary buildings and have had to cripple our presswork. I sail for Syria next week, and I ask your prayers for our work."

THE NEEDS OF CHINA.

Dr. J. R. Hykes, of China :

"China to-day is the great mission field of the world. It is one of the largest domains ever swayed by a single power. China is one half larger than the United States with Alaska added. It comprises one third of entire Asia and is one tenth of the habitable globe. Next to Russia it is the largest empire. It has one fourth of the human race. It has 350,000,000 souls, six times that of the United States. China has vast stores of mineral wealth. There is coal enough stored to last the entire universe 2000 years. It has stores of copper, gold, and silver which are practically untouched. It is a unique nation. It dates back 4000 years. The end of the ninth chapter of Genesis would be the beginning of the first chapter of Chinese history. It is hoary with antiquity. The greatest problem of the age is the conversion of China. Convert China and you've converted the world. What is the moral condition of China to-day? The first chapter of Romans is an accurate description. It is no libel, and is not overdrawn. The heathen character is growing steadily worse. There is no such thing as a standstill in vice. They are vile and polluted in a shocking degree. An excessive statement can't be made. Confucianism is the State religion of China, but it is not a religion. There is no generic word for it in the Chinese language as we mean religion. Confucius was a transmitter of the wisdom of sages; he was an editor, not an author. He is silent on the origin and destiny of the human race. He would not speak about the future life. The basis of Confucianism is ancestral worship, which is more potent than all the idol worship. In China to-day there are 70,000,000 of ancestral tablets. Confucianism after forty years of trial has proved a failure as a religion of elevation. The Chinaman who sins once has no one to whom he can pray. Buddhism, introduced to supply a felt want, after eighteen centuries has proved a failure. Taouism is a native faith, it is an abstruse system of metaphysics that has degenerated to a mere traffic in charms. China needs the religion of Christ, it is her only hope. Some people think that Christianity is not adapted to the Chinese mind.

"The impression has gone about that the conversion of China is an impossible task. The Chinese can't be converted, we are told. It is a hopeless warfare. Now, what are the sources of this information? They are twofold. First, they come from globe trotters who never visit the mission fields, but go into some large city and then come home and give

their opinions with flippant fluency. One of these romancers was tripped and brought to a humiliating confession. He had never been inside a mission, and yet reported that the missionaries preached to empty benches, and further drew on his imagination. A second source of information is that of naval officers and sea captains, who help to circulate these reports. They have yet to see the inside of a Christian chapel in China. The captain of a steamer which recently arrived at San Francisco made the statement, which was published broadcast, that he saw no native Christians in China. He did not go where they were. He brought home on his vessel the body of a murdered missionary whose Christian servant stuck by him to the death, and whose body was covered with the blood of his master. When the Wesleyan mission was burned, native Christians went into that building when there was no possible prospect of escape, and rescued the children of Christians. I have yet to see the captain of a merchant ship in one of the missions. An Englishman who had spent several years in India, remarked to a missionary there that he had never yet seen a native Christian; and went on to tell of the pleasure he had experienced in tiger hunting. The missionary replied, 'I have lived twenty years in India and have never yet seen a tiger.' The trouble in both cases was that each had not gone to the right place to look. Can a Chinaman be converted? Bishop Newman went among them and personally satisfied himself on that question. He said to one Chinaman, 'I want you to tell me your experience: how you felt when convicted and converted.' He replied, 'I felt as if I were sewed up in a sack filled with snakes and scorpions, with *no hope of escape*, when Jesus Christ came and opened the sack and lifted me out.' The conversion of the Chinese is the most important work of the Church in this age. It is important on account of the future of the Mongolian race. The Chinese question is to become a difficult one for the world to solve. The Chinese are all over the world, have emigrated into nearly every country on the globe. By their temperate habits and economy they have outdone almost every other nation. You should not judge the Chinese from those that emigrate to this country, for they are poor specimens.

"There is a general feeling of uneasiness about them. The Australians would give a larger reward to get rid of them than they offered to be rid of rabbits. The Americans are also in agony over the Chinaman. It is not so much from his bad qualities as his good qualities. He is becoming a formidable competitor. No iniquitous exclusion act will keep him out. Such an act is a blot and disgrace. We can assimilate the scum of Europe, but we can't digest the Chinaman! That act of exclusion is destined to be classed with the burning of witches. It is a relic of barbarism. But John, like Banquo's ghost, will not down.

"There is some great destiny in store for the Chinese race. I feel this first because I believe that God has not preserved this race 4000 years for nothing. Again, all that mineral wealth isn't stored away for nothing. God doesn't work in that way. He wastes nothing. Third, the Chinese are capable of great things. They are slow, solid, aggressive, patient, industrious, economical, filial, and, above all, determined. The Chinese people are a brainy race. It is not too much to say they are the brainiest of the Asiatic race. There was no sentiment about General Grant, and he said that pre-eminently the three greatest men he had ever met were Gladstone, Bismarck, and Li Hung Chang, the greatest diplomat of his day.

"The Chinese are a nation of students. What other country would have

a yearly gathering of 25,000 students to compete for a literary prize, such as takes place at Nanking?

"If a Chinaman determined to acquire an education, and was too poor to afford a light, he'd steal the light which streamed through the knot-hole of a more fortunate neighbor's room, and if there were no knot-hole he would make one.

"China is rousing herself. She has been generally supposed to be dead, but she's a pretty lively corpse. She isn't even sleeping. She has a fine fleet of merchant steamers, a better navy than that of the United States. China is to be one of the great factors in the development of the world. The Christianizing of China is the only solution of the Chinese problem. Exclusion won't do it. But there are reasons for being hopeful about China. First, its doors have been opened, and there is free access to the country; second, there is a better feeling toward us despite the recent attacks on missions which occurred in the most turbulent districts; were it not so there would have been fifty massacres instead of two people killed. There is more willingness to hear and a greater measure of success, considering obstacles. Twenty-five years ago there were less than 500 Christians. To-day there are 40,000, who have raised \$40,000 for the support of Christianity. In 1877, 41,000 patients were treated in hospitals. In 1889, 347,000 patients were treated. But you can't count heads in the Chinese problem. There is too large an unknown quantity. You must solve the problem by algebra, not arithmetic, to find the unknown quantity. Again, the dominant class is open to you.

"It is not correct that we only touch the scum. If you go fishing for shrimps, you catch shrimps; and if you go fishing for whales, you catch whales. In fishing for souls, you are apt to catch just what you fish for. I believe we are on the verge of a mighty upheaval, a mighty outpouring of the Holy Spirit. The truth of God, eternal, unconquerable, invincible, will go forward in these latter days with increasing force and momentum. I see no reason why China should not be converted in fifty years if the Church of God will do her duty. If the work has seemed a failure, it is because the Church has not upheld our arms in prayer. We are not prayed for as we ought to be, nor do you give as you ought. Give until you feel it.

Evening meeting: Dr. H. C. Mabie, on China.

"I too read that unfortunate article by one of our captains, who frequently goes to China, in which he says, 'I have yet to discover one Chinese Christian.' Some men are born blind. He would probably have as great difficulty in discovering one here.

"The first Sunday after my arrival I went to a service in a mission conducted by a Christian rice merchant. He related to me his experience. He said that as soon as he was converted he determined to close his shop on the Sabbath, though he was warned that he would lose all his trade. For a time he was ridiculed, and his shop was almost deserted; but little by little the people found that nowhere could they be so fairly and honestly dealt with; they became willing to wait over the Sabbath for the sake of dealing with a man on whom they could depend. His trade increased far beyond what it had ever been before. Now he has become a minister of Christ.

"During the service I was called upon to speak, which I did. My text was John 1:12. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.' I dwelt

on the change in Peter when restored to Christ's favor ; of the power which came not only to Peter, but can come into our hearts. I was very well satisfied with my interpretation ; but a water-carrier in the rear of the hall did not agree with me, and, rising, he gave another interpretation of it, bringing it down to the minds of his simple companions. I recognized in that water-carrier the enthronement of the power of God. I arrived at another station on Sabbath morning in a pouring rain, and what did I see ? A large number of people gathered for the morning service, singing ' All hail the power of Jesus' name ! ' Dr. John West addressed them on the text, ' Be ye steadfast, unmovable, always abounding in the work of the Lord.' Perfect quiet reigned ; not a muscle in their faces moved. They seemed hungry for the Bread of Life. One native, who had not been to the mission for some time, came, bringing a fan which he had made, and on which he had put the hymn ' Ashamed of Jesus ' and these three texts of Scripture : ' Therefore if any man be in Christ, he is a new creature ; ' ' If any man will come after Me, let him deny himself and take up his cross daily and follow Me ; ' ' He that loseth his life for My sake shall find it.' He told us how he had been a great opium eater ; and hearing in our mission of Christ and His saving power, he determined to become a Christian if it could save him from the power of opium. He told how he had been giving himself a six months' test, which was now over ; of how Christ had taken away even the taste for opium. Now he wanted to make a profession of Christianity.

" The work of missions is no trifling one. There have been 1,500,000 copies of the Word of God, besides thousands of copies of ' Pilgrim's Progress,' sold or given away in one place.

" One day Dr. Ashmore and I went into the market-place, where we knew we would find a crowd. We were soon surrounded by people who treated us with perfect courtesy. We spoke a few words to them, and one of the natives also addressed them. The audience listened with attention. The old salute had been a shower of gravel stones.

" Medical missionaries in China are doing a great work. I visited a hospital where 100 patients daily listened to the preaching of the Gospel. In connection with this institution 350,000 people had been treated during the past year. One missionary in Canton performed 25,000 operations, treated 1,000,000 patients, and published 30 works besides. These men, who come for healing for their bodies, are deeply impressed by what they see, and go home to tell of it. These heathen are deeply moved by a little kindness ; the tucking in of the covers, the smoothing of the brow, move some of those strong men to tears.

" The problem of to-day is : The re-incarnation of the Son of God among these poor nations until all the world shall join in the strain, ' Glory to God in the highest, on earth peace, good will toward men.' "

Dr. A. J. Gordon, of Boston, spoke, in the evening, on " The Christian's Ambition for Heavenly Honor."

" A few evenings since I was reading the Greek Testament, when my son asked whether any word in the Greek encouraged the *exercise of ambition* and the seeking of honor. I have found such a word, its meaning being ambition, the love of honor, the love of distinction. It is three times used.

" I believe we have come so much to regard humility the cardinal virtue of Christianity that we may have forgotten the Christian should be ambitious. I think he should be the most ambitious person on the earth. To whom is the promise of eternal life spoken but to those who in patient

endurance in well doing seek for glory, honor, and immortality, than which there cannot be a much higher ambition? We sometimes fall into the peril of being proud of our humility. Humility is sometimes only pride turned wrong side out, just as you turn a garment and dye it and refit it. A person says, 'If I can get into heaven at last, I am willing to occupy a back seat.' But Scripture very certainly indicates that you are to seek not only barely to get into heaven, but 'and so an abundant entrance shall be given you into the kingdom of God.' The back seats are all spoken for, and God wants us to get as near the throne as possible.

" 'One star differeth from another star in glory.' Who will be stars of the first magnitude? 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'

"Let us be 'ambitious to preach the Gospel where Christ has not been named' (Rom. 15 : 20, R. V.) is a most extraordinary statement.

"You might think a man who wanted to build a house would prefer to have a lot where the foundation had already been laid for him. But the apostle wants a lot to build a house where the sod has not been broken. That is not our idea, ordinarily, for when I was choosing my field of labor I thought the opposite. 'If I am to win the most souls, let me get where there is a good foundation of hereditary piety and orthodox faith.' I made that mistake because I apprehended preaching the Gospel for success, but not preaching it for a witness. I don't say we should not preach the Gospel for success; but our first duty is to preach it for a witness. Our first business is, not to build a house, but to build a highway. It is not to perfect the kingdom of God in some favored spot under the heavens, but to prepare the way for the kingdom of God when it shall yet come. Therefore put the emphasis on the words 'Go ye into *all the world*.' We make this mistake. Supposing a new Pacific railway should be chartered, and a man should take a contract to build a thousand miles. He reports at the end of the year that, as the State of Dakota furnished the best rock bottom, therefore he put his thousand miles all in Dakota. But the engineer in charge tells him that the very object of the railroad is to connect the Atlantic with the Pacific, and yet he has built his section zigzag back and forth through a single State.

"That is exactly what we have been doing with the Gospel. It is to be carried into all the world, because by and by the Lord will return; and when He comes we want a highway from sea to sea, and from the river to the ends of the earth, and stations everywhere where He can have distributing centres.

"When we do God's way and preach the Gospel for a witness, we are sure to get the best success. In 1810 Adoniram Judson was just graduating from the seminary, and his father brought home the news that he was appointed associate pastor of Park Street church, the largest in Boston. He astounded his family by saying, 'My field won't be in Boston; it will be far across the sea. I have an ambition to preach the Gospel where no one else has, lest I "build upon another man's foundation." ' Eighty years have passed. Park Street church has 800 to 1000 members, but Adoniram Judson's church beyond the sea has a membership of 30,000, and thousands have fallen asleep in Jesus blessing his name. How God is honored in building a church out of unpromising materials, calling out songs from those hitherto dumb! That is the reason why the apostle wanted to build where a foundation had not been laid, for where a foundation has been laid anybody can build, but only God can build on nothing.

"Next year we shall celebrate the anniversary of Carey's inauguration of missions. He thought, 'I stirred up the people to form a missionary society in England. I am the first missionary, but I believe God will take care of me. Put me out there and give me my tools, and I will not ask another cent.' So he went and supported himself in India, preaching the Word of God. After forty years of labor he had not only marvellously preached the Gospel and laid the foundations of the Church, but had supported himself and paid into the missionary treasury \$233,000, a fact utterly unparalleled in the history of missions or the ministry. God will sometimes take the widow's mite and not the worldling's million, that He may show what He is able to do. It is a marvellous fact that the greatest gifts bestowed in the work of foreign and home missions have been given to men who have wrought by prayer.

"Mr. George Müller's Home in Bristol is a marvellous example of the power of prayer.

"When men really trust God for success and money, He is ready to show them that He is not only Chief Shepherd of souls, but Chief Treasurer. When we get off of a human foundation we get upon the divine, and the apostle built on the divine foundation of apostles and prophets, Jesus Christ, the foundation-stone.

"In 1 Thessalonians 4 : 11 you have another *ambition*—service conjoined with silence, doing the best you can and saying nothing about it. Some clocks strike, and some tell the time of day with their hands. So some Christians advertise their business, and others do it and say nothing about it, which is the kind we want. Two texts we ought to read together : 'Do not sound a trumpet before you,' and 'Let your light so shine.' He wants you to be ambitious, to have good works that somebody can see ; and light travels faster than sound, and so with Christians, you see the flash before you hear the report if they are the right sort. The ambition is, not that they may praise you, but that they may glorify your Father which is in heaven. You thus have an opportunity to be ambitious, and yet to be sublimely humble.

"The work of the hands and of the head is subordinate to that of the heart. If you have been redeemed by Christ, renewed by the Holy Ghost, and your citizenship is in heaven, what is your principal business ? It is to tell others about Jesus Christ and bring them to the knowledge of His love and of His grace. Whatever else you do must be subordinated to that ; and it is a shame and scandal in our nineteenth century Christianity that so many business men get, and live, and labor, and save, as if they understood that getting riches was the end of their existence instead of getting riches in order to glorify God. I care not what your occupation is ; you may be a carpenter at the bench, a blacksmith at the forge, a merchant behind the counter, your first business is to give the Gospel to those that have not heard it. Does it look as though we regarded it as our principal business ?

"First, we put our capital in our business. There are eight billions in the hands of Christians in this country. That is invested for the most part in bonds, mortgages, diamonds, silks, horses, carriages, houses, furniture, pictures, and a thousand other things, vastly more than in that which ought to be the principal business of the Christian, giving the Gospel to the world. And somebody says, 'I believe the world is getting better and better every day,' although he has millions laid up, and yet you cannot get twenty cents out of him for missions. He had no conception that he ought to put his capital into the Lord's business instead of into his

own comfort and the ultimate ruin of his posterity. 'Was there ever a time the Christian Church gave so much for religious purposes?' Well, it gives a good deal; but by the *best* estimate the amount given to missions is only three cents on a dollar! We put our best men into business. The command is to give the Gospel to *every* creature.

"A few months since an order went out from the British Government to take the census of India, and it was done inside of twenty-four hours. Although at the beginning of this dispensation the Church understood it was sent to take the census of the world, and we have been at it nearly 1900 years, what have we done? There are 1,000,000,000 out of 1,400,000,000 unreached by the Gospel. When they took the census in a single night they put more than 1,000,000 enumerators in the field. We have in the field 7000 missionaries, but we have 127,000 at home representing the same constituency. Does that look as if foreign missions was this world's principal business?

"I am hoping that, in this great movement which has now touched us, the Church of God may be lifted to such a position that it will put an army into the field and not simply station a picket line through the heathen world; that it will put its capital and not the interest on its interest into the work; that it will call out the reserves and put the privates in all occupations to work.

"The last subject of ambition is in 2 Corinthians 5 : 9, where the apostle sums up thus: 'Wherefore we strive,' are ambitious, 'that, whether present or absent, we may be well pleasing unto Him.' Have you ever noticed that Jesus Christ, in the Sermon on the Mount, utters a sharp contrast between the two kinds of ambition? If you want to get a reputation for piety, make long prayers and eloquent ones, so that you can be popular; and, if you desire to be popular as a benevolent man, sound a trumpet and let every one know. And He says: 'Verily I say unto you, they have their reward.' It has been said: If you want to make people think well of you, make them think well of themselves. But our business, as long as men are sinners, is to make them think meanly of themselves, so that they may think well of Jesus Christ. Then Christ turns to us, to any faithful disciple: 'But you, go into your own closet to pray, and when you give, do not let your right hand know what your left hand doeth, and your Father who seeth in secret'—I want you to pause on that word. A great sculptor had a contract to put a statue in a niche in a great temple. They told him he could make it cheaply by filling up the back side, as that didn't show. 'But,' said he, 'the gods will see it, and therefore it must be finished up.' The world looks at the front side—God looks on the back. Your Father who seeth in *secret* shall reward you openly.

"We praise the successful missionaries for the sacrifices and services they have wrought in the name of Christ. But I sometimes think, what about the unsuccessful missionaries, those who have done their best, but in circumstances where they have reaped but little, and perhaps cut off in an untimely way, and thrust out of their field with never an opportunity to do what they had an ambition to do. What about them? 'I have an ambition that, whether absent or present, I may be well pleasing unto the Lord.' Think of George Schmidt, with his heart burning to preach in Africa, who went there and was driven off by the settlers and not allowed to return, and who used to pray day after day, 'Lord, permit me to go to Africa,' until he was found dead on his knees, without going back. I think of that noble bishop, Coleridge Patterson, so splendidly endowed that they said, 'Why waste your talents on the heathen?' and yet he

went to the Pacific islands, and they took him as an enemy, and as he was saying 'Peace be unto you' they slew him, and, like his Lord, he was sent back from the very people that he came to bless, with five bleeding wounds upon his person. And I think of Melville Cox, that noble Methodist who went out from this country, who had a consuming passion to preach the Gospel on the western coast of Africa. He had hardly reached the shore when he was stricken down with fever, and all there is left of him is a grave with the words, 'Though a thousand fall, let not Africa be given up.' Then I think of Adam McCall, one of Livingstone's companions on the Congo, who, stricken down with fever and dying, said, 'Lord Jesus, thou knowest that I consecrated my life to Africa. If Thou dost choose to take me instead of the work which I purposed to do for Thee, what is that to me? Thy will be done.' Where was their success? If they could speak they would say, 'I have but one ambition; that, whether I be dead or alive, whether I be absent from the body or present with the Lord, I may be well pleasing unto Him.'

"I end with urging that we may have a heroic and consecrated ambition. The highest encomium I ever heard of a single man was that of John Vassar, after he had talked about Christianity with a fashionable woman in a hotel. Her husband had come in and said that if he had known of it he would have sent him about his business. The woman replied, 'If you had seen him you would have thought *that was his business*.' Christ set an example of a man being about his business. When His mother said to Him, 'Son, thy father and I have sought thee sorrowing,' He replied, 'Wist ye not that I must be about my Father's business.'

"It is a business that meant the loss of His life, that involved the cross, and the crown of thorns, and the 'Father, forgive them,' and 'Why hast Thou forsaken Me?' and the sepulchre. But, though He saw the end from the beginning, He was about His Father's business till He could say, 'I have finished the work which Thou gavest me to do.' Be ambitious to be quiet and to be about your Father's business, and may you receive at the end of your life that welcome plaudit, 'Well done, good and faithful servant!' But remember that there can be no 'Well done' unless there has been first well doing; for, if anybody can conjugate 'ill doing' into 'well done,' I cannot. Therefore, let us be up and doing, and make God's business our business."

Rev. Dr. Pierson summed up the addresses of the day in the closing speech of the evening. He began by referring to the fact that one of the most remarkable anniversary services that Great Britain has ever witnessed in England will begin May 31st next, and continue to October 2d. It will be the celebration of the one hundredth anniversary of the beginning of foreign missionary work under William Carey. After sketching the origin of the movement, he spoke of the four great characteristics by which the coming age of mission work would be marked: First, by enterprise; second, by sacrifice; third, by individual service; fourth, by individual supplication. These points were enlarged upon, and a fervent appeal was made for the Christian Church to rouse itself in the matter of mission work. And so closed this most memorable of days at Northfield.

THE SACRED LAND OF PALESTINE.

BY MRS. DAVID BARON.

It is strange to be in a land so ancient and to find it in the rear of all known lands ; its ancient civilization swept away, as if it had not been ; without roads, except a few quite recently made ; its cities gone, its forests and groves gone, and its landscapes bare, the hedges of prickly pear being no relief to the eye. You may travel many miles and only see occasional encampments of Arabs on the hill-sides, their flocks of cattle, goats, and sheep browsing near ; or now and again a fellahin village. It is possible to ride over some of these without knowing it, for the flat roofs are turf-covered, and I have seen palm-trees growing singly, and cattle grazing on them. The larger of their villages look at first sight like a heap of grass-grown ruins, but nearer they resemble more rabbit burrows. The walls are of earth or sometimes of stone, with earth floors and earth covering the flat roofs ; they have one low door, no window, no chimney.

The fellahin are probably descendants of the ancient Canaanites. They are not nomadic, like the Arabs, but settle in such villages as I have described. They till the ground, using a camel or an ox and ass yoked together to draw the very simple instrument used as a plough. The fellahin women are of a very low type. They work very hard from morning to night, carrying heavy loads great distances, often with their swaddled babies poised in baskets on their heads in addition to their burdens. These women are tattooed about the mouth and chin, and wear silver coins fringing their faces and nose bags. These are their dowry ; they are, however, much discolored, and look more like pewter than silver. From early morning, even so early as five o'clock, the beggar sits by the wayside begging ; often several beggars sit in a row. In the course of one day some things will be painfully apparent to a fresh comer, and possibly the foremost of these will be the frightful prevalence of ophthalmia, the terrible cruelty practised on animals, and the filthy, unsanitary condition of the towns. Ophthalmia is likely to remain the curse of the land so long as no proper escape is made for the smoke in the dwellings of the people. Their want of cleanliness, too, favors this trouble, and the unsanitary conditions of their life. Flies and mosquitoes coming from refuse matter inoculate the eyes with poison. Again, another cause of blindness is the intense glare of the sun where there is no relief of grass or trees to meet the eye. It is a grievous sight to see on every hand, among all ages, from the infant to the aged, this terrible affliction ; and pitiable indeed it is to see, as you may any day, a company of a dozen or more blind men passing through the crowded sôk (market-place), each with his hand on the shoulder of the one before him—a forcible illustration of our Saviour's words, "The blind leading the blind." Less common than blindness, and yet all too frequent, is the disease of leprosy. Surely, in any other country care would be taken to prevent the increase and spread of so appalling an evil ! Here,

however, the lepers are at large, and beset a traveller on all hands, showing their disfigurements and forcing their maimed members into notice. It is too horrible ! At the ascent of the Mount of Olives they lined the narrow way, standing or sitting right in the midst of the stony roads. To the peculiarly painful cry of their appealing voice—a result of the disease attacking the throat—they added the rattle of their tin pots for receiving money ; and scarcely could we get free of them, though mounted on asses. These poor creatures marry among themselves, and pass on their disease as a frightful inheritance to their children, who in early life often appear to be healthy. With their growth, however, the evil never fails to develop. The Moravians have long had a hospital in Jerusalem for the shelter and care of lepers, but very few avail themselves of it, being unwilling to separate from their families.

