

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XV. No. 7.—*Old Series*.——JULY.——VOL. V. No. 7.—*New Series*.

## APOSTOLIC MISSIONS ; OR, THE GOSPEL FOR EVERY CREATURE.\*

BY REV. JOSEPH ANGUS, D.D., REGENT PARK BAPTIST COLLEGE, LONDON,  
ENGLAND.

“ And He said unto them, Go ye into all the world, and preach the Gospel to every creature.”—MARK xvi. 15.

It is a hundred years since the revival of the spirit of missions. At the close of the last century, amid the din and bloodshed of an earlier French revolution, Dr. Carey was publishing his first translation of the New Testament into one of the languages of Bengal. After seven years of apparently fruitless labor, he had begun to desecrate the water of the Ganges by the baptism of his first convert. In the same year Dr. Vanderkemp reached the Cape, and began missions in Africa. It is only a century since ; and now the Bible has been translated for the first time into more than a hundred and fifty languages, spoken by more than half the globe. Three thousand missionary evangelists are now laboring among the heathen. More than twenty thousand native preachers and teachers have been raised up through their toils, and native church-members are counted by hundreds of thousands. There are still found men who ask tauntingly for evidence of our success, and yet I venture to affirm that as mighty a work has been done in these last hundred years as in any hundred since the beginning of the Gospel : while in *Biblical Translation* as much has been done in this century, to give the Bible to the world, as was done in the eighteen centuries that preceded it—Pentecost included !

Cheering as this success and these labors seem, they have not kept pace either with the march of Providence or with the needs of the world. Knowledge and commerce and material civilization, the bounties and the openings of Providence have all multiplied faster than our missions. When Carey began his work India was closed to the Gospel, as was nearly all *Asia*. Over *Africa* there brooded a darkness which made even its geography a mystery. *Europe* was everywhere under the power of the man of

\* See Ed. Notes for Editor's Introduction.

sin, or its churches frowned upon all evangelical labor. Within living memory, India and China, Turkey and Egypt, Burmah and Persia have all become open. *Africa* has been traversed from end to end ; and as to *Europe*, there are two Baptist churches in Madrid, and dozens of Protestant churches in Italy, while the Gospel is now preached again "at Rome also." The march of Providence, I repeat, has outstripped the progress of the Church.

Or, if that march be measured by other standards than the number of open doors, it is no less striking. When Franklin, the American printer and statesman, proposed for his wife, her mother objected to the marriage, because there were already two presses in America, and she thought there was not room for a third. It is little more than a century since, and there are now *ten thousand* printing offices in that country alone. To reach that Continent required as many weeks as now it takes days. Only thirty years ago to cross from the Atlantic to the Pacific was a six months' journey, perilous and toilsome in the extreme ; now it is pleasantly done between Monday morning and Saturday night ! Any man who has to travel much will save ten weeks out of every twelve ; and if he were to spend his life in traveling, the facilities of travel would practically multiply his years fivefold. Half a century of life spent in travel would now effect as much as two centuries and a half a hundred years ago ! In 1871 I read, in San Francisco, what had been written that morning near Sedan, seven thousand miles away ; and most marvellous, perhaps, of all, I reached that city within a month of leaving home, by the gentlest touch of human hands controlling iron and steam—forces that are among the mightiest that men wield. Yet within eighty years the man who spoke of "steam wagons" was deemed insane, and was helped only because "his invention," it was said, "could do no harm, and might lead to something useful." So it is with everything. The human eye can now see through space millions of miles farther than it could even when we were born. The three thousand or four thousand fixed stars which the apostles saw are now known to be six or seven millions. The yearly income of England is six or eight times larger than at the beginning of the century, and has trebled within thirty years. The effect of all this is that, for openings of Providence, for facilities of usefulness, for material strength and resources, this year of grace 1892 is much further beyond the year 1800 than are the missionary labors of this year beyond the labors of our fathers. The march, the bounty of Providence, has outstripped us all.