In this land, where the law given by God Himself enjoined merciful treatment of animals, a brutal, inhuman treatment is the practice. The outcome of the Moslem creed of the sacredness of life among these unreasoning people is that they kill by inches instead of killing outright. The treatment of the poor asses and camels is simply revolting. Perpetually weighted with burdens beyond their strength to bear, their fur is completely worn off their backs and sides, which look like rusty black leather, and are covered with open wounds. Their pack-saddles are rarely if ever lifted from off their sore backs, and they are kept in a half-starved condition. To make them increase their speed their drivers dig a knife or any sharp instrument into their flesh, making wounds which they take care shall not heal. In one of the noisome alleys which serve as streets in the actual town of Jaffa, my husband found, one day, a poor ass tethered, suffering extreme torture. One of its legs was cut away and gangrene had set in, yet no one had pity upon it to end its misery. He tried to induce them to kill it, but all in vain ; they were only amused by the suggestion. At last he sent a man whom he could trust to buy the animal and see it killed. Even then the owner could not understand so disinterested an action, and professing to believe that the poor animal's skin must be worth something, wished to charge the more. Some time later I learned that the week following another miserable ass in bad plight had been fastened up in the same alley, doubtless with the hope of a purchaser. The unsanitary condition of towns built on the ruins of former towns, and without any system of drainage, is something indescribable. The narrow, filthy, uneven alleys, crowded with refuse from the houses, and constantly receiving more from windows and doors, are no places where to linger and admire the quaint, picturesque scenes sure to meet the eye which would otherwise be of great interest. The scavenger dogs and jackals which roam the towns at night are truly blessings where such a state of thing exists.

There is no encouragement to industry or protection of property in this land. The more diligent and successful a man is in trade or agricul-

ture the more heavily is he taxed by the government, which harasses its subjects in every imaginable way. As every government official pays a sum of money to obtain his post, and is quite uncertain how long he will retain it, he makes the best of his possibly brief opportunity to extort all he can. The law may be, and often is, good, I am told ; but it is not known ; and the government officials work things their own way. Shortly after we arrived in Jaffa an incident occurred at Gaza which is a good example of this. A quarrel arose among some Arab tribes. The Pasha of Jerusalem came down to make inquiry, but receiving a sufficient backshish from both the offending parties, he made fair promises to each, and returned. No benefit resulted from his visit, and soon the strife renewed. Again the pasha came down and returned as before with his purse comfortably lined. The more powerful tribes then succeeded in spoiling and casting out a poorer tribe, and the country became unsafe as far as Jaffa ; for this tribe, deprived of all their goods, attacked the property and cruelly injured some of the peaceful German colonists. In one instance the kavasse of the German consul, with two Turkish police, traced the murderers to a tent, where they found them still red-handed, with the weapon only hidden under a mat. They were taken prisoners and the kavasse of the German consul took one man on with him to the Turkish prison in Jaffa, leaving the two police to bring along the other men. Having performed his own errand, he presently met them returning empty-handed, having allowed their men to escape. Backshish was no doubt the secret of this too, but no inquiry was made ; they were not held responsible for their prisoners, and I believe the man in prison was later released, there being no eyewitness of his crime. Another pasha was appointed in place of him who had been twice to Gaza, and who had so profitably to himself investigated the cause of the troubles there. By order of the new pasha all the men of the tribes at Gaza were taken prisoners and consigned to prison in Jerusalem. My husband met the whole party on the road near Abu Gosh, the ancient Kirjath-Jearim, and saw them joined by their escort of Turkish soldiers. Whether they are still held prisoners, or how the matter is settled, I do not know ; it may probably again be a matter of backshish. In the court of justice, so called, this word " backshish " is rendered more politely by the expression " witnesses." According as gain may be hoped for from the social position of the victim, he is told that unless he can produce five, or a hundred, or yet more witnesses in court, his case cannot be settled. The heads on sovereigns or napoleons are the witnesses in question.

Many primitive customs are still in practice, exactly as they were in the days of our Lord on earth. It is easy to see why a curse was pronounced by the law on the man who moved his neighbor's landmarks ; it is a matter all too easy of accomplishment. It took me a little time to realize, in going across country, that three or four large irregular-shaped stones, apparently picked from the soil around and laid one on another, could

have any special meaning. Presently, however, I noticed that they stood in certain relation to other such piles, and guessed that they were landmarks. On inquiry I found that I was right in my surmise.

A lady known to us inherited four hundred dunnum of land from her father, but now less than two hundred remain to her, for the Arabs have been constantly at work moving her landmarks. We have heard of an Arab whose property was bounded on one side by a ditch. This ditch had to be renewed after the winter rains, and here the Arab saw his opportunity. Year by year he cleared earth away from the opposite bank, putting it always on his own bank. The ditch moved unobservedly farther and farther away from its original position. Under a fostering government, which encouraged industry in the people of the land, this country might soon again be flourishing. The soil is exceedingly productive, and were the terraces rebuilt and carefully watered and tended, the mountains about Jerusalem might soon again drop oil and wine. The water supply should now be sufficient if the aqueducts and cisterns were kept in good repair. For many centuries the rainfall of Palestine was very insufficient, and the latter rains, which should fall in the first month of the Jewish calendar, corresponding to March-April, were withheld; but the last thirty years has seen a great change, and during the last ten years the latter rains have fallen more copiously and seasonably. The rains of these past seasons have been quite exceptional. Twenty-six inches has been the average for the last eight years, but this year it has reached forty-seven and fifty inches in the plain, and from sixty to seventy-two inches at different elevations on the Lebanon. One orange garden outside of Jaffa was standing in water during several months, and a good part of the plain of Sharon was flooded during the same time. Simultaneous with the return of the latter rain in its season we see the return of the population. Both the rain and the people are necessary to the land, and now that God opens the heavens to bless, He opens also the graves of His people. It is difficult to obtain accurate statistics of the numbers returning, but in Jerusalem alone the estimates vary from thirty-five to fifty-five thousand Jews now resident there. The former number is probably reckoned from the Halucha, the charity sent by Jews throughout the world to be distributed among the poor Jews in Jerusalem. This is mostly given to the Ashkenazi, or German-speaking Jews. According to Consul Moore, who recently left Jerusalem, the Jewish population in the Holy City increased by twenty thousand in the period of three years. While the numbers of Jews increase, the Moslem population is diminishing; it is now reckoned to be but seven thousand, and all the Christian sects taken together may be stated as about twelve thousand.

There are also large Jewish communities in the other sacred cities, Hebron, Safed, and Tiberias, as also in Gaza, Jaffa, Haifa, and other places, while numerous colonies exclusively Jewish are springing up throughout the land. These colonies, it is true, are not yet self-sup-

porting, and have to struggle against great difficulties, but they exist ; and it is an encouraging sight to see this people returning to their ancient patriarchal occupations of husbandry and cattle tending, from which they have been so long debarred in most countries of their exile. Their rudely constructed carts may daily be seen coming into Jaffa with loads of healthy Jewish peasants who have no longer the subservient, cringing air of the poor Jews we meet with in the West, but a free and independent bearing which it does one good to see. Their villages are homely looking ; no one is better off than his neighbor, while all lead a simple peasant life, having sufficient, if barely sufficient, of this world's goods. They own much cattle, and have many acres of land about their colonies under cultivation and yielding well, which but a few years ago was waste ground. In some cases they are troubled by the Arabs, who either have or fabricate a claim upon the land. These people, when they own land, only encamp upon it at such times as their harvest approaches to guard it and secure the grain. Nothing later remains as sign of their occupation.

It has been reported that these Jewish colonists are unwilling to work themselves, and leave the toil of agriculture to the fellahin. This may be true in some places, but we have seen with our own eyes numbers of Jews at work ploughing and sowing. And still the stream of immigration is not likely to cease, but rather to increase, considering the unsettled state of the Jews in all parts of the world. It is true that until quite lately we have not had such a large contingent from Russia as we looked for this season, but within the last fortnight the expected exodus for the promised land has commenced. In one week 800 Jews have arrived in Jaffa—500 by one vessel and 300 by another. It is noteworthy that those who now come pouring into Palestine are not all poor and miserable, such as those who formerly came only to die in the Holy Land, but number among them wealthy Jews, speculators in land, who are buying up large tracts for settlement, and forming building societies. Quite recently a large tract of land has been bought up by them at Haifa for the sum of £17,000, for which, a week later, they were offered £25,000, but refused to give up their purchase. One Jewish building society lately proposed building 1000 houses for Jewish occupation between Jerusalem and Bethlehem. The shares being immediately taken up, the number was repeatedly raised until it finally attained 3500. I was quite unprepared to find Jerusalem so much built about. The city within the walls will soon be smaller than the new Jerusalem without. The city itself is very unhealthy, being built on the heaps of ruins of past cities. It abounds in narrow, filthy, noisome covered ways and alleys, where fevers are at home. Inside the city it is impossible to drive, but outside there are fine buildings, roads—rough but wide—good shops, a public garden (in preparation), and building operations extending in all directions. In the colony outside the Jaffa gate there are from 9000 to 10,000 Jews. The artist Holman Hunt has a house in this part, and there are three hotels. Good houses and shops are

continually building. This neighborhood has grown rapidly since a year ago. A small colony of Jewish artisans just outside of Jaffa are helped, on the building society principles, to become owners of their houses ; and so great is the demand for these well-built little dwellings that they cannot be built quickly enough. A yet more important service is being rendered by the Alliance Israelite in providing training schools where Jewish youth are taught some useful trade or a scientific knowledge of agriculture. The Jews coming from Europe are divided into two classes, the Ashkenazi, or German-speaking Jews, and the Sephardi, or Spanish-speaking. The latter are the descendants of those Jews banished from Spain in the year 1492, and are found in all countries bounding the Mediterranean Sea. There are also colonies now coming from Arabia of Jews settled there before the commencement of the Christian era, if their own tradition may be received. They bear traces of having been many ages in the South, their physique being quite different from that of the Jews of Europe. Their build is slight and tall, and their skin a very dark brown. It was ten years ago, in the year 1881, that the first party of German Jews arrived in Jerusalem. Their reason for coming has a prophetic interest ; it was none other than a dream or vision of their revered rabbi. He related that it was revealed to him that he and his people should return to their own land, and that there God would make known to them the Messiah for whom they had so long been waiting. Numbers of them did not hesitate to obey a vision so full of comfort. But alas ! they had to endure many perils by the way. They were robbed ; they suffered shipwreck ; many died, and they arrived at their destination greatly reduced in numbers. The Jews in Palestine would not recognize them as Jews at all, or render them any help ; but General Gordon and some lately arrived American Christians secured them a site where to found a colony on the Mount of Olives. Since that time their numbers are constantly increasing, fresh companies arriving now and again from Yemen. Last year they numbered some eight hundred. In the month of March this year another hundred arrived miserably destitute, having suffered much by the way. Forty of these poor wanderers were sheltered and fed in our mission house during the few days they remained in Jaffa. They are a naturally pious people, as is evidenced by the conduct of these poor immigrants. The first thing they did after entering the house, having but just endured the miseries of disembarkation at Jaffa, and the trials of the custom house, was to seek for a suitable corner or recess where to stand their scroll of the law, richly encased and silver-mounted. This important matter settled, they repeated Hebrew prayers and then commenced to instruct the young from the Talmud. So earnest are they for the religious instruction of their families that a father will elaborately copy with his own hand the valued commentaries of some rabbi, a work occupying all his time for some years, in order to leave it a sacred legacy to his children. These Yemen Jews are a simple, industrious, hard-working race, skilled in small handicrafts, with

minds less prejudiced against the truth than are those of their European co-religionists. Last year my husband visited them in their village on Olivet. I will quote a paragraph from his "Mission Tour in Egypt and Palestine," descriptive of his visit: "One rainy day, going through the gate of David, we crossed the valley of Kedron and climbed up to this little colony. We found them in a terrible state of destitution and sickness, which Dr. Dixon was able to relieve somewhat. They were delighted to see us. We went from hut to hut—one cannot call them houses—and asked them to assemble in their little synagogue to hear us speak to them collectively of the Messiah. The little place was quite full. I spoke to them about Jesus, the true Messiah of Israel, the Saviour of the world. I spoke perhaps too sharply about the unbelief and sin of the Jewish people in rejecting Him. They listened very quietly, and when I had done speaking the aged rabbi said, in words that went to my heart, for they sounded like the old Scripture writings, 'We are from Yemen, in the land of the South, where our fathers have lived since before the days of Ezra the scribe. We, all our lives, and all our fathers in their lives, never heard that the Messiah had come. If we had heard we might have believed on Him, but we did not hear.' " Now, however, these Yemen Jews, like all others arriving at the port of Jaffa, are met by Jews from the town immediately on arriving, and warned against any missionaries who may attempt conversation with them.

It is of exceeding interest to note that while the rightful inheritors of the soil are compelled to return to it for the most part by the tyranny of their oppressors, the land itself is being opened up for them by the enterprise of strangers, who are often much hindered by the government. A French company is constructing the railway from Jaffa to Jerusalem. The work was for some months at a standstill, there being some difficulty about the compensation to be made the orange grove proprietors through whose property it had to pass. Now, however, the work progresses rapidly. The engines sent from Philadelphia, respectively the "Jerusalem," "Ramleh," and "Jaffa," are employed on the line already made, bringing up materials. For this purpose they run even now as far as Ramleh; but it is a misstatement which has been published to the effect that the line so far is already open to the public. It will be many months yet ere this can be the case. Possibly the frequent shrill screams of the engine, warning natives off the line on its transit to and fro with trucks of materials, have been mistaken by some tourist passing through. Many most erroneous statements about events said to be occurring in this land find their way into English and other papers, and are very misleading. The railway between Jaffa and Jerusalem should be completed next year. An English company holds a firman for a railway to run from Haifa to Damascus; and we learn that a line, to be called a steam tramway, is also to be constructed between Beyrout and Damascus. It seems that in the firman granted for the Haifa-Damascus line, there was a clause to the effect that

there should be no railway between Beyrout and Damascus. This being so, the difficulty in granting permission for the latter was easily got over by giving it another name. It is, therefore, a "steam tramway." It is a very mountainous district through which this must pass, and will require skilful engineering. A matter much discussed, but in which I believe no steps have yet been taken, is the proposition of a line to connect the principal cities on the sea-coast from Port Said to Beyrout. A good carriage road from Jaffa to Jerusalem has existed already some years. From Jerusalem to Bethlehem and to Hebron there are also good roads. The late pasha commenced roads to Nablous and Jericho, but these have been left unfinished. Harbor works are now in progress at Beyrout, and such must follow at Jaffa on the completion of the railway. The diligence and success of the thrifty German colonists near Jaffa and Haifa are practical lessons, proving the capabilities of the soil when properly worked.

Many influences are at work here to hinder the good which might be done among the Jews themselves.

The Ashkenazi are the principal recipients of the Halucha, the charity yearly sent from Jews in all parts of the world for the poor Jews in this land. It has a very baneful effect on those who receive it, who are supported in idleness. Some of them even raise money on the income assured to them by the Halucha alone. The recipients of this charity must of course remain zealous Jews or they would not retain it. The Sephardi do not receive so large a share of the Halucha, but benefit, as all Jews may, by the benevolent schemes set on foot by Jewish national societies to help on their people, and all alike are held under a strict supervision as to their attendance at synagogue and religious zeal by the agents of these societies. The result is that their pride of race and fanaticism is greatly increased, and they are exceedingly bitter with any who venture to speak to them of Jesus. There are many missions at work in the land—American, Scotch, and English—which are doing a good work among the different nationalities represented here. Among the Jews not much is being done, and this work in this land becomes increasingly difficult. The most difficult place, perhaps, in all the world to work among them is the city of Jerusalem itself. Here the idolatries of the Greek and Latin churches are ever before them, while on every hand gain is held out to them as inducement to join one or other Christian sect—even the Protestant churches, alas! not being free from reproach in this matter. While many Jews are not unwilling to go from one to another, making what they can from this false charity, it is easy to see into what contempt and ill repute this brings so-called mission work, and that it is not in this way men are converted—rather are they so made hypocrites.

It may be of interest if I add a little about our work in Jaffa during the few months we have been there. As soon as possible we secured a mission house in the town itself, and in the same street as the house called Simon the Tanner's, on the roof of which Peter had the vision which pre-

pared him to go to Cornelius and proclaim the Gospel to the Gentiles. Our mission house had formerly been used as a hospice for the better class of Russian pilgrims. Our fellow-worker, Mr. Barnett, elected to live there in the first story, and was soon joined by an earnest Christian Jew from Smyrna, who came to assist with the Spanish-speaking Jews. To understand and influence the people it is necessary to know their homes, occupations, and circumstances. Of necessity a great deal of time was spent by our missionaries in visiting the loathsome neighborhoods and dwellings where the Jews live. It was attempted to meet Jewish refugees on their arrival, but this was found quite impracticable, as any one who has disembarked at the port of Jaffa will realize. The confusion on board ship and in the custom house, added to the fact before mentioned, that agents from the Chovevi Zion Society are on the spot to hinder any mission work, prevents any good being done. Later, however, in groups of twos and threes the new-comers have been met about the town, and such opportunities have been made good use of. Visits have also been made to Jewish colonies in the neighborhood of Jaffa, but the winter was exceptionally severe and the roads were for long impassable.

The mission house, besides being a centre where Jews could gather for conversation, discussing their difficulties and receiving instruction without fear of being watched, was also a home and shelter at different times to homeless Jews. Some of these have come in opposing the truth, but being present at prayer, conducted by Mr. Barnett, in which others have joined, have, of their own accord, not only prayed, but done so in the name of Jesus. One Jew in particular asked God that if what he had heard of Jesus were true He would not let him die without receiving it. If only the chains of formalism were broken, and true, spontaneous, heartfelt confession of sin and prayer for pardon took the place of the continual repetition of lifeless forms of prayer, God would hear and answer, for it is this He waits for.

On Saturday afternoons, being Sabbath, and to the Jews everywhere a day of leisure, many would come and read and converse with my husband and Mr. Barnett. On Wednesday afternoons during two hours one room used to be crowded with Jewesses, all sitting, Eastern fashion, cross-legged on the ground and working. A stranger coming in might have been astonished to see the array of shoes in the open court-yard to the number of some sixty-eight pairs. Within the interest would have been sustained. Here were Spanish Jewesses for the most part, some few German, one Italian, and two or three very dark-skinned Yemen Jewesses. Some with their foreheads bound and their faces bandaged, others simply wearing a pretty kerchief on their heads and having their finger nails dyed scarlet or yellow. Their methods of work are the exact reverse of our European ways; some of these women could work very quickly and well. On leaving, many of them resumed their white enveloping sheet, which they had laid aside on entering. We had the valuable help of some Arabic-speaking

Christian missionary ladies from the English hospital, who interpreted for us, and who entered whole-heartedly into all that was attempted to be done. The poor Jewish women are very ignorant, as it is considered unnecessary and wrong to teach a woman. As they know so little of their own national history and Scriptures we found it a good plan to question them and arouse their interest, and then to give them Scripture teaching. We also commenced reading Matthew's Gospel with them. At last, however, the Jewish feasts, followed by my husband's severe prolonged illness, obliging my absence with him, put a stop to these interesting meetings. Although we may not again return to Jaffa, we hope the work will be continued by others, and that God will bless it more and more. The time we have spent in the Holy Land has forced upon us the conviction that the work to be done among the Jews need be done ere they set foot here. Although missions in Palestine may be of great use as a present testimony in the midst of the returning people, it is undoubtedly true that in the lands of their dispersion the best opportunities offer. When the hand of God presses upon them and they are willing to confess that it is on account of sin that they and their fathers suffer, they may be induced to accept and study the Word which tells of the atonement and Sin-bearer. It is hardly credible how soon they forget, and deny having suffered when once within the promised land, and maintain that they need no deliverer, for that God is favoring them. Even now the women in the colonies incite the men to stone any missionary who reasons with them. I firmly believe that the days approach when they will persecute and kill their Lord's messengers again, as formerly they did. There are many discouragements attending Jewish mission work. For those who are in haste to see results and number up converts it is indeed very unsatisfactory and trying work, but in every field of mission work we see the same thing; the few receive the Word of God and are changed by it; the many reject and remain indifferent to it. All that the Word of God bids us do, whether among Jews or throughout the wide world, is to sow the Word, the "Gospel of the kingdom in all the world, for a witness unto all nations." When this is done harvest-time will come, and the harvesting is to be the work of angels, not of men.

We know there is and always has been, from the days of Paul to our own, "a remnant according to the election of grace among Israel," but the Word of God tells us plainly that as a nation Israel, like Saul of Tarsus, the persecutor and blasphemer, will only be converted by the vision of Jesus returning in the clouds of heaven in power and great glory. Then they will look upon Him whom they have pierced, and mourn with bitter lamentation as for a first-born son.

EUROPEAN LITERATURE IN THE MISSION FIELDS.

BY F. F. ELLINWOOD, D.D.

It has become a serious question whether the missionaries or the enemies of Christianity are making the greater use of the English tongue as a medium of communication with the people of Oriental lands.

In the early days of the modern missionary movement there were supposed to be many motives not only for education, but for instruction in the English tongue. It was thought that by this means the masses of India, for example, might be brought into closer contact with that Christian civilization which afforded the chief hope of their regeneration. There was an additional reason in India and Ceylon in the political relationship of those countries to Great Britain. While missionary institutions gave much attention to the English language and made it the vehicle of instruction in history, science, etc., the schools and colleges established by the Anglo-Indian Government employed the same agency still more widely. There was a great demand for a knowledge of English as a qualification for commercial positions, and the demand was by no means limited to India and Ceylon. The same aspiration for this kind of education filled the youth of Beirut, Cairo, and Constantinople. It appeared in the schools of China and Japan. There was a like demand on the coast of Africa, and wherever the civilization and commerce of the Anglo-Saxon came in contact with heathen races. In all British colonies, like Australia, New Zealand, and Natal, the English tongue very naturally became dominant. Within the last decade the governments holding protectorates over newly acquired territory in Africa and elsewhere have taken special pains to extend the use of their respective languages as a means of establishing their power. The French at the Gaboon place such emphasis upon this requirement as to forbid missionary instruction even in the vernacular. It must be French and only French, all of which means the future prevalence of French literature.

But the generic thought suggested by this incidental survey is this : that the whole world is coming rapidly under the influence of European languages and literatures, the English holding a larger place than any other, and they are opening the way for the propagation of either truth or error on a boundless scale. In higher education, whether in science, history, and general literature, or in special departments, as medicine or theology, it has been claimed that a knowledge of English would open the door at once to a much wider technical literature than could be found as yet in Oriental languages ; that in medicine, for example, it would be far easier to give young men a knowledge of the English which would introduce them at once to a wide range of medical science than to undertake the translation of a large number of medical books into the Arabic, the Chinese, or the Hindi ; and these reasons have seemed valid. But possibly the Christian Church in its missionary operations has not been sufficiently mindful of the

fact that wherever the husbandman has sown the good seed, an enemy soon follows with tares, and that the result is a strong flank movement against the truth. The apostles of infidelity would never have endured the toil and hardship necessary to prepare the ground; they would not have undertaken to reduce languages to a written form, and in some cases even establish a grammatical construction; but when the grubbing and the ploughing and harrowing are all accomplished they are at hand with the seeds of error. They watch for the thousands of youth who have learned the English tongue. They make use of all the agencies of publication which have been established. They are not scrupulous about the kind of intellectual pabulum that they furnish, for it is no part of their purpose to regenerate and uplift the heathen races. It is all one to them if moral poison and destruction are the result. As to the intellectual demand and their methods of meeting it, they have the same amount of scruple and misgiving as those who are deluging heathen lands with adulterated and poisoned liquors, gunpowder and firearms; their work is on the same moral level, neither higher nor lower.