What are the feelings in which we ought to indulge ? Devout thankfulness and as devout discontent.

Our labors have been "more abundant," the results are highly encouraging, and yet comparatively very little has been done. In this spirit I shall discuss the subject of missions, under the twofold division : (1) The work itself ; and (2) the extent to which we are to prosecute it. We are to preach the Gospel—that is our *work*, and we are to preach it to every

creature, to all creation, as the word is also rendered—that is the *limit* of our work. May the Good Spirit Himself help us to understand and to observe both parts of this command.

1. *Our Work.*—We are to preach the Gospel.

The Gospel. In an important sense, it is as old as creation. From the very first men knew of a Divine law, fixing distinctions between right and wrong. Their sinfulness and guilt, atonement through vicarious suffering, God's free and yet righteous mercy, the obligation and the efficacy of prayer, the necessity of holiness—all were revealed. But now these truths are set forth with new proofs, are enforced by new motives, amid stronger light, and for a wider audience.

This Gospel we may describe in various ways. It is a threefold message—of repentance and remission of sins through our Lord; of personal holiness, and of the work of the Spirit whereby the new life is begun and perfected; of blessedness for all who love and serve God. Forgiveness, holiness, blessedness. What more can we need? Or it is a twofold message: Christ's work for us, in living, and dying, and pleading, and reigning; and Christ's work in us beginning in grace and ending in glory? Or is it a single message: of Christ as crucified, the true Revealer of the Divine holiness and love, the Redeemer and Comforter, and Pattern and Sanctifier of us all? This Gospel—at once a threefold, and a twofold, and a single message—Christ came to found even more than to teach. Yet it is the Gospel *He* taught, as it is the Gospel His apostles taught. So mighty did it prove that the most successful preacher of the apostolic age resolved, as much, perhaps, from experience as from direct inspiration, to know nothing among men, save Jesus Christ as crucified—the power and the wisdom of God.

And this Gospel we are to preach. The words that describe our duty in this respect are all of them suggestive. The *first* of them is the one used in the text at the head of this article. We are to proclaim it as heralds—not making our message, but carrying it and announcing it with boldness and authority. Sixty times in the New Testament is this word found. Everywhere it describes the bearing of men who feel that they are speaking in God's name. A *second* word, translated in the same way, means “to talk.” It is applied to the easy conversational method adopted by our Lord, and to the somewhat exaggerated sayings of the woman of Samaria. It describes a gift of priceless value—the power of readily introducing and speaking of religious themes. A *third* word means “to reason,” “to discuss.” It is the word used to describe Paul's discourses; and it was preaching of this kind that he continued at Troas till midnight, as it was under such preaching Felix trembled. The *fourth*, and one of the commonest words of all, translated “preach,” means to announce “glad tidings.” More than fifty times this word is used. It forms the glory of the new Dispensation—that “the poor have the Gospel preached to them.” This is the thought that justifies the outburst of the prophet:

"How beautiful upon the mountains are the feet of them that preach the Gospel of peace." "Blessed [happy] are the poor in spirit," is the first word of our Saviour's longest discourse, and it is the word that is found oftenest there. We are then to be heralds, and talkers, and reasoners, and publishers of good things.

Constantly connected with these terms, which are all translated "preach," are other three. One means to "testify, or bear witness"—from Scripture, and especially from our own experience ; another means "to teach ;" and a third "to exhort, or entreat." Thus, at Pentecost, Peter testified and exhorted, saying, "Save yourselves from this untoward generation." Thus Christ sent His disciples to teach all nations : thus the apostles ceased not to teach and preach Jesus Christ ; the word suggesting that the truths which we announce we are also to explain and apply. Thus also, wherever Paul went, he exhorted and entreated ; his own summary of his ministry is "As we go, we beseech men in Christ's stead. Be ye reconciled unto God."