The reports of the Christian Vernacular Education Society of India, while giving many interesting facts in regard to vernacular literature and the great demand for it in India, throw an occasional side light upon the spread of English literature. This society, under the presidency of the Right Honorable, the Earl of Northbrook, has struck a keynote which all friends of missions and of humanity ought to heed. It emphasizes the fact that the circulation of Christian literature in heathen lands is one of the foremost demands of the age. It reminds us that we live in a period when the printing, publication, and circulation of reading matter of all kinds have reached enormous dimensions, and that thought in every variety, good, bad, and indifferent, is being quickened among all races.

A recent communication from an agent of the above-named society says: "The place of the English language and literature in India is one of the most marvellous phenomena of this nineteenth century.

"On arriving in Calcutta I set to work under the most competent of all guides, Sir Alfred Croft, Director of Public Instruction for Bengal. In the English shops I was not surprised to find a good supply of books in all departments of literature, and especially in that of fiction. As these were chiefly for our own countrymen, I soon found my way to the native bazaars and shops, where I discovered what astonished me. Our English merchants have no chance with these native shopkeepers in the economy of their management and consequent cheapness. In a comparatively small shop you find the head of the establishment sitting at his desk or counter with a piece of cotton around his waist and loins, in happy freedom from all the restraints of coat, waistcoat, trousers, and stockings, his whole attire worth no more than a shilling or two. The few rings of high value which adorn his ears or fingers are an investment on which the only loss is interest on the sunk capital. A few active young men, who cost little,

complete the establishment, in which an amount of business is done which would astonish his ostentatious neighbors in the European quarter.

"In these native shops I found large piles of our cheap literature, and in stores at hand I was shown large rooms filled from floor to ceiling with the cheap serial literature of the London market, good, bad, and indifferent, but chiefly bad. Not only are the great proportion of these volumes works of fiction, but a great many of them are the very worst of the class; and these, I regret to say, are the most popular, and have by far the largest sale. Many of the most fleshly of the French realistic school in English translations were the most largely sold."

The same writer adds that amid the depressing influences of this appalling exhibit of a vicious appetite for the garbage of our English literature, he was cheered by some hopeful signs. There had been in the more respectable native shops a growing demand for the better class of cheap books; but he was painfully impressed by the fact that the movement of Christian men had been late in the field. One of these native booksellers said to him, "If a better class of books had been sent out from England at the first, the low and vicious ones would not have gotten the hold they have on the reading public. The first books which came to this country in cheap and attractive form were these low and vicious novels, and it will be difficult now to supplant them."

If the worst French novels are translated into English for countries in which the English tongue prevails, one can well imagine their still readier access to all lands which are under French protectorates, and in which the French language is assiduously taught. All that French Catholic and French Protestant missions can do for the elevation of the people of such lands will scarcely equal the disastrous influence of those French novels which represent, as the late Emperor Napoleon III. put it, "not the civilization of Jerusalem, but that of Corinth."

But only one side of this great evil is seen when we contemplate this flood-tide of cheap and corrupting European literature. Another equally formidable is seen in the widespread use now made of the English language for the spread of Hinduism. Under the movement which is known in India as "Revived Aryanism," embracing various organizations, the leaders have hit upon the happy expedient of utilizing the English tongue as a means of corrupting the very classes of men upon whom most labor has been bestowed by government or by missions, in higher education. There are now many thousands of graduates from the Indian universities and colleges, and the same is true of the graduates of Japanese universities and colleges, who speak the English language fluently, but are not Christian converts. On the contrary, they have been stimulated by their education to a greater pride of nationality, and coming into sympathy with the various apologies which Western writers have made for Oriental systems, they are more than ever resolved to stand by the ancient literature and cultus of their fatherland, expurgating such corruptions as the better taste and higher ethics

of modern times are supposed to condemn. Meanwhile the agents of Western societies, Buddhistic, Theosophic, or Agnostic, by adroitly appealing to the national pride of wealthy rajahs and others, have secured contributions for the purpose of reproducing in cheap form the products of Western scepticism, so that selections from Thomas Paine, Robert J. Ingersoll, Herbert Spencer, and the late Mr. Bradlaugh are scattered like the leaves of autumn through all English-speaking communities in India. But it would not quite suit the pride of the true Aryans, *soi-disant*, to be wholly dependent on foreign leaders, and therefore aspiring Hindus have taken the field, are issuing tracts, publishing periodicals and weekly papers whose staple product all bears upon this counter crusade against Christianity, British influence, Anglo-Saxon civilization, and what not.

According to the report above-named, pessimistic productions find the readiest market ; plays and fiction, whether in prose or verse, whether in foreign languages or in the vernacular, are framed on the almost universal assumption of the villainous character of men and the frailties of women. They show also the tendency to advocate a retrograde in social intercourse and even in political life. "The past is praised as the golden age, and all the misfortunes of modern life are attributed to the English Government, the progress of English education and foreign custom. The reason of this is obvious. The only hope of remuneration lies in pandering to popular taste ; and, unfortunately, the discontented and unfortunate form a large proportion of the educated masses at present ; and it is so pleasant to be able to throw the blame for their failure in life upon the foreigner."

As a specimen of the current Hindu literature which is now being circulated in the English language there lies before me a tract entitled "Hinduism, a Retrospect and Prospect," by Sukumar Haldar. He is the son of Rakhal Das Haldar, who became a follower of the Unitarian missionary Rev. W. R. Dall, and who, with Mr. Dall, came to America.

This young man has had all the advantages of higher education, and he evidently has spent much time in gleaning freely in all the fields of literature for what he regards as concessions on the part of the Christian theists ; Mosheim, Neander, Sir W. W. Hunter, Bishop Heber, Monier Williams, and others are quoted. He also presents a wide variety of apologies for the Aryan faith, gathered from the writings of Max Müller, Count Bjornstjerna, Pocock, Heeren, Colonel Todd, Elphinstone, Colebrook, Cunningham, etc. A still wider range of thrusts gathered from infidel writers from the days of Celsus down to the present time are presented in bristling array. This book, published in Calcutta and sold for a dime, has had a very wide circulation. It is not to be supposed that the author has depended upon his own researches merely ; rather he has presented the selected facts, arguments, and travesties which the combined research of many writers has produced. There is now an extensive literature of Hindu apologetics which a comparatively moderate labor on the part of any enthusiastic Aryan may throw upon the market at brief notice.

In our own country a mere tyro may gather together the results of infidel attacks upon Christianity for the last fifty years, and lay them before the public in a leaflet or in a five-cent Sunday newspaper, issued to the number of a quarter of a million of copies.

And something approaching this same marvellous facility is coming to be realized on heathen soil, and at the hands of a race who fifty years ago were slumbering on in the old torpor of past centuries. Doubtless the very same cheap issues of Bradlaugh are sold in India.

The design of the above-named pamphlet of nearly seventy pages is to show that everything in the West has been borrowed from the East ; that Christianity has added nothing to the wisdom of the Indo-Aryans ; that corruption rather than advancement has been the law of progress, and that the true wisdom of the world is to turn back and drink at the old fountains. This tractate is published in good English, and it is not confining itself to the Asiatic continent, but already the overflow is setting toward Christian lands, and affiliated anti-Christian associations are everywhere aiding in its dissemination.

As another example, there is published at Lahore, both in English and in the vernacular, what is known as the *Vedic Magazine*, edited by Pandit Guru Vidyarthi. This university graduate is a man of ability, and his motto seems to be, to "Carry the war into Africa." Among other striking articles is one entitled "Pecunia Mania." This vice or craze is ascribed with telling effect to the whole Anglo-Saxon race. "It is," says the writer in an editorial, "a disease of the type of insanity, very contagious, transmissible by hereditation, incurable or hardly curable, and of the most virulent type. It is an unsatiable thirst, an always hungry stomach, an extreme sensitiveness and irritability, restless anxiety and sleeplessness, paralysis of moral and spiritual faculties, extreme proneness to overfeeding and overclothing, indolence, luxury, and comfort ; it has an air of superficial independence, personal weakness, and infirmities." All these are presented as marked characteristics of the so-called Christian nations, and are in strange contrast with the "quiet thoughtfulness, the spiritual aspiration of the Indo-Aryan races." "This disease," says the author, "sneers at all metaphysics, looks down upon all thoughtful reflection and philosophy, and discards theology as speculative, unpractical, and absurd. It stigmatizes all efforts to ennoble mankind, whether moral or philosophic, as theoretical. It brings morality down to the level of expediency. Instead of the worship of the God of nature, it sets up a wretched and worse form of idolatry—the worship of copper, of silver, and of gold. It denies to man any nature other than one capable of eating, drinking, and merry-making, and we ask whether such a disease should not be at once uprooted and destroyed, never to spread again. For so long as this influence is dominant in the world there will be no morality, no truth, no philosophy. If there is to be such a thing as disinterestedness or truthfulness in the world, if mankind is not to be given over to restless anxiety, turbulence,

and the overweening bias of sordid interest, something must be done to resist this fearful tide."

It is not to be denied that the writer of such articles has a keen insight into many of the worst phases of character shown by the beef-eating, beer-drinking, plethoric, discontented and yet self-consequential Englishmen and Germans, whom the lauk and spiritual Hindu of the higher classes encounters on the soil of India. "This plethoric travesty of humanity, instead of walking forth to breathe the pure air of heaven and enjoy the scenery of nature and delight in pure and elevating thought, seeks conveyance in luxurious carriages rather than by muscular action, and plethoric fulness borrowed from the activity of drugs and the administrations of physicians, instead of inborn healthy glow. . . . Dead photographs and lewd portraits hang upon the walls of his room instead of the scenery of nature. He is entirely dependent on the cooling power of pankas and the warming properties of fire, the refreshing power of beverages, and stirring influence of wines for want of natural endurance. Is this the independence that a rational being should feel?"

We have referred to the writings of Vidyarthi only as illustrating the fact that we have come upon times when the old systems of the East, reinforced by the new impulse which Western education has given them, and possessed of all the weapons of hostility which Western infidelity has produced, are now assuming the aggressive. There is also what is called the Aryan Tract Society, published at Lahore, whose issues are scattered widely through India. The revived Aryans are virtually in sympathy with theosophists and esoteric Buddhists in our own country and in Great Britain, and by prearrangement and thorough organization, the issues which are sent forth in India are also circulated among us. The writer above referred to was late Professor of Science in the Government College at Lahore. He is perfectly familiar with the theories of Darwin, Heckel, Spencer, etc., and has made it a study to trace the supposed intimate relations between the theories of these noted theorists and those of the ancient Upanishad philosophy of India. The familiarity shown with Western literature, and even with the early history of the Christian Church, gives in the outset a strong advantage in the implication of authoritativeness as well as breadth of judgment and candid, thorough preparation.

As an evidence that this writer is not ignorant of what transpires in Western lands, he quotes from an address of ex-President White, of Cornell University, in what he construes as a confession of the weakness of our position. The following passage is given: "We are greatly stirred at times as this fraud or that scoundrel is dragged to light, and there rise cries and moans over the corruptions of the times; but, my friends, these frauds and these scoundrels are not the corruptions of the times. They are the mere pustules which the body politic throws to the surface. Thank God, that there is vitality enough left to throw them to the surface. The disease is, below all, infinitely more widespread. What is that dis-

ease? I believe that it is, first of all, indifference—indifference to truth; next, scepticism; by which I do not mean inability to believe this or that dogma, but the scepticism which refuses to believe that there is any power in the universe strong enough, large enough, good enough, to make the thorough search for truth safe in every line of investigation; next, infidelity, by which I do not mean want of fidelity to this or that creed, but want of fidelity to that which underlies all creeds, the idea that the true and the good are one; and, finally, materialism, by which I do not mean this or that scientific theory of the universe, but that devotion to the mere husks and rinds of good, races that struggle for place and pelf, that faith in mere material comfort and wealth which eats out of human hearts all patriotism and which is the very opposite of the spirit that gives energy to scientific achievement.”

There is not space to dwell longer upon this new activity on the part of heathen error or its increasing interchange with all types of thought in our own land. It only remains to gather up the lessons which are thus presented to the friends of missions and the advocates of Christian truth. The practical questions which come home to us with great force are, Are we utilizing in proper degree the facilities which have been furnished us by the missionary labors of our fathers, who trained up these Hindu youth and gave them the use of the English tongue and the various facilities for publication? With the surfeit of books which we possess here at home, are we sufficiently aggressive in extending our literature abroad? Is there an activity commensurate with opportunity, or are we folding our arms in quiet security in the thought that our sole duty is here on our own shores? It should be remembered that the battle-field of truth and error is now *one*. The terms home and foreign are obsolete; the literatures of the world are blended; and so all the light the Christian Church has to give should be made to shine.

THE EVANGELIZATION OF ISRAEL.

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

The first missionary work done by primitive Christianity was among the Jews. Christ confined His labors almost exclusively to the chosen people, declaring that He had been sent first to the lost sheep of the house of Israel. The policy of the earliest apostles of restricting their gospel activity during its first stages to their own race and nation was only in part the result of a misconception of the universality of the redemption secured through the life and death of the Messiah. Paul himself did not become the great apostle of the Gentiles until his labors among the Israelites had convinced him that they did not deserve or appreciate the glorious Gospel he had come to offer them. It is a fundamental error of the Baur-Tübingen school, and their reconstruction of the inner development of primitive

Christianity, to maintain that Paul originally and *ex professo* taught in his doctrine that Christianity was intended for all, also for the Gentiles, a doctrine contradictory to the standpoint of Peter and his friends, who maintained that Christianity was essentially a Jewish sect, and intended only for this people. The hypothesis that the Christianity of the second and the third centuries was a result of a compromise between the Judaism of Peter and the universality of Paul does great violence to the facts in the case. But, as is generally the case, the error is all the more plausible and dangerous because it is at least seemingly based upon a fact, which fact is that the first Gospel messengers one and all recognized the first and historic right of Israel to the blessings of the Gospel, and when rejected by them these were offered to the Gentiles. Between Peter and Paul there was no difference of principle, at most only of degree. On mission methods they agreed to adhere to the example and command of the Lord. While all nations were to be made disciples of Christ, the Jews were first called to this high privilege.

This historic right to priority was not based upon any undue partiality of Christ for the people out of whose midst He had arisen. Indeed, their treatment of Him would have induced another who was not divine to cast them from him. This right was based upon the calling of this nation as the chosen people to bring forth and to establish from the human side the kingdom of God on earth. Christ came in the fulness of time, and this fulness was the result and outcome of a development which had been progressing through centuries and centuries. In this calling Israel lived and had its being; and while the coming of Christ has been the centre of history for the whole world, it has been such for Israel in an especial sense.

That Israel, when this hour had come, did not recognize the signs of the times, but threw aside its own peace, does not in any way call into doubt the wisdom of God's plans. While the rejection of Christ by His contemporaries in Israel is one of the saddest facts of history, it is, nevertheless, not an enigma or a riddle. The attitude of the Pharisees of that day, the orthodox and recognized theological school of the times, was by no means the mushroom growth of a night as little as it was a system based upon Old Testament premises. In fact, in Christ's polemics against them He makes it a prominent matter to show that they had deserted the old landmarks, and that their refusal to accept Him who was the fulfilment of the Law and the Prophets was based upon their subversion and misinterpretation of the cardinal truths of their own religion. Factors and forces had been at work which had, during the centuries of the silence of the prophets between the close of the Old Testament and the opening of the New, inculcated principles diametrically opposed to those taught by the sages and seers of God. Had the teachers of Israel in the days of Christ still stood upon the basis of the revealed Word, they could and would not have done otherwise than have accepted Him as the prom-

ised Messiah. Paul's antagonism, so pronounced and decided, against the doctrine of justification by the works of the law, and in favor of justification by faith alone, is not based upon the theory that the former is the legitimate outcome of Old Testament teachings, but that it is a perversion of these teachings by the leaders of thought in Israel. He therefore resorts to the same method which Christ had employed—namely, to quote the Old Testament itself against those who claimed to be the only correct interpreters of Old Testament truths. It is substantially the same mission method which is adopted by all the New Testament writers over against the Israelites, particularly by those who make this matter especially prominent—namely, Matthew and the author of the Epistle to the Hebrews. A recognition of these facts in the great problem of Jewish mission work, as also of the method and manner pursued in the New Testament of conducting the work, is a matter of the greatest possible importance for us and our day too. Notwithstanding the eighteen hundred years which have elapsed, the problem itself has not changed materially, and the experience of the friends of the work has been such as to convince them that the New Testament method of dealing with the problem, of course adapted to our times, is the only one that promises success. In the entirely unique and peculiar character of the problem lies also the justification of making Jewish missions a distinct branch and separate department of Gospel work among non-Christians. In the nature of the case mission methods must adapt themselves to the exigencies of the case—the history, character, and condition of the people to whom it is proposed to bring the message of grace. In this sense of the word the mission work in no two countries can be carried on in exactly the same manner. But yet the problems and perplexities of Jewish mission work over against those met with in the case of other nations are so entirely *sui generis* that the work of a laborer in Israel is radically different from that among the Gentiles. This is the case not because the seed is of a different kind, but because the soil is. The Jew meets the Christian missionary in an altogether different spirit from that which a heathen must show toward a Gospel messenger. The Gentile instinctively sees in him a superior, intellectually and otherwise, and the missionary finds no difficulty in making the impression of this superiority, except perhaps in the cases of Brahmans and adherents of other highly cultivated heathen religions. On the other hand, the Jew sees in the Christian a renegade and a pervert from the principles of the Old Testament revelation. While regarding himself as a superior, because he is the representative and exponent of the pure monotheism of the prophets, he is as such historically entitled to pre-eminence above the Christian, who has changed and distorted these teachings by adding a polytheistic faith, and by recognizing the claims of Jesus of Nazareth as the promised Messiah. Instead of being himself a proper subject for instruction and conversion, he considers the Christian as such a subject. It is the idea and the ideal of Judaism, both rationalistic and orthodox, that the religion and the ethics

of mankind will eventually find their happy consummation and development in the adoption of a monotheism of the Jewish faith.

However much we may wonder at this psychological attitude of the Israelites, it is a fact that such is their standpoint ; and mission work, like all other enterprises, must deal with actual facts. This being the case, there is really only one correct mission method for the evangelization of Israel—namely, that already adopted by the New Testament writers and preachers. This method is to produce the conviction in the hearts and minds of the Jews that their interpretation of the Old Testament, which through centuries of teaching has entered into their very marrow and bones, is false ; that Israel, in breaking with Christ and His teachings, broke with its own history and with its own religion ; that the new departure inaugurated by the Pharasaic school in the New Testament era was a false and unfounded movement ; and that Israel's fate and history can only be brought back again to its true and divinely destined course by a return and a rejection of the false positions of the fathers ; in other words, by an acceptance of Jesus of Nazareth as the fulfilment of the law and the prophets.

Hence it is that argument and proof have a place in Jewish mission work which they occupy nowhere else. The preparation needed by the Jewish Gospel worker is quite distinct from that which the other missionaries should receive, and, therefore, fully justifies the establishment of special seminaries for such young men of the kind that the late and lamented Professor Delitzsch founded in Leipzig five or six years before his death, and in which he taught down to his last illness. Not the least difficult is the negative work of showing, from the history and the literature of the Israel of the post-biblical era, that the Judaism of to-day can by a misnomer only be called the outgrowth and development of the Old Testament religion. This presupposes a thorough acquaintance with the Mishna, the Talmuds and the Midrashim, the great official compilations of later Jewish faith and tenets. It is an Herculean task to find the Ariadne thread out of the labyrinth of Talmudism. The number of Christian scholars who have in their possession the key to this literature are few and far between. In former generations this was otherwise. The Buxtorfs, Capellus, and their contemporaries were masters in this field. In our day Delitzsch easily was the greatest scholar in this field ; otherwise it would have been impossible for him to prepare his classical Hebrew translation of the New Testament, which has proved to be the most efficient Gospel agency in this arduous and thankless mission department. But others have been apt pupils, and the names of Strack, Siegfried, Dalman, Faber, Wünsche deserve honorable mention. Post-biblical Hebrew is no longer a lost art or a hidden treasury. How important a matter it is for Gospel work in Israel can be recognized from the fact that its study is the chief occupation of the *Instituta Judaica*, or Jewish mission associations which have been revived at the German and Scandinavian universities within recent years,

and which have a membership of over three hundred. These societies deserve special praise for having published a series of tracts and brochures, in which Christians receive authentic information concerning the Jews, and the Jews authentic information concerning Christianity. No more solid and substantial foundation for efficient work in this line could be established than has been done in this manner.

The problem becomes all the more perplexed and perplexing by the dissensions among the Jews themselves. There are two classes of these, the radicals and the conservatives or orthodox. The Jews of Western Europe and America are almost to a man adherents of the radical wing. Upon their shoulders the ways of the fathers sit but lightly. They have compromised with modern thought and life, and as a result have given up what distinguished them as Jews, except certain formal features. Substantially this type of Jews are either unbelievers or are adherents of a vapid and vague deism. With them the Gospel messenger has double labor, because he must meet them as Jews and as rationalists. It is often doubted whether a Western Jew can become a consistent Christian, and among the Jews themselves it is practically an axiom that a convert from Judaism is a fraud and a deceiver. How incorrect such extreme views are is seen from the examples of such noble men as Neander, Philippi, Caspari, Kalkar, and others who have become Christians of rare power and success. Western Judaism is not hopeless, but it is probably as difficult a field as the Gospel messenger can select.

Strange to say, the East is more promising. And yet the Oriental Jew is the personification of Talmudism. He has, however, the virtue of being deeply religious, and is hence not closed to religious argument and persuasion. It is among these that Delitzsch's and Salkinson's Hebrew New Testaments are eagerly read and studied, and it is among these Jews that the independent Christward movements of Rabinowitz and others have originated, and the project has been formed of organizing a National Jewish-Christian Church on the basis of the New Testament as the fulfilment of the Old. The Leipzig Society, the most aggressive and progressive of the Jewish mission societies, has recently inaugurated a new departure by confining its labors to the Eastern Jews. It proceeds from the standpoint that Jewish diaspora in Christian communities should be left to the congregations there, and that systematic efforts toward their conversion as a nation should be centralized there, where they are most densely settled.

It is to be regretted that there is no general interest among Christians in Gospel work among the Israelites according to the flesh. It is always a limited few, whose love for the people of God enthuse them for this difficult work. However much the Jews may have proved themselves unworthy and unthankful objects for Christian mission activity, this does not excuse us in our negligence. We Christians have in our possession as our greatest blessing the spiritual inheritance of Israel. Gratitude and duty alike should urge us to offer them in return a share of this inheritance.

The nineteenth is the greatest missionary century since the apostolic era. But not all Gospel work has been done, nor are the churches everywhere putting forth their best efforts. Israel has a historic claim on the attention, prayers, and work of the Christian churches. Let this claim not be neglected or rejected.

SOME POLEMICAL WRITINGS AGAINST THE JEWS IN THE FIRST SEVEN CENTURIES.

BY REV. B. PICK, PH.D., ALLEGHENY, PA.

The friendly relation which existed at first between the Church and the synagogue could not always last, and a separation became a matter of necessity. The result was that the non-identification of Christianity with Judaism gave rise to bitterness and enmity, and by and by all friendly relations between the two parties entirely ceased. The best proof for this is the unfeeling but exulting manner in which Jerome writes when speaking of the annual visit the Jews made to Jerusalem on the anniversary of that city's destruction: "Those who once bought the blood of Christ must now buy His tears; and even to weep is not freely conceded them. On the anniversary of the capture and destruction of Jerusalem you may descry a mourning crowd approaching. Behold here delicate women and aged men weighed down with grief and years, hastening to bewail the destruction of their sanctuary. Their very bearing betokens that the wrath of God is upon them. But while tears are streaming down their cheeks, while in their bitterness of spirit they stand with arms outstretched and hair dishevelled, lo! the Roman soldier rudely accosts them, to demand money that they may longer enjoy the liberty and the privilege of weeping" (Com. on Zephani., c. ii.).