Here, then, we have in brief the inspired description of our calling. We are to proclaim the truth with the authority of ambassadors and in God's name ; we are to announce it in quiet talk ; we are to enforce it by argument, by explanations, by appeals to what we have ourselves felt, by earnest entreaty. There is a preaching that never speaks with authority, but questions and doubts on all things. There is a preaching that never reasons, but is always dogmatic or emotional. There is a preaching that never "talks," but is ever stilted and formal. There is a preaching that is cold discussion, or bare announcement, and never entreats. Apostolic preaching was a combination of all these processes, saturated with prayers and tears.

These statements of the work of Christian evangelists are, I hope, familiar to all our readers. It is part of their glory that they contain nothing new ; and yet they rebuke theories and practices which are found on all sides. They tell us that it is the Gospel we are to preach—not science, or art, or ethical duties ; not what we think on public questions, or even on subordinate points of theology, but what we know of essential truth. This Gospel we are to preach—not to discover, or to manufacture, or to excogitate from our own consciousness. We are to preach the Gospel—not become pastors of the churches which our preaching may form ; not exhibit a gorgeous ritual, or repeat a solemn litany. We are simply to preach it as men who feel its power, are convinced of its truth, and know that they have a Divine authority for all they are saying. To this work we are to restrict ourselves when carrying out our Lord's commission. This is the command that is embalmed in the tenderest feelings of true disciples ; the one legacy which, besides His peace and the promise of His presence, He bequeathed to His Church until He come again.

2. But the second part of my theme may create difficulty. The words of the text not only tell us what our work is, but what its limits are—to

*what extent we are to prosecute it* : " To every creature," " to all creation" is this Gospel to be preached. " In Jerusalem and Judæa, in Samaria, and to the ends of the earth," is the inspired description of the duty as defined in the Acts ; and in thirty years after the death of our Lord, it had been preached, as the apostle expresses it in the Colossians, " to every creature, ' in the whole creation,' under heaven."

The words are addressed to the apostles—" the eleven ;" but to the apostles as the representatives of the entire Church ; for it is a duty in which all share. It was in the spirit of this command that Andrew found Peter, as Philip found Nathaniel, preached Christ to him, and brought him to Jesus. It was in the spirit of this command that the woman of Sychar went and told, in the fulness of her heart, of Him who seemed the Christ, and through her talk great multitudes believed. It was in obedience to it that the members of the Church at Jerusalem, when scattered by persecution, all except the apostles went " everywhere preaching the Word." Hence apostles welcomed all fellow-helpers—men and women—in the patience and kingdom of Christ. Hence, the Thessalonian Church earned the high praise that they were " ensamples," a model Church to all that believed ; for from them sounded out the Word of the Lord through all the region beyond them. A common duty !

The only other peculiarity that needs notice is that the form of the command, as given in Matthew, shows by the very expression that this work of preaching the Gospel to every creature *belongs to each age*. It is not done once for all. It has to be done again and again. The Church of each generation redeemed by the same blood, renewed and blessed by the same Spirit, has practically the same honor and responsibility—the honor of making known to the world of each generation " the manifold wisdom" and mercy of God.

Here, then, is our work, and here its limits. The Christians of each age are to give the Gospel to the people of that age. Every Christian is to tell the " good news" to every one he can reach ; and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation ; and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin. " Many have not the knowledge of God. I speak it," says the apostle, " to your shame."

The Gospel for every creature ! Can we give it ? Is it possible for the age to tell to the age, for the Church to tell to the world the glad tidings of the kingdom ? In ten or twenty years can repentance and remission of sins be preached through Christ to all nations ?

I believe that they can. The Christians of the nineteenth century are more able to preach the Gospel to the whole world than the Christians of the first century were to preach it to the world of their day. If so, the duty is binding, and the precept of the text is a literal command, a summons claiming obedience from all disciples.

Carefully mark once more what the duty is, and how, in the light of the gospels and of the Acts, it is to be fulfilled. In the three years of our Lord's ministry He travelled three times over Galilee. Three times He travelled through Judæa and visited Jerusalem. He preached for weeks at Capernaum, His home, and a border town where many were coming and going. Six months He labored in Peræa ; twice at least He was in Samaria. Twice He sent out disciples—the twelve, the seventy ; and in all these districts there were believers, hundreds of them, though no church was yet formed. Such was His three years' work—an itinerant home ministry—among, perhaps, three millions of people.