The Church had received the Old Testament from the synagogue, but the attitude of the Church to the Old Testament writings was different from that of the synagogue. The Old Testament writings were read in the light of Christianity, and Christ was found everywhere. The purely Jewish elements appeared as episodic, the truth of the *new* covenant as the real purport. With the Church the messiahship of Jesus was a *conditio sine qua non*. Was Jesus the promised Messiah? Then the Church was right and the synagogue wrong. From the Old Testament the former adduced her proofs, and pronounced, at the same time, that the synagogue, because rejecting the claims of Jesus as the Messiah, was wrong. The earliest polemical writing is the so-called "Epistle of Barnabas." In this epistle the writer insists especially on two points: first, that Judaism, in its outward and fleshly form, had never been commended by the Almighty to man; had never been the expression of God's covenant; secondly, that that covenant never belonged to the Jews at all—in other words, that there

was a Christianity before Christ. From an exegetical point of view this epistle is also highly interesting, as it exhibits the exegesis of that time.

A lost work is the "Dialogue of Jason and Papiscus," which is commonly ascribed to Aristo of Pella. It is quoted by Jerome and Origen. "In it," says Origen, "is described a Christian arguing with a Jew from the Jewish Scriptures, and showing that the prophecies concerning the Christ are applicable to Jesus; the other replying to the argument vigorously and in a way suitable to the character of a Jew."

In his "Dialogue with Trypho," Justin Martyr tries to show that the God of the Jews was the God of the Christians likewise, and that the authority of the Old Testament was recognized by Christians. He labored further to prove that Jesus was the prophesied Messiah, sent by the God of Abraham for the salvation of the world, and that His followers were the true Israel. It has been suggested that Rabbi Tarphon, a bitter enemy of Christianity, who declared that, although the Gospels and the other writings of the "Minim" or Christians contained the sacred name of the Deity, they ought to be burned, is the same Trypho who is the interlocutor in Justin Martyr's "Dialogue." But this is mere suggestion.

Hippolytus's "Demonstration against the Jews" is lost, and the fragment which is extant shows that the Jews have no reason to glory in the sufferings which they inflicted on Jesus of Nazareth, for that it had been foretold that the Messiah should so suffer, and that these sufferings had been the cause of the misery afterward endured by the Jewish nation.

Diodorus of Tarsus wrote a special treatise, "Contra Judæos," which is lost; and Hieronymus Græcus vehemently abuses the Jew in his "Dialogue of a Christian with a Jew on the Trinity."

Chrysostom (died 407) wrote, in proof of Christ's divinity, a "Demonstratio adversus Judæos et Gentiles," and seven "Homilies against the Jews," in great measure against the Judaizers within the Church.

Basil of Seleucia tries to demonstrate to the Jews the time of Messiah's advent and the destruction of Jerusalem, which "Demonstratio" results in the proof that Jesus is the Messiah.

Of Philippus of Side remains a narrative of a "Disputation concerning Christ," held in Persia between Christians, Jews, and heathens.

Gregentius of Taphar holds a dialogue with Herbanus the Jew, in which he convinces his opponent by a vision of Christ which appears in the heavens, the result being the conversion and baptism of five millions of Jews.

A certain Timotheus holds a dialogue with a Jew, one Aquila, whom he converts, and brings him to Cyril for baptism. Cyril, however, wished Timotheus to perform that office, and so ordained him priest and deacon at once.

A certain Stephanus, Bishop of Bostra, is mentioned as the author of a treatise, "Contra Judæos," quoted by John of Damascus.

Anastasius, abbot of the monastery of St. Euthymius, in Palestine, is

said to have written against the Jews and Judaism ; and Leontius, Bishop of Neapolis, in Cyprus, wrote an apology against the Jews.

Passing from the Greek to the Latin writers, we mention a work "Against the Jews," by Tertullian, composed on the occasion of a dispute between a Christian and a Jewish proselyte. Cyprian and Augustin also wrote against the Jews ; and Evagrius's "*Altercatio Simonis Judæi et Theophili Christiani*" is said to be a free reproduction of the lost dialogue of Papiscus and Jason.

The "*Tractatus adversus Judæos*," by Maximus of Turin, is of doubtful authorship.

Isidore of Seville's "*De Fide Catholica ex Veteri et Novo Testamento contra Judæos*" is addressed to his sister Florentina, and consists of two books. The first, which contains sixty-two chapters, treats of the person of Christ ; the second, containing twenty-eight chapters, speaks of the consequences of the Incarnation ; that is to say, of the unbelief of the Jews and the ingathering of the Gentiles, of the conversion of the Jews at the end of the world, and the cessation of the Sabbath.

Agobard, Archbishop of Lyons, writes on the Jews in general and their superstitions. The "*Divine Institutes*" of Lactantius contain also attacks upon Judaism. It is to be regretted that many of these works are lost.

THE TOUR OF THE LANTERN.

A LETTER TO THE YOUNG FOLKS.

BY F. E. HOSKINS, OF SYRIA.

A kind friend in America sent the lantern as a gift to help in reaching the boys and girls of Syria. Then a Sunday-school class of boys at Elwyn, Pa., sent twenty-five views, and later on a class in the Sixth Presbyterian Church of Albany made a similar gift. The lantern and the views reached Beirût in safety ; but the people in the custom house opened them and then put them back into the box without any straw. The box was then hustled out of the custom house on the back of a porter, and a day or two later carried thirty-three miles over Lebanon on the back of a mule. When the man put it down in our court very doleful sounds were heard issuing from the box, and I opened the package with trembling hands ; but only *one* view was smashed and another cracked !

It was more than six weeks before I invited Mr. Magic Lantern to go with me on a tour. I had to have a strong wooden overcoat made for him, and some boxes for the views. Then I had a folding frame made, and a large white sheet seven feet square to fit it. All this work was done by a Moslem carpenter in Sidon, and then it came over the mountain in the same way as did the other boxes.

In May I invited Mr. Magic to get ready for the journey. I hired a mule for Mr. Magic to ride ; but when we went down to the front door the mule objected to the arrangement, and we had great difficulty in persuading him that the matter was all right. You know that it is a very difficult matter to reason with a mule. We first tied him securely to a tree and passed the chain of his halter through his mouth by way of emphasis. Three of us then stood round and assisted Mr. Magic to mount ; but the mule kicked and moved round in such a lively way as to prevent Mr. Magic from getting anything like a firm seat. When I thought we had succeeded, I turned to go upstairs, but a moment later I heard a great noise, and lo ! poor Mr. Magic and all his traps were on the ground again. Fortunately he came down right side up and suffered no harm. We remonstrated with the mule, drew the chain tighter, and then wrapped his head up in the big coat belonging to his owner. He was not able to see what we were doing, and we did not uncover his eyes until Mr. Magic was all safe and snug. So off they went, and some eight hours later had made the long journey southward without any accident. Once on the way home, a week later, the mule became frisky, and tried to run ; but the load began to turn, and two minutes later Mr. Magic and his traps were lying in a wheat field with Mr. Mule on top, his feet sticking up into the air. We all dismounted and had a great time in getting him loose and on his feet again. We had the same trouble in loading up, and, strange to say, Mr. Magic still lives without any broken bones. On other and shorter trips I have hired a man to carry Mr. Magic on his back, as men sometimes carry travellers in other lands.

During the month of May Mr. Magic made seven public appearances, and created the greatest excitement—his coming to a village was like the coming of Barnum's circus. The first three appearances were in our school-rooms ; but I soon gave that up and took to the threshing-floors. No building could possibly hold all that came, and the crush made anything like a lecture impossible. At one village we tried it in the school-room—a place that will hold nearly three hundred people ; but everybody wanted to come and everybody came—boys, girls, men, women and babies. We tried to shut the doors and keep the audience quiet, but the crowd outside kept on increasing until they pressed upon the doors and windows, carrying both doors and windows off their hinges inward. Some of the chief men of the village went out and beat the people over the heads with clubs, but a minute or two later it was as bad as ever. I tried to quiet them, but soon became hoarse, so I pushed the views through rapidly, and as each picture fell upon the screen I pounded upon the table, or put the cap on the lantern, and so got quiet long enough to announce the name of the view. They were all mightily pleased, and thought nothing of the noise and confusion, being accustomed to that in their churches, and always at weddings.

After that I went to the threshing-floors—great open spaces round the

villages—set up the screen, and soaked the canvas with water, and then people saw from both sides the same. At Qaroun there were from seven to eight hundred people present, and some of them sat directly beneath the screen, where they could not see anything at all. The sights at each place go beyond description ; in no place had anything like a lantern ever been seen. Fully a *thousand* boys and girls in our schools clapped their hands over the pictures, and perhaps twice as many men and women. Mr. Magic behaved very well ; and even if he should never appear again he would be distinguished all his life, for these people will never forget his coming.

The people insisted on making a feast at nearly every place. At one village the teacher made a dinner. Four of us sat on the floor round a low wooden table. On this was placed a large brass waiter more than two feet in diameter ; on it were four plates of pounded rice, four bowls of milk, four small plates of sugar, and in the centre one large plate of butter without any salt in it. Beside each one on the floor were five or six thin flat loaves of bread. We had neither knife, fork, nor spoon. After a blessing we tore pieces from our loaves of bread, and with them dipped up the cooked rice, and drank from our bowls of milk. But the great dish was the butter. There must have been three pounds of it. The way we disposed of this was to take a small piece of bread, hold it between thumb and fingers, pinch off a piece of butter, dip it into the fine pounded sugar, and then eat it. At Qaroun we had a feast of another kind. We had neither knife nor fork, nor had we waiter or stool. Everything was placed on the floor in front of us. They had killed a small kid, stuffed it with rice and pine nuts, and had cooked it whole. It was served on the dish in which it had been cooked, and I separated the parts by main strength, using my pocket-knife when things did not come apart easily. It was well done, and was as tender as any one could have asked for. With it we ate rice and bread and some strawberry jam from a tin I had carried from Zahleh.

But the most striking experience that I have had on account of Mr. Magic was not of a pleasing character, and might have ended very seriously had not God kept me from harm. I treated the people of a village named Gedeitha to an exhibition, and having to make a journey to Damascus the next day, I resolved to ride home that night after the entertainment was over. I left the village at 9.30 P.M., and a few minutes later was attacked by three robbers, who had followed me from the village for that purpose. They were armed with clubs and knives. One seized my bridle-rein, and the word was given to *rob* me. Of course I objected, but had nothing other than my rawhide whip with which to defend myself. With this I beat them right and left, and managed to keep two of them off, and to retain my own seat in the saddle. For five minutes we struggled ; they cut my rein, lifted up their clubs again and again ; but I answered only with blows. One worked constantly at my saddle-bags, and, failing to loosen them, they

whipped out knives and began to slash. Blows of the knives reached and cut my Bible, and in the struggle came within a few inches of my person. At the same time they grabbed for my pockets and my watch. One seized the chain ; I put one hand on the watch, and with the other struck the man ; the chain parted and went with the man, but I kept the watch, as also my purse. Tiring of the struggle, they at last tore the saddle-bags asunder and fled away. I marked two of them and the direction they took. I rode back to the village, told my story, organized a search party, and then rode on home, rousing the soldiers and the governor on my way. By prompt action we soon caught the men ; later on they confessed, the chain was delivered up, the torn saddle-bags recovered, and the men placed in prison. The trial followed rapidly, and two days ago the men were sent prisoners to Damascus, where they will receive a heavy sentence. They were taken from the local prison here, their hands securely fastened between two pieces of wood, and this wood in turn fastened to the halter rope of the soldier's horse. They were then compelled to go walking beside the armed soldiers forty miles away to Damascus. Truly "the way of the transgressor is hard."

And now Mr. Magic Lantern has come to Baalbec, and if all goes well, this evening he will delight some more children, and go on doing good, I hope, for many years. We always close with a picture of the Bible House in New York, and a talk about spreading the Bible.

How simple and yet how beautiful it is to do good ! May God lead each one of you to give your hearts to Christ and your lives to His service ; and may you all be ready to suffer hardships as good soldiers of the cross.

JERUSALEM'S CRYING WANTS.

BY A. BEN-OLIEL, JERUSALEM, PALESTINE.

[From Rabbi Ben-Oliel's circular letter we give space to the following extracts.—EDITOR.]

1. There is no one among the missionaries in Jerusalem, nor has there been any one for long years, that can preach the Gospel of the grace of God to the Sephardim—Spanish Jews—in their vernacular—Judeo-Spanish ; or that can converse freely and intelligently with them in that dialect. But yet the Sephardim are the oldest Jewish inhabitants of Jerusalem, the most learned and religious, the most civil, the most accessible to the Gospel messenger and his message of glad tidings, and are less bigoted and bitter toward Christianity than the Ashkenazim—Russian Jews, Polish Jews, etc.

Now, Judeo-Spanish I know from childhood, and in 1849–50 I translated St. Luke's Gospel and a variety of tracts into that dialect, as also others in Hebrew, Spanish, and English.

Two native helpers can converse in Judeo-Spanish, one of whom attributes his conversion to the Lord Jesus to attending my Judeo-Spanish services in Smyrna shortly after the Crimean war ; but his special duties occupy his time and attention fully.

2. There is no missionary in Jerusalem that can converse in Hebrew with the rabbis, who are so numerous ; or that can even quote the Old Testament Scriptures fluently in the original, excepting some native helpers ; and much less any one acquainted with rabbinic literature and dogmas. Yet this is a very essential—an *indispensable*—qualification for a preacher of the Gospel to the Jews ; and it is well known that learned Jews prefer the sacred tongue in religious conversation or discussion. Still, the Liturgy is read in Hebrew every morning in Christ Church.

The London (Episcopal) Society for Jews has a strong mission in Jerusalem, at an expenditure of some £7000 per annum, but there is *no fully qualified missionary* to the Jews in Jerusalem.

Many Christian travellers have carried away very strong impressions on this subject after visiting Jerusalem. One of them, Mr. W. Mortimer Clark, Q.C., of Toronto, wrote to me from Jerusalem :

“ My impressions here lead me to believe that anything like active evangelistic work among the Jews does not exist in Jerusalem, and that there is ample room for more effort. The various manifestations of Christianity are more likely to repel than attract the Jew.”

“ Ample room ” there is unquestionably. The British consul estimated the Jewish population of Jerusalem at 40,000 ; but the Rev. C. T. Wilson, of the C. M. S., who has resided here the last seven years, has been assured by enlightened local authorities that the number of Jews actually in Jerusalem cannot be much under 60,000 ; and they keep coming constantly, and about one half are Sephardim.

Jerusalem is a Babel of diverse tongues. From 20 to 30, it is said, are spoken within its precincts. Among the Jews the following are in requisition, for there are Jews from all lands here ; and I name them in the order of their relative importance, marking with an asterisk those in which I can preach or converse more or less :—* Judeo-Spanish, Judeo-Polish and German, * Hebrew, * Aramaic, * Arabic (colloquial), * English, * French, German, * Italian, Russian, * Spanish, Turkish, Modern Greek, etc.

Considering the friendly way in which the Sephardi Jews have received me in other mission fields—Morocco, Algeria, Tunisia, Turkey in Europe, and Asia Minor, Gibraltar, Spain, Rome, etc.—and more recently in Jaffa—which has 3000 to 4000 Jews, I may hope to meet with an equally friendly reception from the far larger number in Jerusalem ; and I trust from the Ashkenazim also. There is evidence already that it will be so, for before I could go to them, they are calling on me, and among them has been a leading rabbi, who, after conversation, accepted a Hebrew New Testament, promising to study it, and has called frequently since. They

are so pleased to find one with whom they can converse freely in the language of their homes, as well as in Hebrew. It is but natural it should be so, for I am more at home with their characteristics—their disposition, modes of thought, customs, history, literature, and religious idiosyncrasies ; and, therefore, in more thorough sympathy with them.

With sincere gratitude to God, I acknowledge the friendly welcome given to me and my family by all the laborers of the London Society, whom I have assured that my most earnest desire is to fill up deficiencies, and to co-operate in every good work for the advancement of the adorable Master's kingdom and glory.

3. There is no place where non-Episcopalian travellers and visitors, whose numbers increase every year—the United States, and even Canada and Australia, contributing a fair proportion—can worship God in the Holy City according to the simpler forms they prefer and are accustomed to ; and, consequently, no place where ministers of other denominations can have the unspeakable privilege of witnessing for the Lord Jesus in the city where He expiated the sins of the whole world, and rose again for our justification : here, where the Son of God bled and died, the Just for the unjust, that He might bring us to God : here, where the Lord of glory burst asunder the chains of death, and opened the gates of heaven to all believers.

The Episcopal Mission to the Jews has a handsome church, in which liturgical services are conducted morning and evening every Lord's day. The Church Missionary Society has a beautiful chapel for similar services in Arabic for native converts. The Lutherans have separate services in German, and are now constructing a large church. That the Latins, Russians, Greeks, Armenians, Copts, Moslems, Jews, etc., have superb ecclesiastical buildings—churches, convents, chapels, mosques, synagogues, hospitals, schools, etc.—is well known to all travellers in Palestine and readers of their works.

But Presbyterians, Independents, Wesleyans, Baptists, etc., *are nowhere in Jerusalem !* They have not even a hired *upper room !* But yet a considerable number of the annual visitors are ministers of all denominations. Talmage, William Arthur, Spurgeon, Dale, Radstock, etc., may come and *weep over Jerusalem* and take pleasure in her stones ; but they must hold their tongues ! They may not celebrate the Lord's Supper in its scriptural commemorative significance, and “show” the grandest historical event the world ever witnessed, “till He come !” They may not testify to the corrupt, degenerate churches of the East, that there is a purer and truer spiritual mode of worship than is exhibited even by some Protestant churches !

In June, 1887, I wrote :

“There are certain localities in which all Christians feel a deep interest, of which they cannot divest themselves, and Jerusalem is pre-eminently such a spot. It is sacred ground common to all the Christian world.

All honor to the Church of England for the noble work which the London Society for Promoting Christianity among the Jews, and the Church Missionary Society have been doing for years past in Palestine. But the Holy Land, and Jerusalem in particular, cannot be relegated by the Christian world to any one church exclusively ; and those Episcopal societies should welcome the co-operation and holy rivalry of other churches and societies, in a sphere which claims and enlists the sympathy and lively interest of all."

The Lord has called me to Jerusalem to supply those three crying wants. There is now in Jerusalem AN UPPER ROOM, to hold from 80 to 100 persons, near the Jaffa Gate, and within five minutes' walk of the three principal hotels, where all evangelical Christians may worship God in the city of the Great King, and where their ministers may witness to Divine truth and unalloyed Scripture doctrine ; and where the Gospel shall be preached in Judeo-Spanish to the Sephardim, and men of all classes—" to the Jew first, and also to the Greek"—will be welcome to hear the message of redeeming love.

In a few days an inscription—PRESBYTERIAN MISSION—will mark the house to travellers and residents. Some definite designation *must* be adopted, and as a Presbyterian, I naturally prefer my true colors, cheerfully extending the hand of fellowship to all who love our Lord Jesus Christ in sincerity. As an illustration of my catholicity, I may mention that, at my earnest desire, TWELVE MINISTERS, representing the Presbyterian, Wesleyan, Independent, Baptist, and Lutheran churches, took part in my ordination in 1852.

This mission and work is at present dependent wholly on the Lord and on the free-will offerings of His people of whatever section or branch of the one Church universal. It is a work of faith and of entire reliance on the gracious promises of our God, who has already raised up some supporters in England and the United States. I solicit, above all, the prayers of God's people. "Pray for the peace of Jerusalem ; they shall prosper that love thee."

The famous "Siloam Inscription," which ranks near the Moabite Stone in the list of hoary Semitic relics, has been stolen. This inscription, which was in the purest biblical Hebrew, told how the tunnel was excavated which conveyed the water from the so-called "Spring of the Virgin"—the only natural spring in Jerusalem—to the pool of Siloam. This work and the inscription, according to Professor Sayce, date from the reign of Hezekiah, or perhaps from that of Solomon. The inscription was accidentally discovered ten years ago by a young man who fell into the water. It was in a dark place on the side of the tunnel, about nineteen feet in from the pool, and was only deciphered after an incrustation of lime deposited by the water had been removed by acid. The inscription has now been cut bodily out of the rock, being broken in the process, and the fragments are said to have been sold to a Greek in Jerusalem.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

To the Editor of the New York Times :

SIR : I see that your London correspondent speaks very disdainfully of Bishop Tucker's application to the Marquis of Salisbury for protection to the Protestant Christians in Uganda, especially as this is likely to be accorded. I confess this puzzles me. What ground of complaint has your correspondent against the bishop ? It is usually supposed that any missionary has a moral right to solicit the protection of his own government for his own converts, in a territory under its suzerainty, as Uganda is under that of England. Of course your correspondent does not imagine that Tucker has come to ask for repressive measures against the French priests. If he were capable of it, he would understand its futility. But it is news that, under English sovereignty, an English bishop ought to allow the French priests to use repressive measures against him.

I am aware that there are more Catholics than Protestants in Uganda. But the Protestants are numbered by hundreds. Twenty-five hundred came to meet Stanley, and I suppose they have increased since then. But, more or fewer, have they not as good a right to be as the Catholics ? Besides, the Protestants came to Uganda a good many months before the French priests, so that they have the right of priority, which among all honorable missionaries counts for much. It is the Catholics, not they, who are intruders. Cardinal Lavigerie expressly admitted beforehand to the secretary of the Church Missionary Society his obligation to withhold the White Fathers from encroachments on a field already occupied by Protestants. He has publicly signified his agreement with General Gordon that Protestants and Catholics are two divisions of the one army of Christ, who ought not to fire into one another's ranks. If he has now violated his plighted faith, and turned his own words into mockery, his breach of honor has certainly not evacuated any of the rights of the Uganda Protestants.

Your correspondent seems to stand for the position that wherever the Catholics can come in, and by their showy ceremonies tickle the people's fancy faster than the Protestants can touch their hearts, they have a right to drive the latter out. The noble work doing along Lake Nyassa by the Scotch Presbyterians, and eastward of there by the Universities' Mission, is, according to that, entirely at the mercy of Rome. And if the Protestants venture to appeal to a Protestant government against Catholic fist-law, they are to be reproached with shabbiness and superfluous zeal.

I do not know what religion your correspondent has, beyond a dislike of French atheism. But even if he should be a sort of a kind of a species of a Catholic (which is not probable), most Catholic laymen in our day profess to believe (and in Catholic countries nobly show their creed by their works) that every man who holds a creed agreeable to good morals has an indefeasible right to propagate it. Is not that his position ?

I know that Rome has an organization which makes her a formidable enemy and a profitable friend. As things go, it is no great matter of displeasure if her operations (which are really wide and admirable in the heathen world) are idealized and loudly lauded by the press, which expects to trim its sails to the wind. But surely the matter is pushed a little beyond bounds when a Protestant bishop is held up to contempt for asking for fundamental rights of religious freedom and English citizenship.

The Catholics and Protestants in Uganda have repeatedly and solemnly pledged themselves not to wrong or oppress one another. All that any-

body can imagine Bishop Tucker as asking, or his government as granting, is that Lord Salisbury shall signify that he will view with displeasure any breach of this compact. Both Christian parties have shown heroic attachment, even unto the death of fire, to the common faith. The Protestant missionaries are plotting nothing against the rights of the Catholics. The head and front of their offending appears to be that they, first in the field, presume to claim some rights of their own.

If this is not the meaning of your correspondent, pray what is it? He expressly holds it up as an indecency for Bishop Tucker to claim the right of offering to the natives of Africa "an alternative ritual." Seeing that the alternative ritual, in Uganda, happens to be the Roman Catholic, his own principle recoils on himself. But on whichever side it may operate, it is a strange principle for a man who speaks English to uphold.

CHARLES C. STARBUCK,

Associate Editor Missionary Review of the World.

ANDOVER, MASS.

EAST INDIES.

—The work of the Rhenish Missionary Society in Sumatra the last year has been more largely blessed than ever before. Five new stations and fifteen or sixteen new out-stations have been founded. The Battas have been so grateful to the Dutch Government for having at length yielded to their importunate prayers and allowed the missionaries to come among them, that they have been building fine roads to facilitate the access, and have voluntarily declared themselves Netherlands subjects. Two thousand five hundred heathen have been baptized within the year, and over 5000 more are under instruction. The women and girls are beginning in unwonted measure to desire instruction. Miss Needham, an English volunteer assistant, has been very helpful in this, and the society hopes soon to see her supported by several coadjutrices. Silindury has become a Christian country; and this fact, hitherto unknown in Sumatra, is making a deep impression on all the surrounding regions, and occasioning numerous petitions for teachers of Christianity. Several hundred (nearly 700) of the new converts are Mohammedans.

—"In the Deccan, though actual conversions"—of fetich worshippers—"have not been numerous, the effect upon the whole community of outcasts has been marked and general. Scattered as they are, a few in every village in the country, there is no part of the province which has not more or less felt the influence of Christian teaching, and the result is not only a general inclination to turn from the gods of terror and uncleanness to the God of love, purity, and truth, but a remarkable social change, which may hereafter bear political fruit, of which time does not now permit me to speak more in detail."—SIR BARTLE FRERE, in *Missionary Intelligencer*.

—Sir Bartle remarks that, as the results are essentially the same in measure under the labors of Catholics and Protestants, Episcopalians, Presbyterians, and Nonconformists, they must be attributed to "the great simple doctrines of Christianity, which all believe—the plain broad precepts of Christian morality which all teach."

—"The following lines from a recent Madras journal show what some of the best Hindu minds are thinking at the present time :

"Weary we are of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;

Weary of rites wise men condemn,
 Of worship linked with lust and shame ;
 Weary of custom, blind, enthroned,
 Of conscience trampled, God disowned ;
 Weary of men in sections cleft,
 Hindu life of love bereft.
 Woman debased, no more a queen,
 Nor knowing what she once hath been ;
 Weary of babbling about birth,
 And of the mockery men call mirth ;
 Weary of life not understood,
 A battle, not a brotherhood ;
 Weary of *Kali yuga* years,
 Freight with chaos, darkness, fears ;
 Life is an ill, the sea of births is wide,
 And we are weary ; who shall be our guide ? ”

—*Canadian Missionary Lint.*

—We have at hand several copies of *The News*, a neat little monthly paper representing the American Baptist Missions in Burma and Assam. It is published at Rangoon. One copy will be mailed to any address in the United States at 60 cents per annum, five copies at \$1.25. Subscriptions may be sent to E. P. Coleman, Esq., Tremont Temple, Boston. This little paper would bring our Baptist friends into living communication with the land of the Judsons, the Boardmans, the Beechers, the Karens. Even the glorious results among the Telugus cannot deprive Burma of its classic pre-eminence.

Here is an extract : “ It was Thursday evening. We sat around the camp fire and talked about a sermon that had just been read. It was proposed that we close the day by thanking God for His goodness, and that we also present the especial request that the two women who were held as captives in a heathen village be set free, and that they be delivered without the presence of the missionaries, so that the native teachers may the more fully give the glory to God. Two days later Th’rah Hemmay Klaipo, who was travelling in that region, received a message that if he would come to the village the captives would be delivered up at once. He did so, and the captives were delivered. This was a great astonishment to all the surrounding villages, and as a consequence they have decided to call in Christian teachers. It seems as though the whole Bree tribe was coming in. The fear of the Lord has taken hold upon the people. It was in this region that two captive children were set free last year in answer to prayer.” — JOANNA ANDERSON.

—*Periodical Accounts* of the Moravians for June says of Kashmir : “ Kashmir is no longer isolated. After centuries of oppression and degradation of its people, a change has come for this land of brooks of water, and of fountains and depths that spring out of valleys and hills, a land so beautiful that it seems a garden of the Lord.

“ What the Rev. R. Clark, of the Church Missionary Society, says of their mission at Srinagar is relatively true of our own in the tributary province of Ladak : ‘ Kashmir, by its geographical position, is thrust forward into Central Asia, and is now our outpost of Christianity on this frontier of India. It is the starting-point for travellers to Ladak and Iskardo, Kafiristan, and Tashkend and Lhassa. Kashmir is a great centre, leading to many countries, a highway for the gospel of Christ. We remember that Kashmir once sent forth 500 Buddhists to convert Tibet, and that from Kashmir Buddhism spread to Candahar and Cabul. Our opportunities here are very great. *The Kashmir Mission should always be maintained by our society in strength.* ’ ”

II.—INTERNATIONAL DEPARTMENT.

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

The Relative Standing of Native Christians in the Future.

[EDITORIAL, J. T. G.]

God's ways are often very unlike our ways. The involutions of His providences are as marvellous as the evolutions. We plan, but God reaches the end we seek by a way we knew not. This finds striking illustration on the foreign mission fields. We consider now the working of God in His own way for the uplifting of the Christian communities brought but recently out of the bosom of heathen communities.

THE FUTURE HIGH CASTE OF INDIA.

The Brahmans of India have held uninterrupted sway as the social and religious leaders of India. It has sometimes been the subject of remark that the advance of Christianity has not been among this class in India, and we have, perhaps all of us, at times, felt a little as if there were something a shade discouraging in the fact, and perhaps a little suspicion has come over us that Christianity might, after all, not be able to reach the brain of the heathen races, and thus exhibit a lower vitality than we could fondly wish.

It is well to observe, however, that God's ways are not as our ways. "We must brain Hinduism," said that great man Duff, when he established his great college in Calcutta. He aimed at its head. He accomplished much, but died, not having reached the result he desired. He meant to educate the high-caste people, and conquer India through its head and headship. It is marvellous, now, to see God's way, and not ours, to reach the end. The Madras Native Christian Association has recently sent forth a little paper on educational progress among native Christians, which is a summary of the Report on Public Instruction for the Presidency of Madras, so far as it bears on the native Christian community.

This report shows an increase of native Christians at school, from over 40,000 to over 44,000. But that is not all. The ratio of the native Christians in school is vastly greater than that of the Hindus and Moslems. This is so all over India. For this province the figures are very encouraging. Few persons out of India will measure correctly such a striking fact as that the percentage of Christian girls attending school is greater than the percentage of non-Christian boys. In the presidency, as a whole, twenty-three per cent of the boys and three per cent of the girls of school age are in school. Taking the native Christian part of the population of school age, sixty-one per cent of the boys and twenty-eight per cent of the girls are in school. Of the pupils receiving higher grade education, as represented by the high-school departments, approaching one fourth (47 out of 178) are native Christians, only five being European or Eurasian.

To get the force of this, it must be remembered that thus nearly one-fourth of the higher grade students come from one-fortieth of the total population. Turning to the colleges, this same one-fortieth part of the community furnishes eight per cent of the graduates of the University. It is easy to see, if this continues, who are to be the learned class of India in the near future. The old Brahmanic classics are of little practical value, and if the Brahmans keep the lead in the old indigenous literature of the land, even then they must take a back seat, together with that effete literature. The practical modern scientific and literary courses of study represent the advance guard of the native community itself: that which must lead, must direct and control in the whole public affairs of the country. If anything like the present relative proportion of that kind of knowledge remains with the native Christian community, it is easy to see who must be

the directors of the civil and political forces of the land. The native Christian community must move up into the place occupied by the Brahman class through a thousand years. We are pleased to see this pointed out by the director of public instruction in his reference to the university examinations. He says (the italics are ours) :

"I have frequently drawn attention to the educational progress of the native Christian community. There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a *preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country*—in the latter because no section of the community has entered on the new departure in education with greater earnestness than the native Christians."

To go back, then, we remark again, that God has had a way of taking possession of the brains of India quite other than that proposed by Dr. Duff and others. It is not so much by bringing the upper classes into the Christian college, though that has been done to some extent, but by reaching and elevating the lower and middle classes in the scale till they shall displace what was the top of society, and themselves take their place, and that in a stronger and progressive civilization. These forces, like so many of the great forces of nature and Providence, have operated, and are operating, so silently that the kingdom cometh "without observation."

But something besides this is being done. Dr. Duff laid great stress on the compiling of good, pure text-books for the entire educational operations of the country, from the lowest school to the highest college class. A good deal of this work has been done, but a good deal remains to be done. There is still need of the displacement of the immoral rubbish which has filtered

through the native literature in the schools which the Government has subsidized among the Hindus. The Government of India has put itself in communication with all the local Governments in regard to purer text-books. It proposes, as a measure for uplifting the moral teaching of the land, that at least one half of every "Reader" in English or the vernacular used in the schools shall be devoted to lessons having a direct bearing on conduct as precept or example. This is something of immense and radical importance. Few will appreciate what it means to India. One familiar with the situation says it is becoming more patent to missionaries that sensitiveness of conscience as to conduct is essential to the progress of Christianity. No native literature is likely to foster that. The Hindus are indifferent as to whether actions are good or bad. The Hindu philosophy does not emphasize blameworthiness. Pantheism does not and cannot, anywhere. Hence, there can be little or no sense of conviction of sin. This proposition of the Government, therefore, is radically in the teeth of Hinduism. It is plain that the standard of what is right and wrong will be that of the Christian religion. This will mark, therefore, a moral revolution of the conscience force of India. The native Christian force being, as we have seen, in such preponderance relatively in the schools, must therefore come to be developed as the strong and leading moral force of the community of India, as well as its leading intellectual and political power. Thus the future high caste—the native Christian community—will be strongly impregnated with a high moral quality, and will be strong accordingly.

A native paper of India called *The Hindu* has seen this tendency of things concerning the female portion of the community in India. The editor says :

"The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them will eventually give them an advantage which no

amount of intellectual precocity can compensate the Brahmans for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsis so deservedly enjoy at the present moment was due to these two causes—namely, their women are well educated and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsis of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

NATIVE CHRISTIANS IN TURKEY.

A striking illustration of the same indirect working of the all-directing Providence, which supernaturally superintends the affairs of the world in the interests of Christianity, is furnished by the Rev. C. T. Wilson, of Turkey. The work of missions in that empire is certainly hampered, but a very silent sub-soiling is going on, and Christians are gradually assuming a very changed relation to the Moslems of the land. We cannot forbear making a lengthy quotation from Mr. Wilson. He says:

"Islam, it is true, still holds the sword, but in the declining condition of the country this is a source of weakness, and not of power. Military service is compulsory on the Moslem population, while Christians are prohibited from bearing arms. This causes a constant drain on the Moslems, which is felt increasingly year by year. In the villages also (where the bulk of the population live), a much larger proportion of the Moslems remain unmarried than of the Christians. This is owing to their greater poverty. For, poor as the country is, and bitterly as all classes feel the oppression of the Government, the Moslems are worse off than the Christians. Russia has assumed the guardianship of the Greeks, and France of the Latins, and this fact acts as somewhat of a check on the Government. But in the case of the Moslems, there is no one to help them or speak a word for them. The immense influx of Jews into Jerusalem and other towns, causing the diversion of much of the trade and business of the natives into their hands, has been severely felt by all classes, but especially by the Moslems. I have been told, on good authority, that there are many Mohammedan

families in Jerusalem who a few years ago were well off, who are now on the verge of starvation from this cause. All these things are working together to equalize the relative positions of Moslems and Christians. The large numbers of travellers and pilgrims, and the ever-increasing interest shown by Europeans and Americans in the Holy Land, are not without influence."

Truly God's ways are not as our ways, but we discover in them very distinct and decided plan.

The Influence of the Pariah Christians of Southern India on the Christianization of the Country.

BY REV. JOHN MCLAURIN (WOODSTOCK, CANADA), SEC. BAPTIST FOREIGN MISSIONS.

The remarkable movements toward Christianity among these people during the last few years is my apology for the subject of this paper; and fourteen years of closest contact with them, first as itinerant missionary and afterward as principal of a theological seminary, are my credentials for undertaking this task.

By the pariahs I mean that large and important class of people lying socially between the caste classes proper and the aborigines of the hill districts. It is evident enough that the pariah bears no relation to the aborigines. In physique, in language, in habits and customs they are wholly distinct. I think it is easily demonstrable that they are not the offspring of individuals ostracized from the castes of the later Aryans. Before the introduction of Mohammedanism or Christianity there was little temptation to break caste, and little occasion for cutting any one adrift. No one is cast off for moral, but only for ceremonial defilement, and that was easily atoned for.

Besides, the pariahs are far too numerous and were too defined in physique, language, and general characteristics to be the result of a series of lapses from caste, but at the same time they are too much like the Aryans in all these particulars to be other than

sprung from the same original stock. I believe them to be a *long previous irruption* from the home of the Aryan race. They had left their ancestral home before the later civilization had moulded the people and language with their later forms, and had come down and driven the aborigines to the hills, and were in turn conquered by a later wave of their own race.

In the Telugu country especially they are divided into two distinct classes—the mala and the madiga. The latter are the leather-workers; the former are small farmers, coarse-cloth-weavers, coolies, and household servants. The madiga is negatively wicked, the mala positively so; the madiga is docile, easily governed, and inclined to be religious; the mala is self assertive, difficult to manage, but has more brain power. Both classes are very ignorant, very superstitious, and exceedingly immoral.

It is from among these people that tens of thousands are now flocking into the kingdom. What influence are they going to have upon the final collapse of Brahmanism and the Christianization of India?

I. *There was a Period of Preparation.*—The stage was being fitted for the man and the man fitted for the stage. God sent the British nation to set the pariah free, theoretically free at least, from a species of serfdom to the higher classes. Few nations dare give as much freedom to their civilized subjects as the British do to their semi-civilized heathen subjects; not that many English officials look upon the Hindu in any other light than as a "nigger."

Then the missionary came upon the scene, and not only told the pariah a wonderful story of a wonderful God and more wonderful Saviour, but also told him and showed him how to become a free man in deed and in truth. He went into the courts and set in motion the mighty machinery of the empire on his behalf, and got justice for him. It began to dawn upon him that he was a man—new hopes, new fears, and won-

derful dreams began stirring his sluggish brain. It took long to move him. He was half deaf because unused to hear, and half blind because unaccustomed to see; but at length the oft-told tale begins to tell upon the dull ear, the wearied eyeballs respond to a glimmer of light, the rusty intellect begins slowly to revolve, the frozen heart to thaw, and the soul resumes its proper functions—in fact, begins to pulsate with the new life.

First these people came by twos and threes, slowly, timidly and at long intervals. Then they came in hundreds, afterward by thousands, and now they are taking the kingdom by violence, rushing in by the tens of thousands.

II. *The Attitude of the Missionary towards this Movement.*—At first the missionary was sorely puzzled. This was so utterly opposed to his ideal methods. It was the intellectual Brahman, the shrewd merchant, or the docile but wealthy Sudras he wanted. It was dreams of keen intellectual contests with these sons of an ancient philosophy which disturbed his rest, but instead here is this clamoring throng of unclothed, unwashed pariahs. These degraded, ignorant, immoral hordes, what shall he do with them? Open the doors of the kingdom and let them in! How could he? If he allows these in, farewell to his dreams of conquest among the higher classes; but accustomed to consult the Oracle, he went to the Book and read, "Go out into the highways and hedges and constrain them to come in, that my house may be full." There was nothing to do but open wide the doors and let them in.

But the conservatism of the missionary was a blessing in disguise. It made him ready to divine the dangers connected with the influx of such multitudes, and to take measures to provide against them—the danger of a wholesale relapse into idolatry, the danger of liberty running into license, and the danger of these people falling a prey to designing leaders of evil. To avoid this the missionary requires to be careful:—

(a) *That, as far as can be Ascertained, each Case is one of Genuine Conversion.*—There must be a credible evidence of such a change. This must be insisted on. To accept a person who gives no evidence of a radical change of heart is a fatal mistake. Not only is he not a source of strength, but he is a source of positive danger. Faith in Christ is the only anchor which can hold a heathen to Christianity. I believe that history demonstrates the mischievousness of village or tribal conversions. We can polish a dead organism, but only a living one can be made to grow.

(b) *To Train a Native Ministry.*—This is essential. No other ministry will do. We cannot graft an alien ministry upon these churches without destroying them. Then, also, this is an outlet for the developing life. It must be a *trained* ministry; not merely an educated ministry, trained in pastoral work, in evangelistic work, and in general Christian work. These churches and their pastors and teachers should have all the liberty possible, compatible with a firm but unfelt hand in shaping their Christian life and views of divine truth.

(c) *To Train and Help the People to Self support.*—Self-reliance must be a cardinal principle with the missionary. I believe that just here was made the vital mistake of our century in foreign missions. They ought to remain in their own villages. They ought to build their own churches and school-houses, support their own pastors and teachers, educate their own children, and assist largely in every Christian enterprise. There is no comparison between the *robustness* of Christian character developed under this system and that under the subsidized Christian village system. Now with tens of thousands of these people undergoing these processes, while living in daily contact with millions of their high-caste fellow-creatures, *what is this influence likely to be?*

1. *It is having a Profound Present Influence.*

(a) *Their Material Prosperity Tells.*—The first thing the Christian pariah

learns to do is to wash his face and comb his hair. His wife does the same. Then he clothes himself and family. Still further, under the advice of and maybe pressure from the missionary he repairs his house and keeps the approaches to it clean, especially when expecting an episcopal call. A little education and a great deal of advice make him a more provident farmer, a better husband and father, a better servant, a more trustworthy coolie, and his heathen neighbors see and feel this.

(b) *Their Manliness or Independence is Telling.*—This is not pleasant at first to the high-caste man. The Christian will not work on Sunday for him, will not lie nor swear falsely in court for his benefit, will not eat his diseased cattle, neither to please him will he burn his neighbor's house nor beat him with a stick for a few pieces of money. In his rage the caste man persecutes him, boycotts him, and swears false cases on him in court, but finally gives up in despair and begins to wonder why. When he finds out the reason why, he is impressed with it.

(c) *Their General Intelligence has a Strong Influence.*—These men and women cannot come in contact with the missionary for years without their knowledge of the world and passing events being vastly increased. And especially those points of interrogation—the school-boys—cannot sit at the feet of a live missionary for five or six years and not know more than any one in their native village, high or low.

Many a time the preacher or teacher is called aside by a group of caste idlers and asked the news of the day. These things are telling more powerfully upon these people than if the Christian were a caste man. The pariah Christian is insensibly rising in their estimation, and his religion rises with him.

(d) *Their Christian Character Acts Powerfully.*—But, after all, it is the Christian character of these people which is telling upon their neighbors. The change is neither seen nor appreciated at first. They do not seem to

expect a change, but when a man stops drinking cullu (liquor), stops rolling vile words from his tongue, stops beating his wife, burning his neighbor's house or poisoning his cattle, no longer cheats nor swears falsely in court, pays his debts and becomes honest and trustworthy—*then the people begin to think.*

When he meekly bears insult and returns good for evil, when he speaks kindly to the poor and helps the outcast and beggar, when he reads God's Word and prays regularly with his family, and when some of them give one-tenth of their income to the Lord, to support the religion he professes, and when on every proper occasion he testifies to the love of God to him, then the people feel that a new element has entered into their life. When they see such an one in calmness and confidence and oftentimes with joy pass away to what he fully believes to be a home of bliss with his God, they are profoundly impressed with the conviction that here is something beyond their experience. The caste people often acknowledge the presence of this change in the people. Some are deeply and favorably impressed with it, while others bitterly resent it. Some years ago in India some caste people, after having expelled one of the native preachers from their village, sent me the following message: "Tell the Dhora," said they, "that if he comes to our village to preach this Gospel we will make a foot-ball of his head." Soon after, having occasion to visit that village, I called these people and asked them what they meant by such a message. Apologizing for their rudeness, they said: "You have come here to put these pariahs upon our shoulders"—that is, to educate the pariahs above them. They knew what the result would be. I told them, Yes, that is my purpose if you do not believe the Gospel and get elevated too.

2. *It is Going to Have a Greater Influence in the Future.*

These Christians are not only growing in numbers daily, but they are growing in intelligence, in power, in

cohesion, and in wealth. These churches, these schools, these colleges, these debating clubs and literary societies are all repositories of power and rapidly increasing power, too. Those thousands of primary schools, dotted all over the land, may seem very insignificant indeed when taken singly, as indeed they are; but as the nuclei around which this ever-increasing force is gathering they are exceedingly formidable.

As starting-points they are small, but they lead on to the boarding-school, the college, the university, and by and by into the professor's chair, the judge's bench, the editor's sanctum, or the legislator's seat. They are the little springs which feed the tiny rivulet, which fills the little streams which make the mighty river which refills the boundless ocean.

Those little boys sitting on that earthen floor, writing seemingly meaningless hieroglyphics, may seem powerless enough, but some day they will be studying history, sacred and profane, will be puzzling their brains over the philosophies of the past and the present, will be the leaders, the trusted Christian leaders, of Hindu Christian thought, and some day further on their sons will be the rulers of an emancipated Christian Indian Empire.

I do not overlook the fact that other elements are at work. The so-called godless education of Government colleges and universities, the semi godly education of Christian educational institutions, the Brahmo-Somaj, the English and vernacular press, the Bible, book and tract societies, the English official and unofficial classes, godly and ungodly, the railways, telegraphs and post-offices—all these are preparing India for the great revolution which is to be; but some of these elements are antichristian, many of them are colorless, and but few of them positively Christian in their tendency. In that day we shall need more than religious leanings—Christian tendencies or influences "which make for righteousness."

We shall need Christ in men and women, divine truth incarnate in regenerate souls, living epistles known and read of all men, men and women whose lives are the best testimony to the principles they profess. In the midst of the turmoil and anarchy which are sure to come, there will be need of cool heads and brave hearts, need of men who have faith in God and the Gospel.

The *Christian converts* of India will again prove to be the salt of the earth. The missionary will be there in ever-increasing numbers. The *Christian official*, military as well as civil, as well as the *Christian trader* will be on hand and will do valiant service for the Master, but what are they among so many? Only generals for the army of the Lord. Whence are we to look for the rank and file? To the converted Hindus themselves. Comparatively few of the higher classes have become obedient to the faith. Noble specimens many of them are, but they are so few. For either aggressive attack upon heathenism or for resistance they are comparatively insignificant. My conviction is that the shock of battle must be met by the regenerated hosts from Madura, Tinneveli, Ongole, Burma, Assam, the late ingatherings along the Gangetic Valley, and other places, all these multiplied a thousand-fold. The Hindu propaganda is already flinging itself across the path of this advancing tide, but in vain. Like the ancient warrior opposing the ocean's tide with dirk and targe and broad claymore, it is either retreat or death.

Are these people ready for the fray now? No; neither is the fray ready for them; but whatever the character of the conflict, whether semi-political or wholly spiritual, we must be prepared. The forces must be largely increased, thoroughly organized and disciplined. The churches in Christian lands must send their best men and women to the front, the native preachers and evangelists and workers of all kinds must be thoroughly furnished in God's Word, trained to wield the sword of the Spirit

with skill. Then, let the conflict come when and how it may, we shall be prepared for it, and under our Leader, the Lord Jesus Himself, India shall become His possession.

God will hasten it in His time.

The Jews and Jerusalem. [J. T. G.]

An unusual interest obtains just now in regard to the Jews. Mr. William E. Blackstone, of Chicago, kindly furnishes us with a large budget of fresh items concerning them, from which we select some statements. The diagram of Jerusalem needs only the explanation that the solid line represents the wall of the city, which is about two and a half miles around. For centuries no one dared live outside of this territory from fear of robbers. The dotted line is Jeremiah's "measuring line."