In five-and-twenty years Paul travelled three times over a great part of Asia Minor and Europe. Twice he was kept as prisoner for two years, at Cæsarea and at Rome, preaching to all who came to him, and especially to successive soldiers to whom he was chained. At one place he wintered ; at another he spent a year and a half ; at a third two whole years, " So that all they that dwelt in Asia heard the word of the Lord Jesus." The charm of each scene of labor was an open door and many adversaries. If churches were formed, he encouraged others from among the churches themselves to take the oversight of them, sending written instructions for their government. Those instructions are now the inspired handbooks, which we give in a printed form to our converts, and which are, under God, the means of the growth and permanence of our societies. This missionary rented buildings and used the houses of those who were disposed to receive him. He took nothing of the Gentiles—*i.e.*, of the unconverted—but gratefully acknowledged the gifts of all fellow-Christians who ministered to his necessities, and yet was ready to work with his own hands, that he might preach a free Gospel, and maintain his character for disinterested independence. In this spirit he travelled from Jerusalem even unto Illyricum, fully preaching by his life and by his words the Gospel of Christ. Fellow-helpers he found or made wherever he went ; so that within thirty years after the ascension, the sound of the voice of the first preachers—the *music* of their message, as the terms imply—had gone out into all the earth, and their words to the end of the world. And I believe it demonstrable that with apostles, messengers of the churches—missionaries, as we call them, of a like spirit—we are able to do for our world, in the way of preaching, more than Paul and the apostles did for the world of their day.

To the extent of our ability we are to preach it, and we *can preach it to all*. Take the least favorable case. Suppose that this work is to be done by members of churches in Christendom only—*i.e.*, in Europe and America. We might need fifty thousand preachers, and their support might amount to fifty or seventy-five millions of dollars a year for ten years. In that time, and by such an agency, the Gospel might be preached, and preached repeatedly, to every man and woman and child on earth.

It seems a great company—fifty thousand preachers. And yet the

number is less than ten per cent of the Baptist evangelical church-members in Great Britain and her colonies alone. Two out of every hundred members of Baptist churches alone, in Great Britain and America, would yield more than we need. While if Britain and America and Protestant Europe were to combine, our fifty thousand would mean one Christian worker out of every three hundred church-members only. England sent as many men to the Crimea to take a single fortress and to keep up for a few years a Mohammedan despotism. Ten times this number of men fell on each side in the great American war to set free three or four millions of slaves. Five hundred years ago the Crusades had cost more lives, and they sought to win from men wellnigh as chivalrous as the invaders a material Jerusalem and an earthly "sovereignty." And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

" Oh, send *ten thousand* heralds forth,  
From East to West, from South to North,  
To blow the trump of Jubilee,  
And peace proclaim from sea to sea."

It seems a great sum—seven hundred and fifty millions of dollars in ten years. Yet it is only five dollars a year from each member of the Baptist, Congregational, Methodist, and Presbyterian churches of Europe and America. England alone spends nearly as much *every year* on intoxicating drinks; and the blessings of civil government, imperial and local, cost Britain every year more than two thirds of the amount. The Crimean War cost five hundred millions of dollars; the American War more than ten times as much. An annual tax of three and one-half cents on a dollar on the taxable income of Great Britain alone would yield the seventy-five millions of dollars we need. Nay, more; it would be easy to find ten thousand professing Christians who could give it all.

Looking only at men and money, is it not self-evident that it *can* be done? But, in fact, the process is less costly than I have supposed. In America and England, and generally on the continent of Europe, the Gospel might be preached, fully and tenderly, without much more cost than the loving personal labors of our church-members. In India there are, say, one hundred and fifty millions of heathen. Suppose that we could send out at once three thousand men, who should each spend a couple of years in learning one language or more, and go for eight years or ten of work. They might gather around them, or get from existing churches, three thousand more—plain men or women, competent to preach the Gospel with tenderness and power. And then in ten years the Gospel might be preached, and preached repeatedly, to all India. The entire cost of such an agency for ten years, and for six thousand agents, need not amount to fifteen millions of pounds. Five thousand men sent in the same way to China might, in the same time, evangelize the whole country. It can be done.

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, health, unknown regions, barbarous tribes, the great wrath of one who perceives that “his time is short.” I know, or can imagine, them all. But I venture to say that, whatever these difficulties, they would be overcome if national honor were at stake ; if diamond beds or gold fields of sufficient value had been discovered ; nay, if even a Nile were to be traced and mapped. Is there a part of the earth that Englishmen could not penetrate—for a consideration ? And shall Christ’s command and the world’s needs fail to move ? I repeat it—*It can be done !*

The recommendations of some such plan, so simple and comprehensive—the preaching of the Gospel, and *nothing more*, to every creature, and *nothing less*—are clear and decisive.

There is, first of all, the Divine command and the Divine example. Education is of value ; so is the relief of distress ; the alleviation of suffering ; so are canals, and railroads, and commerce the implements of a material civilization. We honor them all ; but they are most honored when made subservient to the Gospel. When the blessed God stepped forth from his place, as philanthropist (Titus 3 : 4) He gave His law and prophets, and sent His Son. And now all the improvement He works begins in human hearts, and is to spread from within outwardly till all is renewed. There are, be assured, profound reasons, as there is a Divine command, to justify the announcement that the preaching of the Gospel is the first business of the Christian Church.

Some such comprehensive plan, moreover, will have the advantage of proving to the world that we believe what we profess—viz., that the Gospel is God’s remedy for human misery and sinfulness, and that it is the Church’s honor to make it known. Every one sees that our present agencies, with their million pounds a year, for the evangelization of eight hundred millions of people, do not *mean business* ; and there is, in consequence, widespread infidelity in relation to the Gospel and in relation to the sincerity of the Christian Church herself. . . . What an answer it would be to rationalism, and secularism, and sectarianism, and popery, and infidelity in all their forms ; and what a healthy confirmation of our own faith if the evangelical churches of Christendom were to resolve, in God’s strength, to preach the Gospel to every creature. It would be the fitting reply at once to papal infallibility and to rationalistic unbelief.

And how our work would simplify and extend if we confined it to this business of preaching the Gospel. Many men would be found, of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business-labors of many modern missionaries—good men, full of faith, and of the Holy Ghost. Nay, might not our best men—our laymen and pastors—whether young or old, be prepared to give five years, or ten, or parts of every year, to this specific work, who are not prepared to become missionaries for life, in the common meaning of the term.



What enormous anxieties would be spared us in connection with mission-buildings, and churches, and schools—the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the Gospel. Churches would be formed by thousands ; but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, “to God and to the word of His grace.” A freer Christian life might be the result of such an arrangement ; but the life would be more true, more natural, and, I believe, more abiding.

And what a blessing would it be to the heathen to find hundreds of men in their country all preaching substantially the same Gospel, and all pointing for details of spiritual and ecclesiastical life to the same book !