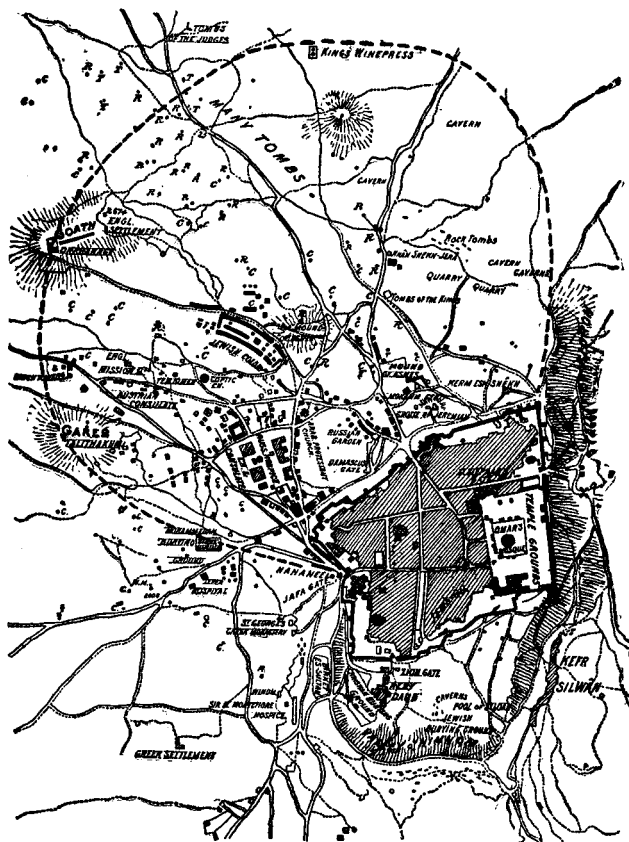
Up to 1841, only three hundred Jews were permitted to live in Jerusalem. Then that restriction was removed, but they "were still confined to a narrow, filthy district of the city, next to the leper quarters."

In 1867, by a "firman" or edict of the Sultan, this restriction was removed, and the Jews, in common with other foreigners, were allowed to purchase and own land in Palestine without becoming subjects of the Sultan. From this time the number of Jewish settlers has rapidly increased. When the late anti-Semitic agitation broke out in Europe, especially in Russia, the Turkish authorities feared that the Jews would come to Palestine in such overwhelming numbers as to cause famine, etc., and issued a firman that no Jew coming to Palestine could remain more than thirty days. To this the United States consul took exception on the ground that his Government made no distinction in the nationality of its citizens. He was soon joined by the French and English consuls, and the Turkish Government modified the firman by first extending the time to three months, and finally, in 1888, by removing it altogether. Since then the Jews are literally flocking into the country. Nine agricultural colonies have been established, and all are prospering and well protected.

At the present time, as will be seen by the buildings represented in the diagram, Jerusalem is covering this entire area. Great hospices, hotels, churches, stores, etc., have been erected, but most notable of all a multitude of dwellings for Jews. The number of Jews now residing in the inner and outer city is estimated at 30,000, fully one half the entire population, and adding those at

JERUSALEM.

"They shall prosper that love Thee."—Psalm 122 : 6.



Showing wall of the city and the measuring line of Jeremiah.—31 : 38-40.

Tiberias, Safed and throughout the whole land of Palestine, it can hardly be less than 50,000, and so, probably, 42,000 have returned since the year 1867. This is equal to the number that returned from the Babylonian captivity.

A railroad is being constructed from Joppa to Jerusalem, with projected lines to Hebron, Jericho, Acre, Tiberias and Damascus. And this is being done principally by Jews.

There are said to be 500,000 Jews in the United States, and 40,000 in the city of Chicago.

In Great Britain, where the Jewish population is little over one-tenth that in the United States, there are nine prominent societies, with several hundred missionaries and agents working for Israel. In this country we have only the following: the Protestant

Episcopal Church has seven missionaries to Jews, and is also working through a portion of their clergy and some schools; the Lutherans have two missionaries; the independent Hebrew Christian Mission in New York has one missionary, and that in Chicago has three missionaries. Surely this is very little Christian effort for such a people.

The Hebrew Christian Mission in Chicago was begun in 1887, under an interdenominational committee, and was permanently organized in December, 1889. It is availing itself of the widespread phenomenal willingness of the Jews to read the New Testament in Hebrew, and asks for corresponding members to co-operate in tract and Bible work among Jews in all the larger cities. Mr. William E. Blackstone, of Oak Park, Ill., is the superintendent.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Rev. Dr. George W. Chamberlain, of Brazil, tells the following story :

"I met an old Brazilian at the mouth of the Amazon ninety years of age, who knew much of the Indians. I said, 'Can you tell whether there has ever been any portion of the Gospel translated into the general tongue of the Indians?' 'No,' he replied; 'I am interested in the Indians, but I have never known of any part of the Gospel being translated into their language. I have a catechism over two hundred years old, translated into their tongue by the Jesuits.' He says, 'Take the book and use it. I am too old to do anything more; take it and do something for the Indians.' As I opened it on the high seas between Para and New York I came upon a page with these questions: 'How many places are there to which the soul at death can go?' 'There are four.' 'What are they?' 'Hell, purgatory, limbo of the fathers, limbo of the children.' 'What is hell?' 'Hell is a fire in the centre of the earth, to which the wicked go at death.' 'What is purgatory?' 'Purgatory is a fire above that of hell, to which the souls of the holy go that they may get satisfaction for sin for which they did not get satisfaction in this life.' 'What is the limbo of the fathers?' 'It is a cavern above purgatory, to which the souls of the holy fathers went formerly, before that Jesus Christ was manifested in the flesh to take them out.' On the margin of this catechism some one had written opposite the definition of the limbo of the fathers words in Portuguese which, translated, read, 'It is now for rent.' I read that to a friend in New York, and he said, 'It will do for the brethren of the new theology.' The catechism continued, 'What is the limbo of the children?' Oh, ye mothers, hear! It is a cavern above the limbo of the fathers, into which the souls of little children who died without baptism go; a land of darkness and of the shadow of death, to wander forever."

Dr. Chamberlain asks, "Is that an absolute doctrine? As you ride through the roads of Brazil and pass by any cemetery you will see little catacombs outside of the walls of the cemeteries, and you will inquire what they are. They are the tombs of children who could not go into holy ground because their souls had gone to limbo. They died without baptism, and they cannot go to heaven. They are buried in stone, like the stony heart of the holy mother Church that tells this to the mothers to whom Christ said, 'Let the little children come unto Me.'"

A circular letter has recently been sent out to pastors and elders of the United Presbyterian Church, calling attention to the fact that the General Assembly of 1891 has voted a total of appropriations to the various boards of \$312,000, or an average of \$3.23 per member—a little over one cent per working day—and suggesting the following means as helpful to the raising of this amount :

FIVE SUGGESTIONS.

First. Let the pastor or "Stated Supply" call together the members of his Session for prayer and consultation. Speak to them of Christ's "Great Commission" and of their obligations to help carry it out, and that the Boards of our Church are the chief agencies through which this Commission is carried into effect by the Church.

Second. At this same meeting speak of and discuss the New Testament rule of giving, 1 Cor. 16:2. Pray over it. Then, if not already done, let each member of Session, knowing his privileges and feeling his obligations, resolve to devote at least the one tenth of his income to the Lord, or to give "as God hath prospered him." If time is asked by any of the members of Session for further consideration of the subject, grant it, and call another meeting in one or two weeks,

Third. When this is done, present the whole subject of "missions" and of "Christian giving" to the members of the congregation. Let them know of the resolve taken by the members of Session, and then earnestly ask them to join you in devoting at least the one tenth of their income to the Lord, or to give "as God hath prospered them." Present the subject of giving not only as a duty, but as a high privilege. Let giving be regarded as an act of worship.

Fourth. Commence the raising of mission money early in the year. Do not under any circumstances postpone the matter until the middle or close of the year.

Fifth. We desire to emphasize the fact that it is the regular, stated, systematic giving of the many that is of special benefit to the Church and to the individual. Every member should be encouraged to give something. Some may not be able to give the full "general average," \$3.23, in addition to what they give to support the ordinances in their home congregations. A large majority, however, can. Very many can give a much larger amount. But all should have a part in carrying forward the mission work of our Church.

We commend this as a move in the right direction, which all might imitate. It emphasizes prayer, Bible teaching, privilege as well as duty of giving, promptness of effort, and regular, habitual, systematic, and individual co-operation. We look for large results.

From a letter from Rev. J. G. Paton, the author of one of the greatest of missionary biographies, a friend sends us the following :

MORELAND GROVE, COBURG,
VICTORIA, AUSTRALIA, July 2, 1891.

The shocking Kanaka labor question gives us missionaries great concern. It was to have been closed to Queensland by Act of Parliament in the beginning of this year; but a few days ago, on June 27th, a dismasted Kanaka labor vessel entered the capital, Brisbane, with seventy-three islanders, for their sugar plantations, which appears as if

it were yet continued. A missionary writes that of late it has greatly increased to New Caledonia, and is continued to Fiji, causing much suffering and oppression to our poor islanders, greatly hindering our work and rapidly depopulating the islands. The traffic grieves us exceedingly, and we have done all we can by exposing its evils—its curses, both to the islanders and collectors and all engaged in it—to get it suppressed; but by man's selfish greed it goes on. Yet Heaven will reckon with us and all engaged in it for all the oppression and bloodshed caused by it. We missionaries and our Victorian church have protested against it, exposed its cruel atrocities in every way possible, petitioned the British Government again and again to suppress it; but self interested sugar-planters and employers of cheap labor get it carried on.

As Britain now forbids her traders to use as trade with the natives of those islands fire-arms, ammunition, intoxicating drinks, and opium, and the inter-island labor traffic; and as the traders of all other nations use these and the interested Kanaka labor traffic, which is one of its most cruel, oppressive branches, there has been and is now in our colonies a considerable agitation to get our British prohibitions applied to all traders of all nationalities, or rescinded by Great Britain. On the platform and in the press I have strongly opposed the rescinding of any of them, and pleaded for them to be applied to all traders, in the interests of humanity and the honor of Britain. In this I have been supported by Bishop Selwyn and His Excellency Sir John Thurston, H. M. High Commissioner for the Southern Pacific. But if we shall succeed in getting all the nations interested to agree to such restrictions with their traders is very doubtful. If America would agree, nearly all the others have signified their willingness to agree to such prohibitions in trade. A missionary now writes to me: "In one large district of late we have made very little progress, owing to the sad drink curse. The traders around there have been busy pushing this trade, and a few of our church-members have been implicated in the drinking bouts and suspended in consequence. This has forced us temporarily to suspend some of our itinerating services for lack of preachers; but there seems to be a reaction, and I hope God will strengthen our Christian natives to follow after holiness; but my heart bleeds for the brethren who, without Christian influences or any one to guide them, are easy victims to traders'

greed and their own evil passions. Drinking our intoxicating drink is now being added to their every heathen ceremonial, with what sad results I need not tell you. This is decidedly the greatest curse that so-called civilization is bringing to these shores; and both in the islands and the colonies we need to do all we can to resist it. The sale of arms, dynamite, etc., to the natives is nothing to it, and on quite a different footing. I know of much injustice, and cruelty, and bullying having been carried on by worthless men against the poor natives, who had meekly to submit to such injustice because any vagabond foreigner, as a trader, may have magazine rifles, etc., and the oppressed population of the soil is deprived of and unable to defend his just rights to land, to his home, and to all that is dear and sacred to him."

Bible Translation in Japan.

A correspondent writes as to the article in the September issue, on the Bible and its introduction into Japan, that

Dr. I. C. Hepburn is justly put at the head of the list of those who have the honor of doing this work of Bible translation. I enjoyed the pleasure of a personal acquaintance with this pioneer missionary and dictionary maker for Japan, and his colleagues, S. R. Brown and the Gulick family, and some others, among whom was Nathan Brown, who made a version of the New Testament in the two languages of Assam and Japan, and performed honorable missionary work in both. The omission of his name among the translators in Japan, together with the allusion to Dr. Bettleheim and the sentence "contemptible criticisms spoken in Tremont Temple," may give to the reader the impression that the *MISSIONARY REVIEW* is not for the *world*, but for a *sect*, which I am sure the editor would not endorse.

Yours in the service,

WILLIAM DEAN.

NATIONAL CITY, CAL., August 15, 1891.

Associate Mission Boards.

A correspondent urges the formation of some new foreign mission boards composed of both men and women.

"They are working that way in England now, and shall America lag behind in any scheme for the advancement of the kingdom?"

"We were in Exeter Hall, London,

during the last May meetings, and heard with what applause the proposition to associate the women with the men in their great missionary societies (boards) was welcomed.

"The ladies have shown their efficiency, their ability, their power, and zeal in their own independent societies, but they lack the presence and support of their fathers, their brothers, and their sons. Indeed, in some of the churches the whole cause of foreign missions is relegated to the ladies.

"How shall we remedy this grave mistake?"

"God's triple command, 'Go ye into all the world,' 'Pray ye the Lord of the harvest,' and 'Bring all your tithes into the storehouse,' was spoken to the whole church. God needs His sons as well as His daughters to help evangelize the world

"If more closely associated in this glorious work, would it not go forward with accelerated speed, and the provoking of one another to good works fulfil the prophecy of universal missions?"

Missionary Maps.

Information is always in place; but the people are won quite as much through Eye-gate as through Ear-gate. We cannot reproduce pictures of mission buildings and scenery; we can reproduce maps.

Almost all churches where there is any missionary life observe the Monthly Concert for Prayer. If you could give us occasionally in the *REVIEW* a correct map, showing the principal mission stations in the field, we could use it to good advantage.

Perhaps others who read the *REVIEW* have suffered as I did for a map. If they will only make up their minds to have one they can have as good a one as they could buy, and that at a merely nominal cost. I found directions in an old number of the *REVIEW*, but they were from an Englishman, referring to English colors, and not within my pos-

sibility. So here is what I did, with the cost thereof.

Three yards of unbleached sheeting, nine quarters wide, at 22 cents ; that gave me a piece of cloth six feet by nine on which to work. Tack it lightly to the floor, having laid newspapers underneath. Prepare a sizing of one-quarter pound of white glue to a gallon of boiling water, and when dissolved apply smoothly and thoroughly to the cloth. Raise the wet sheet, remove the papers (or they would be glued fast), and re-tack the sheet. Five hours will dry it. With lead-pencil and ruler rule straight lines over the map which is to be enlarged, dividing the whole surface into squares ; I ruled mine at intervals of one degree, so as to have geographical measurements handy. With a stick of drawing charcoal, a carpenter's square, and a long straight stick for ruling, square off the sheet just like the small map. Then trace the outline carefully and lightly with charcoal. Use ultramarine blue ground in oil for the coast line and thin it with turpentine, so that it will work ; it dries instantly. Raw Sienna will make the mountains ; add silver white to the blue, and make a light blue for the rivers ; vermilion will do for boundary lines, and black for lettering. It took me about two days to make the map of Siam from the small map in the May issue of the *Church at Home and Abroad*, and I could not have bought it if I had wished to do so. Here is what it cost, without reckoning the time and labor expended :

	Cts.
Three yards sheeting, at 22 cts.....	.66
One pound ultramarine blue (enough for fifty maps).....	.20
One three-inch varnish brush, for the sizing.....	.25
One quarter pound white glue.....	.10
One tube each silver white, raw Sienna, ivory black, vermilion.....	.50
Turpentine.....	.05
Charcoal.....	.05
Total.....	\$1.81

Not all of this is to be charged up to this one map, for I have enough paint left to make a dozen more of similar

size. It would be safe to say that where one makes a set of maps for use during the year they will not cost more than a dollar apiece.

This is only a voice from a country parish. I believe good maps will be appreciated and used by all who are interested in missions. Will you help us if you can ?

AUSTIN D. WOLFE.

STATE CENTRE, LA., July, 1891.

—A letter received from Miss Romig, of Berthelsdorf, near Herrnhut, Germany, corrects a few misstatements in regard to the Moravian Church, and which appeared in the July number of the REVIEW.

"1. The Unity's Elders' Conference is comprised of twelve members and three secretaries—fifteen persons in all. Four of the elders form the educational department, four the financial, and four the missionary. The secretaries—one for each department—have no voice in the affairs of the boards and no responsibility, their duties being purely local.

"2. The first missionaries to the West Indies were sent, not to Jamaica, but to St. Thomas. The mission in Jamaica was not begun till 1754.

"3. The number of Moravian mission stations is at present one hundred and thirteen, and out-stations twenty-one, and not forty-two as stated."

—The article on missions to Iberian peoples, which we published last month, was by Rev. J. M. Allis, D.D., so well and widely known in connection with the Presbyterian missionary work in Santiago, Chili. By what trick of the machine the author's name got transformed into "Challis," and then escaped three or four proof-readings, is inexplicable. We hope Dr. Challis will not, like the Celt, allow his "feelings to overcome his emotions," when he sees the aggravating transmigration his name underwent. [J. T. G.]

IV.—THE MONTHLY CONCERT OF MISSIONS.

Syria, Etc.

BY WILLIAM BRENTON GREENE, JR., D.D.

"Syria is that Asiatic country at the eastern end of the Mediterranean." Its length from north to south is some 400 miles. Its area is about 60,000 square miles, or nearly one and a quarter times that of Pennsylvania or of England. Though it has endured centuries of misrule and neglect, it is still a goodly land.

The estimates of its population vary widely. The lowest is 1,000,000, the highest 2,000,000. The explanation is that there is a large uncertain and ever-changing element, the wandering desert tribes, who, to-day in Syria, to-morrow are far down in Arabia. The fixed population is in the cities and villages. Damascus has 150,000; Aleppo, something less than 100,000; Hums, 20,000; Tripoli, 16,000; Beirut, 90,000; Jerusalem, 70,000; Sidon, 7000. As to races, there are considerably over 40,000 Jews. There are a few Turks, and from 50,000 to 60,000 Armenians. The great bulk of the population, however, is Arab; the prevalent language is Arabic; and the whole country is under Turkish rule.

Syria has figured prominently in history, both profane and sacred. "Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Pharaohs that flourished before the days of Moses, Assyrian conquerors, the great Alexander, Pompey, Moslem hosts, Crusaders, the French under Napoleon and again in our own time, conflicting Egyptian and Turkish armies—are all in the procession that has moved over or tarried upon the Syrian soil." More still, here was unrolled the ancient revelation of the true God. Patriarchs wandered here; this was in part the ancient territory of the "Chosen People." Prophet and apostle lived and labored here. Highest of all, here occurred the life, the toils, the sorrows,

the death, the rising again of our Lord. It was here, that His Church was constituted by the descent of His Spirit; that His disciples were first called Christians; that Peter made the astounding discovery that on the Gentiles also was poured out the gift of the Holy Ghost, and that Barnabas and Saul were sent forth as the first missionaries to the Gentile world. Of what other land is the evangelization so imperative, so interesting?

The religion of Syria is called by the government Moslem and non-Moslem. The former includes orthodox and Persian Mohammedans, Druzes, Nusaireeyehs, Ismailiyeys, and all Bedouin Arabs. The Persian Mohammedans are the followers of Ali, the son-in-law of Mohammed. The Druzes hold to a superstition which sprang in the eleventh century from Islam, but has so far departed from it as not properly to be ranked with it. They profess one God indefinable, incomprehensible, and passionless. He became incarnate in a succession of ten men, the last of whom was Hakim, Caliph of Egypt, assassinated 1044 A.D. With that incarnation the door of mercy was closed, and no converts are now to be made. Hakim, however, will reappear and conquer the world. They believe in the transmigration of souls. They have seven great commandments, one of which enjoins truth, but only among themselves. They have no faith in prayer. Among them is a special class, the Oekals, who alone are initiated into their deeper mysteries. The Nusaireeyehs are a strange wild race numbering about 200,000, and living to the north of Mt. Lebanon. They keep their doctrines secret, and have signs of recognition, like a secret order. The Ismailiyeys occupy the mountains west of Hamah, are few, are allied to the Persian Mohammedans in belief, and are descendants of the people known in the time of the Crusades as Assassins. The Bedouin Arabs are

less devout and more inclined to scepticism than other Moslems.

The non-Moslems are Jews, nominal Christians, orthodox Greeks, Papal Greeks, Maronites, Jacobites, Syrian and Armenian and Latin Papists, and Evangelical Christians. The orthodox Greeks are so called, though Arabs, because orthodox members of the Greek Church. The Papal Greeks are converts from the Greek Church to Romanism. They have, however, made a few changes. Their worship is in Arabic, and their priests are allowed to marry. The Maronites represent the ancient Syrian Church. They get their name from John Maro, monk, priest, and patriarch, who died A.D. 707. Since the twelfth century they have been in close communion with the Romish Church, though adhering to the Oriental rite. The Jacobites are a small body of dissenters from the Greek Church. They get their name from Jacobus, Bishop of Edessa, who died A.D. 578. Notwithstanding the various sects, however, of which the non-Moslems number, perhaps, 400,000, the mass of the population are orthodox Moslems or Sunnites, and look, of course, to the Sultan, not only as their political, but also their religious head.

Of the morals of the people the less said the better. The Druzes, though polite, are cruel, fanatical, and, to strangers, deceitful. The Nusaireeyehs are bloodthirsty. Polygamy is common. Divorce occurs at the will of the man. Swearing and lying are universal. The Bedouins, though hospitable and often magnanimous, are fierce, revengeful, and depraved. The non-Moslems, except the Jews and Evangelical Christians, are bigoted, idolatrous, and debased. In general, the population is ignorant, narrow-minded, corrupt, superstitious; and, as in all Mohammedan countries, woman is held in low esteem.

The difficulties of missionary effort in such a field are great and numerous. So many rival and jealous sects, all calling themselves Christian, constitute a serious hindrance. A greater one is

found in the perverted doctrines and spiritual deadness of even the best of the nominally Christian sects. Most serious of all is the dominant religion. The Moslem who leaves the faith of his fathers does it at his peril. Were this not so, his pride and bigotry would tend to make him impregnable to another religion. The very truth to which he holds, the doctrine of the spirituality of God, prejudices him against Christianity; for he identifies it always with those idolatrous corruptions of it with which alone he is familiar. Added to all this is the oppression of the Turkish Government. Because of it the mission has constantly to guard itself against the violation of contracts. The poverty of the people, too, is "their destruction." They are kept so poor by taxation that they have no time to think of their souls on week-days; and while the Moslems have no Sabbath, the members of the Oriental churches are encouraged to labor on theirs. This grinding poverty both causes and is much aggravated by the "emigration fever." So hard are the times that it is estimated that upward of 12,000 leave Syria yearly. This, of course, increases just so much the burdens of those who remain, and renders them just so much the less susceptible to missionary influences.

In spite of these difficulties, however, Syria has for seventy years been the scene of most faithful missionary effort. The history of the mission presents alternations of success and discouragement. If there were times of quiet, there were also times of persecution. More than once has the land seen massacres, and the mission has produced more than a few martyrs. Political commotions have been particularly numerous and peculiarly trying. Of late years the Russo-Turkish War of 1877, the rebellion of Araby Pasha in Egypt in 1882, and the rebellion of the Mahdi in 1883 have been most prejudicial, by introducing into the mission fields a new, disorderly, corrupting and hostile element.

The instrumentalities employed in the mission work are the following:

1. **Preaching.** The way for this has not been as open as in many countries. The Moslems have been specially inaccessible to it. Nevertheless, it has at no time been neglected. It is now receiving regular and considerable attention. In Beirut services are held in five places, and there are three evening meetings during the week. A recent visitor to Syria, speaking of the Sabbath service at Baalbek, says that 27 men, 9 women, and 15 boys (all natives) were present. There are in the whole country upward of 30 church buildings and 100 preaching places, and no fewer than 5000 regular hearers, of whom nearly 2000 are church-members. How marked an advance this is appears in the fact that in 1848 there were only one church, three or four preaching stations, and 18 church-members.