It can be done. It is our duty to do it, and there will be blessing even in the attempt. Yes, you say, in the attempt ; but in anything besides ? Can we, without miracles, hope that men will believe ? Is a message of human sinfulness, of Divine mercy, and of holiness—in one word, of Christ, and of Christ as crucified for us—likely to win men who have grown old in sin ? Must we not rather keep to our schools and be content to elevate men by the gradual training of a few in each generation, till, centuries hence, the whole are trained ? I think not. The contempt of the foolishness of preaching has not yet died out. Signs, miracles, are still deemed essential. Wisdom, education, is still sought for as the precursor of the Gospel or its substitute. Yet is the Gospel more than a sign. It is *power* itself, and the power of God ; and more than wisdom—the wisdom of God. Miracles have their place in introducing a new revelation, but they are not needed to justify us in preaching the Gospel, nor were they the means of the repentance and faith of the first converts. The truths we have to preach—man’s guilt, God’s free and righteous mercy, the necessity of holiness—still appeal to men’s consciences and hearts, as they did at Jerusalem and at Corinth ; the preaching is still followed by “greater things” than Christ Himself wrought ; and, in short, the message of the Cross, delivered as it ought to be, with prayer and tears, is still the power of God ; and our strength is in proclaiming it. Some will not believe, but multitudes will ; and we shall have discharged our conscience and have obeyed our Lord. There will be a blessing in the attempt, and in *much besides*.

This, then, is the conclusion to which I come. If the Christian Church will give itself to this business of preaching the Gospel, it has wealth enough and men enough to preach it, in the next fifteen or twenty years, to every creature. All we need is a “willing mind”—a Pentecostal spirit of prayer, and faith and zeal. Only *expect* what God promises to give, only *attempt* what God bids us to do, and the thing will be done.

The Divine method of missions has been briefly marked out. We are to work to this model ; make the preaching of the Gospel to every creature

our ambition, our passion, as it was Paul's. Begin with our children and our friends. Continue in our business that we may have the more to give. Take it up as work, not as play.

Let the resolution of our missionary boards be to have hundreds of missionary evangelists with simple work, requiring few, though noble qualifications—love, insight, faith. And let *our* resolution be to give, not single dollars, but fives, tens, hundreds, and thousands—sums we think we *can ill spare* ; and let *all* give. *And soon*—the Lord hasten it !—“ His way will be known on earth, and His saving health among all nations.”

And yet it is not so much men we need, or money ! Not so much demonstrations of the sufficiency of our wealth and numbers. What we most need in order to use the wealth we have and to send the men is a heart of warmer love—still greater tenderness and simplicity, more faith and more prayer ; in short, the Holy Spirit in us and with us. All I have here written on the power of preaching takes as granted that it is not we who speak, but God who speaks by us. The consciousness, the temper, and the reality of a Divine presence—is not this the great need of us all ?

Yet is it less accessible than the men or the money ? Nay, it is more accessible than either, and the only thing needed for the acquiring of both. If God give us the Spirit—and can we doubt His willingness—nothing else essential will be withheld.

## STATISTICAL FACTS.

### I. NUMBERS.

BAPTISTS.	Ministers and Missionaries.	Members or Communicants.
British Empire, Colonies, and Missions.....	2,853	505,090
America and Foreign States..	25,005	3,281,500
Total (a).....	27,858	3,786,590
CONGREGATIONALISTS.	Ministers and Missionaries.	Members or Communicants.
Great Britain (b).....	2,722	360,000
America (c).....	4,640	492,000
Total .....	7,362	852,000
EPISCOPALIAN CHURCH.	Benefices.	Sittings.
England (d) .....	14,250	6,250,000
Ireland .....	1,210	602,300
America.....	4,163 (Members)	1,650,000
Total .....	19,623	7,502,300

(a) “ Baptist Handbook,” 1892. “ The Congregational Handbook” (Boston) for 1891 gives American Baptists as a million more.

(b) “ Whitaker's Almanac,” 1892. A very inadequate view of the influence and working power of the body.

(c) “ The Congregationalist Handbook” (Boston) for 1891.

(d) This seems the simplest way of giving an idea of the strength of the Established Church. The ministers are much more numerous than the benefices, and the nominal members than the sittings. See “ Whitaker's Almanac,” p. 236.

PRESBYTERIAN.	Ministers.	Communicants.
United Kingdom, Colonies, and Missions.....	5,510	1,418,000
European Continent.....	5,527	469,000
America.....	11,918	1,561,000
Total (e).....	22,955	3,448,000
WESLEYAN AND OTHER METHODISTS.	Ministers.	Communicants.
Great Britain, Colonies, etc. (7 bodies).....	7,285	1,362,000
America (14 bodies).....	31,365	4,983,000
Total (f).....	38,650	6,345,000
Grand Total (about).....	120,000	23,000,000

The number of communicants is equally divided between Europe and America.

It will be gathered from this list that in these five denominations there are upward of 15,000,000 of church-members who are pledged to the spread of the Gospel of Jesus Christ, with seven or eight millions more who are equally pledged as members of Episcopal churches.

## II. WEALTH.

[NOTE.—It is not deemed necessary to alter these figures to represent dollars. We have only to remember that a pound is about five dollars.—ED.]

Since modern missions began in 1792, the wealth of England has enormously increased. Ninepence in the pound from income-tax payers alone would now yield £15,000,000 a year. We spend each year on our army and navy £35,000,000. We spent last year on drink £140,000,000.

Our yearly contributions for foreign missions amount to £1,300,000. (g)

In 1850 the communicants of evangelical churches in America were worth £200,000,000; in 1880 they were worth £1,800,000,000.

The Americans spend on drink £200,000,000 a year; on tobacco, £120,000,000 a year; on jewelry, £110,000,000.

Their yearly contributions for foreign missions amount to £1,400,000. (h)

Looking at our numbers and wealth, am I wrong in affirming that the Christian churches of Europe and America alone have men enough and money enough to do all I have described in a *fraction of the time* I have assigned for the accomplishment of this great and blessed work?

(e) From "Reports of General Presbyterian Council," sent by Rev. Dr. Mathews.

(f) From "The Wesleyan Methodist Kalendar," sent by Major Smith.

(g) See *Church Missionary Intelligencer*, January, 1892, p. 64.

(h) See "Report of the Centenary Conference on Missions," ii. 502, 534.

## DECENTRALIZATION IN MISSIONS.

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

In a very able article on missions in the *British and Foreign Evangelical Review*, the writer makes this startling statement, that “*the churches of Great Britain have never as yet made foreign missions a part of their work.*” What strikes us at first as being a strange assertion is, however, justified by a further statement, which is almost as true of our country as of Great Britain: “The great missionary societies in England are all outside the churches, which, *as churches*, have nothing to do with their maintenance or management. It is true the money comes from members of the churches, and church-members are managers of the societies; but all that the churches do is to manifest a benevolent neutrality, or to bestow a benevolent patronage. Missions to the heathen world are not made *the work* of the churches; they are a *parergon*—we had almost said a by-play, or a May holiday—instead of being the Church of Christ’s first work, as it was her Lord’s final commission—a work demanding the highest talent and most devoted service.”

It cannot be denied that this statement is strictly according to fact, and the fact is one of the most serious which confronts us in our missionary operations. Responsibility is the mother of activity. Only as Christians are sensible of their obligation will they be moved to active consecration. Therefore, how to distribute responsibility for the work of evangelizing the world is the great problem to be solved in the present “crisis of missions.”

Now we do not question for a moment the great value and indispensable necessity of our missionary boards. The splendid work which they have done during the last hundred years has amply justified the wisdom of their founders; and it is to be earnestly hoped that the number and efficiency of such societies may be greatly increased in the years to come; but there are certain perils connected with these great organizations to which we should be keenly alive.

In the first place, they tend to create a missionary trust, in which responsibility is centred in a few hands, funds administered by a few men, and the world’s evangelization syndicated in a few trustees. As great emporiums shut up small shops and drive the petty store-keepers out of business, so wholesale missions tend to concentrate the trade in Gospel pearls in a single firm, and thus to create a kind of evangelical monopoly. President Wayland, whose views of missionary policy, expressed more than forty years ago, have been more and more justified by events, had very strong convictions on this point. He predicted that the tendency would be steadily developed to carry on missions by representation instead of by participation—churches turning over their responsibility to boards, boards relegating it to executive committees, and executive committees to secrete-

taries. "Thus, in fact," he says, "the work of extending the cause of Christ, which belongs essentially to every disciple, is devolved on some fifteen or twenty men, who, overburdened with business, do all they possibly can ; but to what does this amount in comparison with the universal effort of six or eight hundred thousand communicants, each laboring in his own sphere, each building over against his own house, all animated with the same spirit, each determined to do with his whole heart the whole service which his Master has appointed to him individually ?"