2. **Medical Work.** This has lately become a specially prominent feature. Native physicians are being educated. Meanwhile, Dr. Post, Dr. Van Dyck, and others of the medical missionaries have gained great influence by their skill and kindness. The hospital of the Prussian Knights of St. John at Beirut, under the care of the deaconesses of Kaiserwerth, is served by them. In the last year of which we have any report, nearly 10,000 cases were treated. Patients come from all parts, and carry back with them impressions of Christian love as well as direct Gospel teaching. The tours of the late Dr. Calhoun and his services at Tripoli, followed by those of Dr. Harris, have also opened the way for Gospel work. Many of the large number called together by the dispensary at Tripoli are Moslems, and all hear the Gospel read and explained before receiving treatment. Mention should be made in this connection of the Leper Home at Jerusalem, under the charge of the Moravians. "Most of the dear patients here," we read, "rejoice in being Christians, under the protection of the Saviour, and enjoying the advantages of His Church."

3. **The Press.** Its work has been great and influential. The total number of

pages printed since the beginning, in 1826, amounts to over 400,000,000. The issues have been of all kinds, religious and educational. The list of publications includes more than 400 titles. Among them may be mentioned "Scripture Interpretation and Systematic Theology," by Dr. Dennis; a translation of the Westminster Confession of Faith, by Dr. Van Dyck; and a "Commentary on the New Testament," by Dr. W. W. Eddy. The great glory, however, of the press, as of the mission, is the Arabic Bible. Begun by Dr. Eli Smith, in 1849, and prosecuted by him with the aid of Mr. Bistany, a native scholar, until 1857, it was then taken up by Dr. Van Dyck, assisted by the highest native scholarship, and completed in 1864. A model of accuracy and elegance, it has made the Word of Life intelligible, and, from the literary standpoint, attractive to the 180,000,000 whose sacred language is the Arabic.

Until lately no political restriction interfered with the mission press. Now, however, the Government has waked up to the danger in the free circulation of Christian literature, and a strict censorship has been instituted. Most of the books, including the Scriptures, have been officially sanctioned; but the weekly paper has received severe criticism, and was temporarily suppressed. It is now licensed, but on condition that "no adverse criticism be made upon any of the religious beliefs of any of the sects of the empire."

4. **The Schools.** Though persistently and bitterly opposed by the Jesuits, these have proved the most effective of the missionary agencies. They have done more than all others combined to elevate woman; they have given a Christian education to many thousands of persons; and they have called into being numerous schools supported by the people themselves. In all the mission schools biblical instruction is made prominent, and the amount of Scripture that can be recited whenever called for is surprising. The crown of the whole educational system is the Syrian Prot-

estant College at Beirut. This is an institution of the highest order, and has academical, theological, medical, pharmaceutical, and preparatory departments. The graduates number more than 200, and the attendance of students is now large. Strictly independent of the mission, it is thoroughly evangelical and evangelistic in its aim and effect. In addition to the college, there are connected with the Presbyterian Mission the seminaries for girls at Beirut, and Sidon, and Tripoli; the boarding-schools for boys in Sidon and Suk-el-Ghurb, and a hundred or more common schools. In these gather 5200 pupils, of whom 1800 are girls. Did we include all the Protestant schools of Syria and Palestine, the number of scholars would exceed 15,000. A system of home study is being established as a branch of the Chautauqua organization, and will be a stimulus to the whole intellectual life of Syria.

The development of this educational work is remarkable. In 1824 it was summed up in a class of six Arab children taught by one of the missionary ladies. In 1834 ten young men were under instruction. Not until 1866 was the college opened. Now more than 200 students crowd its buildings.

The question arises, What will be the outcome of all this effort? Will this stronghold of Islam ever be undermined? Aside from the sure word of prophecy that such will be the case, in Mohammedanism itself are elements which, if fairly considered, bring its overthrow by Christianity clearly within the sphere of probability. Among others, these are mentioned by Dr. H. H. Jesup, of Beirut, whose residence for thirty-five years in Syria entitles him to speak authoritatively on this question: 1. The Mohammedans believe in the unity of God. 2. They reverence the Old and New Testaments. 3. They revere Christ as the greatest of all the prophets before Mohammed. 4. While regarding all but themselves as infidels, they have some respect for Christians and Jews as "the people of a book."

5. They hate idols and idolatry with perfect hatred. 6. They reverence law. 7. They practise total abstinence from intoxicating drinks. 8. They have no respect for a man who has no religion. 9. They have implicit confidence in the word of an Englishman. 10. They believe that Protestantism is the form of faith nearest their own. 11. They are beginning to repose confidence in the integrity of the American missionaries. 12. It is the common belief of the Moslems that in the latter days there will be an universal apostasy from Islam, when the true faith, as they account it, will cease to exist.

The following facts also are significant:

1. Of the 132 girls attending the Protestant female school at Sidon lately, 90 were Mohammedans. 2. Of the 4780 girls who were scholars not long ago in the Protestant schools of Syria, 1000 were Mohammedans. "If all other means fail to draw them to Christ, it may be that the words of Isaiah shall yet be verified in their experience, 'And a little child shall lead them.'"

THE JEWS.

For several reasons they are important and interesting enough to demand separate treatment. 1. They were God's "chosen nation." 2. They have had the most wonderful history. 3. They are rapidly assuming a prominence which is as significant as unique. This is specially marked in their influence in education, the press, and general literature. So strong has this come to be that such men as the late Professor Delitzsch, the late Professor Christlieb, and Professor Godet see in it a source of serious danger to the Christian faith. In Italy, for example, there are 50 Jewish professors in the universities in a land where Jews number only about 40,000 in 28,000,000. In France the highest education is to a remarkable extent in the hands of the Jews. In the universities of Germany Jewish professors have increased forty per cent in five years. The number of Jewish students

has multiplied yet more rapidly. At the University of Buda Pesth, Hungary, of 3100 students, 1072 are Jews, and that in a country where they form only four per cent of the population. As the natural result of this, according to a leader in the *London Times*: "A permanent epidemic of alarm at Jewish encroachments prevails, to which Vienna is as subject as Berlin. . . . The entire circle of the liberal professions, as well as finance, is almost in the exclusive possession of Jewish practitioners. Jews are eloquent at the bar and in Parliament. They heal the diseases of Christians and guide their views through the press." The late Professor Christlieb is only one of many witnesses to the fact that almost the entire liberal press of the German Empire is in the hands of the Jews. It has been stated on good authority that in Paris there is only one paper of any note not under Jewish control. Could more be said to show how imperative is the evangelization of this "peculiar people"?

The interest of this work now clusters about three points:

1. The persecution of the Jews by Russia. Since 1881, when Ignatieff promulgated the terrible Jewish laws, the lives of the 5,000,000 of Russian Hebrews, miserable enough before, have been spent in unbroken war against the frightful abuse and persecution of the authorities. The taxes of the Jews are double those of other subjects. Numerous restrictions and disabilities fetter their activity. They are not suffered to enter the civil service, to practise law or medicine, to hold municipal office, or to take part in an election. The number of them drafted into the army largely exceeds that of the Gentiles, but no Jew can hire a substitute or become an officer. They can reside only within certain limits, and are not allowed to own land. Jewish pupils can form no more than ten per cent of the number in any school, though in many towns they are more than fifty per cent of the population. If a wife or a husband is converted to the Russian Church, she or

he is by that fact divorced from the other who remains a Jew; and the convert may marry again, but the Jew must remain single. Private or family prayer is forbidden except by a license, and synagogue worship is permitted only in towns containing eighty or more Jewish dwellings. This outrageous oppression has already affected commerce, and has issued in untold suffering. Not a little is being done to mitigate this by Baron Hirsch, the Hebrew philanthropist. Worth from \$100,000,000 to \$150,000,000, made largely in a railway contract with Turkey, he is pouring out his wealth in providing for those of his race in Russia who are being expelled from their homes. The Russian Minister of Finance also has lately obtained a suspension of further repressive measures by pointing out to the Czar the vexatious financial results which they might involve. Christians throughout the world, too, have begun to protest. Nor are the Jewish bankers and brokers inactive.

2. The return of the Jews to their own land. This has been much stimulated by the persecution just mentioned. Within three or four years 20,000 have come to Jerusalem, while the influx into other parts of Palestine has been without precedent. There are more than 80,000 in the country in all. An era of improvement has also begun. Jerusalem is a new city. The streets have been paved, five hotels have been opened, water is about to be introduced, large factories have been erected, a railroad is almost completed from Jaffa to Jerusalem. With this enlargement of population and revival of trade there has been a marked increase in the rainfall. The factors seem to have been supplied to make Palestine, as of old, "the garden of the Lord."

3. The conversion of the Jews. More interest has been taken in this than is generally supposed. The Protestant churches have 377 missionaries among them. If, as estimated, there are 6,400,000 Jews—this gives one missionary to every 16,976 Israelites—a larger number in proportion than among the

heathen. The results of this effort are becoming apparent. Professor Delitzsch's Hebrew New Testament has exerted a mighty influence. Jewish-Christian congregations are not unknown in the larger cities of Christendom. Notwithstanding sectarian strife and the bitter opposition of Romanism, there are more than 200 believing Jews in Jerusalem. Most significant is the Jewish-Christian movement at Kishchineff, in Southern Russia. Its leader, Rabinowitz, a learned lawyer, who has come to the knowledge of the truth through the independent study of the Scriptures, and who is in substantial accord with evangelical teachers, adheres to his original plan of organizing a National Christian Church for Israel, in which such characteristics of Judaism as circumcision, observance of Saturday as the Sabbath, and the like, are to be retained, though not as essentials. He seems to be imbued with the Spirit of Christ, and numbers among his supporters thousands of the Jews of southeastern Europe. Is there not much to warrant the hope that the redemption of Israel is drawing nigh?

The following statistics of the missionary agencies in Syria may be useful:

1. Presbyterian Board of Foreign Missions, North. See *MISSIONARY REVIEW* for June, 1891, p. 476. For the summary below we are indebted to the *Church at Home and Abroad*.

2. Mission of the Established Church of Scotland in Beirut to the Jews, under the care of Rev. G. M. Mackie. He has large schools for both sexes.

3. The British Syrian Schools and Bible Mission, established in 1860 by Mrs. Bowen Thompson and since her death conducted by her sister, Mrs. Mott—30 schools and about 3000 pupils.

4. Miss Taylor's (Scotch) school in Beirut for Druze and Moslem girls—very successful.

5. The Kaiserwerth Prussian Deaconess' Orphanage for Girls at Beirut and at Jerusalem.

6. Training schools for girls at Shim-

lan, Nazareth, and Bethlehem, supported by a society of English ladies.

7. At Brummana, in Lebanon and at Ram Alla, near Bethel, industrial schools belonging to the Quakers.

8. The Lebanon Schools Committee's Mission, in Lebanon—a training school for boys and one for girls, and several village schools.

9. The Irish Presbyterian Mission at Damascus—several churches, and very vigorous.

10. The Reformed Presbyterian Mission, at Latakia, Antioch, and elsewhere—chiefly among the Nusaireeyeh.

11. At Tiberias a very successful Scotch mission to the Jews.

12. The Church Missionary Society (London)—stations at Jaffa, Gaza, Ramleh, Jerusalem, Nablous, Es Salt, Nazareth, Haifa.

13. The London Jews' Society, in Jerusalem, Jaffa, Damascus, Aleppo, and elsewhere.

14. The American Bible Society's Agency at Beirut.

15. The British Foreign Bible Society's Agency at Beirut.

16. The Evangelical Mission to Israel at Hebron.

17. A Presbyterian Mission in Jerusalem, just established by Rev. A. Ben Oliel.

—Dr. Cornelius Van Dyck, of the Presbyterian Mission at Beirut, has just finished his fifty years in that field. The occasion of his golden anniversary was taken note of in a most pleasant way by his friends and neighbors. An address was presented and gifts were sent. Delegations came from the Hospital, from the Orphanage, from the native Protestant Church. The Greek Patriarch of Damascus and the Turkish Governor sent messages—the latter announcing that a decoration would come from the Sultan. All day a stream of visitors of all nationalities and sects poured through Dr. Van Dyck's rooms, greeting him. There is surely something very wonderful in this honor paid to a missionary who has wrought fifty years for Christ.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—In the tables summing up in figures the work done by the various missionary societies of America and Europe, a large number were, for various reasons, necessarily omitted, but not at all because the sphere they fill is unimportant or ungermane. In the aggregate their income is very great, and the effect of their operations is broad and far reaching. Such as the Salvation Army, which is said to raise annually \$2,250,000; the Mildmay Home and Foreign and Medical Mission, whose income is \$115,000; the McAll Mission, almost \$90,000; the East London Institute for Home and Foreign Missions of H. Grattan Guinness, \$60,000; the Edinburgh Medical Society, \$30,000; the Christian Vernacular Society, \$20,000; for the Blind in China, \$12,000; the Lepers in India, \$11,000, etc. If all such were included, the aggregate income would be not much less than \$3,000,000.

—The twenty-sixth anniversary of the Salvation Army was held in London, July 7th. General Booth said, in his address, that the Army now comprised 4289 societies (of which 1200 were outposts), with 10,449 commanding officers. Of these, 1383 corps and 152 outposts, or 1535 religious societies, with 4649 officers, were in Great Britain, and 1705 corps and 1049 outposts, or 2754 societies in all, with 5800 officers, were outside the United Kingdom. During the year there had been an increase of 252 corps and 1281 officers. Of the *War-Cry*, 312,525 copies had been circulated, and 129,350 copies of the weekly *Children's War-Cry*. Monthly publications were sold to the number of 94,000. Twenty-seven editions of the *War-Cry* were published abroad, in 15 languages. The operations called in the Army "taking prisoners," or the arousing of anxious inquirers, had resulted in the conversion of 100,000 persons at home and 131,000 abroad.

—Of course, no summing up of missionary work would be at all complete which did not include the doings of the Propaganda at Rome. As to the amount of money expended, Cardinal Lavigerie estimates that Protestants contribute annually about twenty times as much as Roman Catholics. Five years ago, according to an authority quoted in the "Concise Dictionary of Religious Knowledge," Rome had 2,745,000 adherents in mission fields proper, with 3634 priests and 4502 schools. And, according to the report of the Propaganda for 1890, and omitting British North America and the United States, the adherents on missionary ground number 3,314,000, the priests 3848, and the schools 7593. And of this Catholic population, 1,077,500 are found in India and Ceylon, 694,000 in Indo-China, 568,000 in the Chinese Empire, and 398,900 in Africa, including Madagascar.

—Nothing is more certain than that the spread of the kingdom of God in heathen lands is dependent upon the maintenance and prosperity of the churches within the present pale of Christendom; and, therefore, that giving for the local church, for the frontier, the foreign-born population, and the degraded in the cities is really helping to carry the Gospel to every creature. Only it is a great matter to make a proper division of the funds received, to bestow upon the foreign work its full proportion. The total giving of the Established Church of Scotland reaches \$2,142,790, and is divided among 6 schemes. But \$224,855, or about one tenth, fall to foreign missions. The Southern Baptist Convention reports \$115,445 for work abroad and \$238,893 for mission work at home. The missionary appropriations of the Methodist Episcopal Church aggregate \$1,200,000, and of this sum, \$566,347 are bestowed upon toil outside of the United States.

The Congregationalists sustain 7 societies. Of these, the American Home Missionary Society receives \$635,150, (the American Missionary Association freedmen, Indians, etc.) \$429,420, and the total of Christian beneficence reaches \$2,270,161. Add home expenditures, and the sum is \$8,361,382—an average of \$16.50 for each church-member. The Presbyterian Church reports for home missions \$995,625, and for freedmen, Sunday-schools, education, etc., \$411,247 more, and for congregational or local purposes, \$9,764,379. Including all religious objects, the total is \$14,062,356, or an average of over \$17 per member.

—The various publication societies of Great Britain and America are indispensable adjuncts to the work of the missionary societies. Among the chief of these may be named the British and Foreign Bible Society, with annual receipts aggregating \$1,125,000; the American Bible Society, \$512,388; the National Bible Society of Scotland, \$165,000; the London Society for the Promotion of Christian Knowledge, \$215,000; and the London Religious Tract Society, whose missionary expenditure reached \$197,560 last year. The sum of the receipts of these five societies is \$2,214,948.

—According to a recent estimate, which seems to be moderate, the 49 societies organized for Christian effort in behalf of the Jews expend annually \$490,000. Almost all of the leading churches in Great Britain and upon the continent are engaged in this form of evangelization; and of the sums expended, these are specimens: the London Society, \$189,220; the British Society, \$44,625; the Free Church, \$44,945; the Church of Scotland, \$28,760; the Irish Presbyterian Church, \$18,435.

—According to the "Encyclopædia of Missions," it was written several years ago that "the annual revenue of the Metropolitan Charities of London is greater than the whole of the expenditure in Sweden on maintaining royalty, the administration of justice and for-

eign affairs, army and navy, internal, educational and ecclesiastical affairs, and in providing interest on the Swedish debt." The London City Mission alone had an income in 1887-8 of about \$435,000. The receipts of the Brooklyn Society were \$25,000 in 1889, and of the Boston Society \$43,698 in 1890. According to the same authority, 45 benevolent societies in New York received a total of \$1,810,675 in 1889. Of this sum, 17 Roman Catholic societies received from municipal allowance and excise appropriation \$1,000,521, and 28 other societies \$802,086.

—Says Dr. A. H. Clapp, of the American Home Missionary Society, and speaking of New York: "Few who do not live here can have any idea of the voluntary work carried on throughout the year by the benevolent men and women of our churches. The rapid running over of a list of the various organized methods of help for men, women, and children needing aid by reason of age, sickness, misfortune, orphanage, etc., methods originated and carried on entirely by the churches of this city, shows that there are very nearly 900 of them. Adding to these the more public organizations outside of church circles, of which people hear more, the number will be found somewhat startling.

—The value of the investments in church property in Brooklyn is estimated by the *Standard-Union* at nearly \$20,000,000. Of this sum the Protestant churches represent about \$13,000,000, and the Roman Catholic about \$7,000,000. The former number 290 and the latter 58. The sum of the debts resting upon the Protestant churches is about \$3,000,000, and upon the Roman Catholic churches \$1,150,000.

—In reckoning up the beneficences of Christendom, hospital work must not be omitted. London alone has almost 30 general and special hospitals, with 6000 beds, and which receive not less than 50,000 patients annually. In each of the large cities of the United States

millions are expended upon such institutions. As among those best endowed with choicest facilities may be named the Johns Hopkins Hospital of Baltimore, and the Presbyterian Hospital of New York, whose "plant" is valued at \$2,500,000.

—One of the most powerful private associations to which the recent anti-slavery movement has given birth is the African Association of German Catholics. *L'Afrique* reports that this association holds many public meetings in different cities, publishes a journal—*Gott will es*—and has 10 Diocesan Committees, comprising 1500 circles and about 200,000 members. The Central Council at Cologne has received more than \$130,000 in money. This is to be spent in African expeditions, in founding safe retreats for threatened negroes, in missions, orphan houses, etc., all over the German African possessions, and \$6000 have been given to aid in the transport of the first German steamer for the Victoria Nyanza.

—The American Baptist missionary Union gives the following statistics for its African missions, which are confined to Congo, for the year ending March 31st, 1891: Missionaries, 47; stations, 10; unordained native preachers, 10; self-supporting churches, 1; not self-supporting churches, 5; church-members, 454; Sunday-school scholars, 261; day schools, 20; native teachers, 14; day school pupils, 770; value of mission property, \$47,490; total expenditures, \$62,536.

—The census of 1881 showed that there were in India 124,000,000 women, of whom 21,000,000 were returned as widows, of whom there were under 19 years of age, 669,000; under 15 years of age, 286,000; under 9 years of age, 79,000. All these figures were undoubtedly within the appalling truth.

—Professor Lindsay, D.D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: "There were a hun-

dred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 260,000,000 inhabitants of India; there were about 50,000,000 Moslems, 6,000,000 Sikhs, Parsees, and Christians, and about 20,000,000 of aboriginal tribes. The number of Pariahs—outside caste—was, he thought, from 40,000,000 to 60,000,000, and these were practically, for mission purposes, outside the great realm of Hinduism.

—The Mission to Lepers in India, an organization having its headquarters in Edinburgh, Scotland, reports for 1890 an increase of \$2180 in its receipts. This society aims to reach the great number of lepers in India (estimated at 500,000) by establishing leper asylums, sending special missionaries and preachers, and doing what is practicable to alleviate their condition. Then it assists the Presbyterian Board of this country at Allahabad, the Church Missionary Society at Alleppi, etc. Its attention having been recently especially called to China, it is starting a work there. Under its plan of work a contribution of \$25 will support a leper for a year, and \$100 will supply a Christian teacher to a village for the same period.

—The first of October brought a most radical innovation in the educational policy of France, namely, the complete secularization of the boys' schools. The law of 1885 decrees that within five years from October, 1886, this must be accomplished. Steady efforts have been made in this direction all along, and in 1890 of 52,000 teachers in these schools only 1213 were of the clerical orders. The law of 1886 decrees that a similar change must be made in the girls' schools as soon as a sufficient number of secular lady teachers can be secured to take the place of the sisters. As yet of the 44,000 lady teachers in France 11,000 are sisters.

Statistics of Missionary Societies in Great

FROM these tables are of necessity omitted quite a large number of societies which are truly whose aims and methods are broader and more general.

NAME OF SOCIETY.	Date of Organization.	Home Constituency.			Missionary Income.	
		Ministers.	Churches.	Communicants.	Home Receipts.	Native Contributions.
Society for Propagation of Gospel.....	1701	....	8,800	.....	\$625,95	.....
Church Missionary Society.....	1799	....	....	.....	1,238,685	\$100,000
Baptist Society.....	1792	1,610	1,877	246,700	401,944	46,300
London Society.....	1795	....	....	.....	571,465	112,165
Wesleyan Methodist.....	1814	2,018	7,105	452,302	464,515	24,395
Methodist New Connection.....	1859	196	449	29,508	22,283	.....
United Methodist Free Churches.....	1858	345	1,333	67,510	49,953	58,147
Welsh Calvinistic.....	1841	673	1,200	134,239	37,768	2,000
Presbyterian Church of England.....	1847	290	289	65,941	95,140	2,750
Friends' Association.....	1867	350	200	15,836	62,835	.....
Universities Miss. to Central Africa.....	1860	....	....	.....	85,875	2,175
South American.....	1844	....	....	.....	51,736	10,075
North Africa Mission.....	1881	....	....	.....	23,250	.....
China Inland Mission.....	1865	....	....	.....	190,605	.....
Presbyterian Church of Ireland.....	1840	637	558	102,735	83,155	10,335
Church of Scotland.....	1829	1,515	1,358	593,393	224,855	45,907
Free Church of Scotland.....	1843	1,235	1,045	340,000	377,455	94,470
United Presbyterian.....	1847	615	567	184,354	202,960	68,025
Reformed Presbyterian.....	1842	40	45	5,552	3,750	.....
United Brethren (Moravian).....	1732	337	132	21,350	116,825	233,650
Basle Evangelical.....	1815	....	....	.....	230,273	9,000
Leipsic Evangelical Lutheran.....	1819	....	....	.....	79,483	.....
Berlin Evangelical.....	1834	....	....	.....	79,539	.....
Rhenish Missionary Society.....	1829	2,000	2,000	.....	98,897	16,320
North German.....	1836	....	....	.....	19,400	579
Gossner's Mission.....	1836	....	....	.....	22,945	.....
Hermannsburg.....	1849	....	....	.....	48,630	529
Dutch Missionary Society.....	1858	9	51	.....	15,523	.....
Dutch Reformed Church.....	1859	180	280	.....	5,500	.....
Ermelo Missionary Society.....	1846	....	....	.....	5,000	.....
Paris Evangelical.....	1822	....	....	.....	42,315	13,846
Danish Missionary Society.....	1721	....	430	.....	19,626	.....
Danish Mission to Santals.....	1869	....	....	.....	54,958	67
Norwegian Missionary Society.....	1842	....	....	.....	122,000	.....
Swedish Missionary Association.....	1835	550	650	80,000	34,852	.....
Swedish Evangelical National.....	1856	245	....	.....	48,959	.....
Totals for Europe.....	....	12,845	27,839	2,339,420	5,852,549	796,315
Totals for America.....	....	73,285	104,888	10,936,317	4,180,602	507,883
Grand Totals.....	....	86,134	132,727	13,275,737	10,033,151	1,304,198

Britain and on the Continent for 1891.

missionary, but whose sphere, or mode of work, is so peculiar as not to tabulate with that of those

Missionaries.				Native Helpers.		Total Working Force.	Stations and Out Stations.	Churches.	Communicants.	Additions.	Schools.	Under Instruction.
Ordained.	Unordained.	Wives.	Other Women.	Ordained.	Other Helpers.							
345	30	...	79	127	2,300	2,871	475	....	35,637	1,827	1,800	40,600
318	72	219	76	278	3,792	4,755	327	....	50,005	3,250	1,719	70,311
131	..	105	6	602	2,624	3,467	515	....	48,509	2,924	...	17,144
159	18	121	39	1,202	4,195	5,634	1,929	....	67,797	....	1,643	63,873
264	97	86	91	144	6,445	7,093	363	1,572	40,078	1,934	805	65,803
7	1	5	1	3	36	53	60	42	1,301	33	16	240
66	295	...	..	9	....	370	275	145	10,335	227	152	11,367
9	3	5	1	....	564	582	163	72	1,869	285	143	4,143
20	13	22	17	8	108	188	134	43	3,746	103	4	41
...	17	...	24	...	350	391	265	150	2,796	....	140	2,945
24	26	1	29	3	85	168	22	12	850	....	27	2,500
12	12	...	6	2	....	32	25	....	....	....	...	....
17	..	9	28	....	....	54	...	....	17	....	1	20
171	..	70	142	13	174	570	172	94	3,038	424	30	423
12	3	11	10	2	124	162	24	18	590	252	52	3,533
22	10	14	23	7	89	165	37	33	951	285	89	5,287
52	45	33	35	15	640	800	224	42	6,895	696	313	27,951
57	15	...	25	20	538	655	251	....	15,799	900	....	....
1	..	1	1	....	9	12	3	1	37	3	3	100
127	24	135	6	19	1,691	2,002	133	137	31,591	2,757	235	20,629
106	29	90	4	39	672	936	352	....	11,584	1,279	282	10,500
25	1	...	..	14	491	531	117	141	13,559	228	177	4,492
60	11	59	5	5	471	611	145	...	10,892	2,011	55	4,158
75	3	61	1	11	490	641	158	134	10,735	360	125	5,536
9	4	7	4	1	26	51	14	....	442	34	14	353
17	..	...	..	....	....	....	...	167	30,027	....	....	....
69	..	...	..	....	332	401	59	....	12,371	1,770	....	2,567
8	..	8	..	....	24	40	20	..	1,013	....	....	....
3	1	4	..	....	112	120	...	65	6,500	1,000	1	12
6	..	...	..	....	10	16	6	30	700	....	....	....
30	3	27	6	19	206	391	261	19	9,122	390	131	7,928
5	2	5	1	3	24	35	4	4	208	....	....	....
6	2	5	5	5	142	165	14	14	6,070	707	2	284
40	5	37	12	16	916	1,026	379	...	17,055	3,246	372	30,580
...	23	10	6	....	6	45	12	6	200	....	4	160
11	7	9	5	3	26	61	10	5	108	50	10	453
2,283	772	1,149	688	1,570	27,704	35,037	6,948	2,946	447,041	22,382	8,235	403,664
1,066	145	966	736	1,341	7,218	11,946	4,649	8,625	235,276	29,806	4,867	169,451
3,349	917	2,115	1,424	2,911	34,922	46,983	11,597	11,571	682,317	52,188	13,102	573,115

Statistics of Woman's Missionary Societies in America and Europe.

The names by which the societies are designated are those of the denominations or of the larger societies with which they are connected. In cases where more than one Woman's Board exists in a church the work of all is included in a single statement.

SOCIETIES.	Date of Organization.	Auxiliaries, Bands, etc.	Income.	Teachers.	General Workers.	Medical.	Native Helpers.	Schools.	Under Instruction.
Baptist (Four Societies).....	1871	4,060	132,460	70	17	4	130	273	5,675
Baptist, South.....	1888	1,469	21,398	18	..	..	...	...	....
Free Baptist.....	1873	307	7,694	20	5	..	13	8	305
Seventh-Day Baptist.....	1884	70	675	4	..	1	...	1	12
Congregational (Four Societies).....	1868	3,849	157,364	104	95	5	245	397	11,217
Methodist Episcopal.....	1869	5,557	220,330	100	11	11	626	352	10,896
Methodist Episcopal, South.....	1878	3,272	85,969	31	20	2	37	34	1,248
Methodist Protestant.....	1879	435	5,059	4	4	..	5	2	50
Presb. (Seven Societies).....	1870	5,865	336,244	251	53	15	209	356	....
Cumberland Presbyterian.....	1880	524	11,216	5	4	..	...	4	169
United Presbyterian.....	1884	732	16,704	19	..	1	...	268	2,793
Reformed Dutch.....	1875	334	19,413	28	11	..	57	14	895
Protestant Episcopal.....	1872	59	36,838	39	..	1	30	95	3,163
Reformed Episcopal.....	1889	....	4,077	2	..	..	...	...	..
Evangelical Lutheran Synod....	1879	584	9,000	52	..	1	2	20	939
Christian Disciples.....	1875	1,329	10,000	4	22	2	2	52	....
United Brethren.....	1875	44	14,567	10	..	..	18	...	....
Friends' Society.....	1889	226	23,164	18	..	..	8	7	304
Union Missionary Society.....	1860	....	60,027	60	..	5	109	158	3,929
Canada Baptist (Three Societies).....	1870	315	12,109	11	15	1	66	21	103
Canada Presby. (Three Socs.)....	1876	760	39,072	16	2	..	...	...	....
Canada Methodist.....	1881	511	25,560	13	..	..	11	13	419
Propagation Society.....	1865	....	35,477	61	..	..	104	18	4,250
Church Missionary Society.....	1880	961	129,085	7	112	1	650	192	7,811
Baptist Zenana.....	1867	...	38,650	48	..	2	161	144	1,800
Wesleyan Methodist.....	1858	432	42,380	32	..	5	58	281	12,000
London Missionary Society.....	1875	....	32,355	36	..	..	...	139	10,000
Presbyterian Church.....	1879	160	16,665	19	..	..	19	14	273
Presbyterian Church, Ireland....	1874	..	19,115	8	..	1	56	19	1,100
Female Education in East.....	1894	275	35,000	40	..	..	...	275	19,978
Syrian Schools.....	1860	76	17,435	103	27	1	31	29	2,996
Church of Scotland.....	1838	546	52,685	22	20	3	98	39	2,590
Free Church of Scotland.....	1843	...	89,125	29	13	2	232	70	7,354
United Presbyterian.....	1880	259	18,990	21	..	2	75	...	....
Totals.....	....	32,994	1,785,001	1,305	431	66	3,052	3,295	112,369

British Foreign Missions. By Rev. James Johnston, Bolton, England.

"Farewell" to C. M. S. Missionaries.—On September 29th a crowded gathering assembled in Exeter Hall, London, under the presidency of Sir John Kennaway, to bid farewell to some sixty-seven missionaries—clergy, laity, and ladies—thirty-nine of whom were fresh recruits. Bishop Tucker was present, and spoke of the whiteness, vastness, and inestimable worth of the harvest. A party of nine join him for Eastern Equatorial Africa. The Palestine work had a vigorous reinforcement represented. With Archdeacon Moule, who has seen thirty-one years of service in China, a strong band were leaving for mid-China. Among the Punjab missionaries was the Rev. E. F. E. Wigram, son of the society's honorary secretary, who is sacrificing a bright and lucrative career at home for the "good cause" abroad. In addition to the above-named contingent were a number of missionaries' wives. At a subsequent meeting, organized by the Church of England Zenana Missionary Society, to wish "God-speed" to some twenty-five ladies about to depart for India and China, the chairman, Sir Charles U. Aitchison, spoke of the Gospel in these two great empires as the most effective means of glorifying God and of solving many perplexing social and political questions.

Africa—Uganda.—The Church Missionary Society's General Committee was summoned the last week in September to consider the situation in Uganda, in view of the proposed withdrawal of the Imperial British East Africa Company from that country. Bishop Tucker and the Rev. E. C. Gordon, the latter fresh from East Africa, stated that the abandonment of the country by the company "will place the Protestant Christians there in a position of imminent peril." The gravity of the position is realized by the pioneers of the mission and its friends. It was decided to memorialize Lord Salisbury at once,

requesting Government aid on behalf of the East Africa Company.

Furlough of the Rev. E. C. Gordon from Uganda.—A hearty welcome is being accorded to this splendid missionary—the latest arrival from a perilous sphere of operations. He is a nephew of the late Bishop Hannington, through whose devotion Cyril Gordon was incited to leave wife and friends behind in entering on the hazardous "call" to the Dark Continent. In 1882 the uncle and nephew sailed together. The following year Hannington was driven back by fever, but again returned in 1884 to the land he had learned to love, as first bishop in Eastern Equatorial Africa. His tragical murder soon afterward stirred the whole civilized world. Gordon was spared, and through nine long years has heroically labored. The climate and trials have told deeply on a vigorous constitution. Rest and care will be needed if, as it is anticipated, he is to return in 1892.

The Congo Free State and its Missions.—There is ground for the statement in the English press that the King of the Belgians has informed the Pope that the Roman Catholic form of Christianity is to be the recognized religion of the Free State, and that His Majesty has placed his African dominions under the direct protection of the Virgin Mary, as the patron saint of the Free State. Gratifying as this will be to His Holiness, it is not supposed that it causes any anxiety to the English Protestant missionaries who have for many years had flourishing missions on the Congo. King Leopold is well disposed to these worthy men, a proof of which has been shown in asking one of the leaders in that region—Rev. George Grenfell—to become a member of the Belgian Commission for the delimitation of the boundary between the Free State and Portuguese territory in the Lunda country. Mr. Grenfell has accepted the invitation, and shortly leaves England for the Congo. The landmarks between the respective territories will doubtless

be soon arranged. It is not intended that Mr. Grenfell should take the new missionary steamer, the *Goodwill*. This will follow the missionary in sections, and will be put together on the Congo, where it must become a valuable addition in assisting missionaries and carrying cargoes.

Though slavery is passing away for a considerable distance up the Congo, Mr. Grenfell speaks in sorrowful terms of the ravages of the "infamous drink traffic" caused by the white man. In reducing the natives to a wreck mentally, physically, and morally, Mr. Grenfell said it was an open question whether the horrors of slavery were not less disastrous than the terrible consequences of the drinking habits. They now knew 6000 miles of river, or a coast line of about 12,000 miles in Central Africa, which gave them access to scores of villages and towns on the banks and their vicinity. In combating the darkest mass of heathendom that the world knew, Mr. Grenfell believes the burden of it will have to be done by the native converts, of whom so many were bravely responding to the need. This was one of the most encouraging features of the work.

China Inland Mission.—Still leading the crusade in China in the modern revival of missions, this enterprising society bade farewell to a party of twenty-six outgoing missionaries in London on September 21st. Some of these devoted servants formed a response to the appeal from the Shanghai Conference for a thousand missionaries to China during the next five years. The stations of the mission have been mercifully preserved from the recent outbreaks. Among the lady missionaries were Miss Mina Sundstrom, from Finland; Miss Sekina Storhang, from Norway; and Miss Eugenie C. Hilbold, from Strasburg. Four of the departing missionaries had been members of the Rev. Archibald G. Brown's church, including his own daughter, Miss Eleanor M. Brown. Intense enthusiasm, the

outcome of unceasing prayer, marked the whole proceedings.

Dr. Glover on Missions in China.—Speaking of the "Needs and Claims of China" before the Baptist Union in Manchester; the doctor gave some of the impressions which he had received from a recent visit to that great Eastern empire. He remarked that the creed of the Chinaman was in brief, "I believe in man," meaning by that the existence and worship of man and in the claims of man on man. The success of missions in that country was real. It was greatest in the country districts, where family life was purest; less successful in the cities; still less in the ports; least of all in the treaty ports. In the north and south among every class it was visible, and its dimensions were very striking. There were nearly 40,000 converts in China, who have been gathered together in forty years, in spite of contempt, hatred, and misconceptions at once awful, heart-breaking and heart-wearing. More men and more women were urgently required to spread the work.

The Anti-Foreign Riots in China.—To help dispel the native misapprehensions regarding what is done in mission schools and hospitals, it is now stated that British and other missionary bodies are being urged to adopt rules for the guidance of their members in China. It is a common native belief that the eyes and other organs of the dead are taken by Europeans for the purpose of making certain medicines. For the same use children are supposed to be stolen and killed. The kernel of this rumor proceeds from the fact that missionary bodies, especially the French sisterhoods, take in the little waifs and strays of Chinese cities and give them shelter and education. In order to overcome, if possible, the ignorance and prejudice of the Chinese mobs, there is a proposal on foot that all missionaries—principally those superintending hospitals, schools, and founding institutions—should, on a death occurring, communi-

cate with a local officer to make an inquiry, and likewise allow the institutions to be open at any time to the inspection of Chinese officials. When the scheme is submitted to the missionary societies there is no doubt that they will readily adopt it. Certain representative missionary committees have suggested the plan and discussed it with the consuls. When it is put into practical form it will tend to remove the fanatical notions that there is anything to screen in connection with the institutions which have rendered invaluable aid to thousands of dying Chinese orphans and homeless little ones.

A "Polynesian Society."—Akin to the plan and objects of the Asiatic Society, it is urged, in New Zealand, that a society might be established to cover Australia, New Zealand, Chatham Islands, Polynesia proper, Melanesia, Micronesia, Malaysia, and Papua. Contributions of a most helpful character would be presented and circulated relating to Polynesian anthropology, ethnology, philology, and history. Everything that has a bearing on the manners, customs, practices, and kindred questions affecting oceanic races would be preserved. Mr. Percy Smith, of Wellington, the originator of the movement, will be content if the society at the outset is not of large dimensions, inasmuch as he believes that good work, by its agency, will eventually attract scientific men in every part of the world. Every day opportunities are slipping away of procuring information from the natives themselves, or from European and American missionaries, respecting the customs of former times—a permanent repository for this is urgently needed. What valuable facts are happily preserved in the literature by missionaries may be judged from the works of Dr. Turner, Dr. Inglis, and others, so highly praised by Professor Max Müller, Sir H. Tylor, and a number of scientific scholars.

Siberia.—A St. Petersburg journal, quoted by the London *Times*, gives some

interesting figures respecting a country where suffering in a terrible form exists in many districts. The Government of Irkutsk, the capital of Siberia, which is divided into five districts, contains only 868,552 persons, of whom three fourths are of the orthodox religion. There are 487 schools of different kinds in Irkutsk, where Christian children are taught alongside of Pagans, Mohammedans, Buddhists, and the worshippers of stones and talismans. In this extensive region are 60,000 of the last-named class, 12,000 Buddhists, 6000 Jews, and 2500 Mohammedans. In the Transbaikal, where political convicts are chiefly to be found, there are 110,000 women who do not belong to the orthodox religion, and in the same district 13 schools, the teachers of which are exiles or deported criminals.

Monthly Bulletin.

—Dr. Shedd, writing of the "Work among the Nestorians," in the *Independent*, says, "We have not an easy mission field in Persia." But he sees also the bright side of things. He says, "There is this encouragement among the Nestorians of Persia, that from year to year there is a wider interest, more spiritual thirst, more Christian activity in education and work for souls, and especially more volunteer work by laymen. There is a stronger momentum toward the evangelical cause." The most pressing need which he sees in this field is for more houses of worship. As at home, so in distant Persia, a church building, with manse and school, tends to make all Christian work permanent.

—At a missionary meeting in New Guinea, held recently, one of the speakers picked up a spear and said, "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our side; and we took our meals with it close at hand; but," said he, holding up a copy of the Gospel, "we can now sleep safely because of this; this book

has brought to us peace and protection, and we no longer require the spear."

Syria.—Mrs. Eddy, of the Presbyterian Syrian Mission, who has spent forty years in that field, describes very vividly the changes wrought in that time. She has kept house in Syria in twenty-seven different houses. Some think the missionaries have good times. So they do, if they can; but not such as they have in this country. When she reached Beirut there was no rich church building; but even then she could "sing the songs of Zion in a strange land." Now they have a large church edifice, a choir, a hymn-book—some of our tunes set to the hymns—a Sabbath-school room built as a memorial offering. There are five other churches. There is a large Beirut seminary. Houses and homes have been greatly improved. In times of sickness, instead of finding pictures of the Virgin, we see the Bible laid upon the pillow of the sick. Great changes are noted in the speech of the women. Cursing, formerly so common, has in a great measure passed away. There is a prayer in the home. Then hardly a woman could read; now many read in their homes. The women are learning to pray in their meetings, which are much blessed.

—The number of blind seen in the East is very distressing. There are blind schools at Beirut, Damascus, and Tyrée. Blind Scripture readers have the *entrée* of Moslem homes, a privilege which blindness confers.

Thibet.—A Moravian missionary named Letzen, with his wife, certainly is to be written with those who love their fellow-men. For thirty years he has been preaching and working at a station in the Thibetan mountains, without the sight of a European face, and with the post-office fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams.

Y. M. C. A.—The Twelfth International Convention of Young Men's

Christian Associations opened in Amsterdam, August 12th. The total number of delegates was about 500, of whom 100 came from America and 100 from England. There were also large delegations from Holland, Germany, Switzerland, and France. Sweden, Italy, Russia, India, and many other countries were also represented. The officers elected were President, Count Von Hogendorp, of The Hague; Vice-Presidents, George A. Williams, of London, William E. Dodge, of New York, and Count A. Bernstorff, of Berlin. The annual report showed 4151 associations affiliating with the central committee, of which there were, in the United States, 1305; in Canada, 80; in Great Britain, 614; in Germany, 800; in Holland, 387; in Switzerland, 379; in Norway, Sweden, and Denmark, 223; in France, 66; in Russia, 9; in Asia, 92; and in Africa, 13.

Samoa.—The Samoan group have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank offering, as their custom is, of \$9000 to the parent Missionary Society of London to help to carry the good news farther on. When a church-member dies, they still keep his name on the books, and put a mark after it, denoting a word picture which means, "We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence."

General.—The Scarritt Bible Training School for Missionary Workers in Kansas City is a new institution projected by the late Dr. Scarritt, who bequeathed a tract of ground and \$25,000 in money, on condition that \$25,000 more be raised by the Methodist Episcopal Church, South. This sum has been promptly raised, and the corner-stone has been laid for the building. The design is to train young men and women for home and foreign mission work. It is expect-

ed that the school will be opened in 1892.

—Dr. John E. Clough, an American Baptist missionary, is now in the United States, having spent twenty-six years among the Telugus in India. When he went there such was the force of prejudice that the Hindus, meeting the missionary on the street, would make a long *detour*, lest his shadow falling on them, or the odors of his person being wafted toward them by the wind, should cause defilement. When he came away such was the change that the Hindu citizens of the highest position gave him a farewell meeting, inviting Christians, Mohammedans, and Brahmins to join in a public expression of gratitude for the great blessing his labors had brought to their country. Dr. Clough now asks for 25 extra missionaries and \$50,000 for the support of his work. He tells of a meeting appointed at his own house for a certain day. Two days before the date of the meeting the people began to gather from distant parts, and on the morning of the day over 3000 had assembled. Of the congregation at the close of the service, which lasted several days, 1671 persons came forward, desiring baptism and membership in the church. In 1866 there were only 38 conversions on the work, but in 1877 the membership had grown to 4517, while in 1878 10,000 were baptized, and in 1890 the membership had risen to 33,838. Dr. Clough gives the chief credit in this wonderful work to the native preachers and the Bible women.

Madagascar.—The London Missionary Society has published a review of ten years' work in Madagascar. The figures are encouraging, but still more important is the impression that is given of both progress and permanence. There is a growth of piety, of intelligence, and of the power of religion among the people. Christianity is asserting its reformatory and transforming power.

—A touching story comes from Madagascar, in a letter written by native missionaries to friends in England who

had aided them. They speak of the people in a place called Tankay, who had never received instructions in Christian things. They had simply heard the word "praying," and they knew that people who did that met together in one place. No one of their number was able to read or to tell them anything about the Gospel. They had a New Testament, bought in Imerina, but that lay unopened, since no one could read it. On a Sunday they met in a house; they placed the Testament in their midst; no one could read, no one could sing or pray, and so they sat for a time in silence. When all were assembled, one of the chief men stood up and asked, "Have all come from the north?" "Ay," answered they all. "Have all come from the south?" "Ay." And so on from the east and west. "Then let us break up, for we have done our duty," said the chief; "but be sure and come early next Sunday." Is it not pitiful to think of these men groping in the dark when they seem so ready to walk in the light?

New Hebrides.—Twelve years ago Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among cannibals. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, levelled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as "The Sunday House," and Christian hymns were often heard mingling with heathen songs. From heart to heart, from home to home the Gospel won its way, until now 30 Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. At one meeting 300 rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety.

Palestine.—The medical mission at Gaza, in the Holy Land, has been very

effectively carried on by Dr. Elliott. In 1878 Rev. A. W. Shapira opened this mission. He has lately been appointed by Bishop Blyth to the chapel at Haifa. This mission has 400 boys and girls in the schools. The children's hospital at Jerusalem is superintended by Dr. M. Sandreczki. The medical mission at Nazareth is under Dr. Vartan, at Tiberias under Dr. Torrance.

Persia.—Missionary Horberg (Lutheran), writes that the pupils of his Bible class on Saturday afternoons and on Sundays visit the neighboring villages and speak to the people about religious matters. About twenty villages have been visited. The missionary recently visited the leper village near Tabriz, and preached to the unfortunate people, who begged him to come again.

—One of the most cheering signs reported is interest among laymen in volunteer effort. Two from Persia are physicians, good men, full of the Holy Ghost and of faith. They support their families by their profession, but find time to make tours and to do the work of evangelists for whole weeks at their own charges. Four others own property in vineyards, and spend all their time beyond what is necessary to attend to their property in direct work for souls.

—A young Mussulman girl was brought into a missionary home in Hamadan, Persia, as a seamstress, and, becoming interested in seeing other girls read, applied for admission to the school. Her family and friends hearing of it, forced her to leave, but not until the Bible had become familiar to her. A young man, who had remained unmarried because he could not find a Christian wife, heard of her, and through friends, according to Persian custom, a marriage was arranged. The ceremony was first performed in Persian style, but afterward the couple came to the missionary's home and were married in Christian form.

Africa.—Missionaries who have gone to labor among the ten millions of the

Balolos, on the Upper Congo, report the region to be healthy. A missionary at the Lolongo station writes: "Only one lady here has suffered from fever since our arrival, fourteen months ago; three of us have enjoyed wonderful good health. The combined fevers of all three of us may perhaps have lasted twenty-four hours."

—The London Missionary Society's mission at Lake Tanganyika is rejoicing in the first gathering of fruit. Kalulu was ransomed as a poor boy some few years ago, and ever since has been more or less in contact with the missionaries. Only recently did he show any desire to become a Christian. The service when he was baptized and received the communion was an occasion of great joy, and made a deep impression on the natives.

—The translation of the Scriptures, begun by Mr. Mackay, missionary to Uganda, is being diligently completed by three of his most intelligent converts and pupils. The memoir of Mackay by his sister, of which eight thousand copies have been sold, has led several young men to consecrate themselves to the evangelization of Africa.

Alaska.—The sixth annual report of the Moravian Mission at Bethel, Alaska, shows a year of quiet, faithful work. Religious services have been better attended and there has been better observance of the Lord's day. There has also been an effort to improve the tone of family life by instructing husbands and wives as to their relations to each other, and by helping them to provide more comfortable homes.

Egypt.—A clergyman travelling in the East writes in the highest terms of the American United Presbyterian Mission in Egypt and Syria. He says they are gathering the young boys about them in their mission schools, and in ten years the tourist will find the villages along the Nile filled with hundreds of young men who not only speak English well, but who are washed and "clothed and in their right mind."