In confirmation of this statement, let us ask how many pastors and churches practically discharge their responsibility for missions with an annual contribution, gathered on one Sunday and sent to the missionary society ? Those who have an intimate acquaintance with the subject well know that many make this the sum total of their interest in this Divine enterprise. Thus the missionary Christ, with His great commission, is treated as a beggar to be discharged with an alms, and not as a yoke-fellow in the Gospel to be supported in daily co-operation. As a consequence, missionary contributions do not grow with the growth of the churches, and missionary interest does not increase with the increase of communicants.

On the other hand, whenever individual churches have taken up the work of giving the Gospel to the heathen, as their own first and inalienable obligation, the results have been surprising. God is constantly giving object-lessons on this subject : The single peasant church of Pastor Harms, in Germany, sending out and supporting more than three hundred and fifty missionaries within thirty years ; Pastor Gossner commissioning and maintaining one hundred and forty-one missionaries ; and in our day, Pastor Simpson sending out one hundred missionaries in a single year, and receiving for their support within twelve months more than *two hundred thousand dollars* ! We may not altogether approve the policy and methods of these leaders ; that is not the question. Here are "examples writ large" of what single pastors and local churches can do who make missions their principal business, and constitute themselves with the Holy Ghost sole agents, and not silent partners in that business.

A second tendency growing out of our present methods is to produce an undesirable uniformity of method in conducting the work of foreign missions. The method is the man himself. Churches which achieve unusual success in parish work generally do so by absorbing and reducing to action their minister's personality. The Metropolitan Tabernacle is a kind of organized Spurgeon ; Northfield is a sort of incarnated Moody. These types of men and method should be transplanted bodily to the missionary field, instead of being minted and restamped with the uniform signature of a missionary board. There are churches which are hot, and there are churches which are cold. Pour their missionary spirit into a common receptacle, and lukewarm is the mean temperature. In some way the most fervent, most evangelical, most spiritual churches ought to make

their influence felt directly on the foreign field through agents who shall properly represent them. Professor Christlieb in his book on missions attaches so much importance to a "variety of operations," in order to the highest results, that he even sees a beneficent Providence in denomination-ism, in the partition of Christendom into a multitude of sects.

The versatility of method is really provided for in the wide dissimilarity in churches and in their administration.

Without proposing anything either revolutionary or radical, we do believe that the time has come for decentralization in missionary operations. The way to accomplish this is obvious and the reason for it scriptural. Let every church become a foreign missionary society having its own field or station, and its own representatives for whom it is directly responsible. Confederation instead of delegation or of relegation might thus be secured. The local churches could co-operate in the work of missions *without funding their responsibility in a common treasury.*

The missionary boards would carry on the same work which they now conduct with considerable relief from responsibility. They would be the commission houses of the churches which they represent, doing their banking and book-keeping; transporting their missionaries to and from their fields; building their mission houses and chapels—in fact, doing everything which they now do except supporting and directing the missionaries. We are profoundly persuaded that this responsibility should be retained by the local churches, and for this reason, that the Head of the Church has fixed it there, and that it cannot properly be transferred. The individual church is a missionary society, complete in itself. So it was ordained to be in the beginning, and so it must continue to be in order to do its largest work for the world.

And what would be gained by this method?

1. It would greatly promote the spirit of prayer for missions. Necessity is the spur to importunity. "Lord, make me sensible of real needs," was the petition constantly on the lips of an eminent saint. One who has his larder filled to repletion finds it exceedingly difficult to plead with intense unction, "Give us this day our daily bread." Christ's constant warnings of the perils of wealth and His strong dissuasions against laying up treasures on earth are sufficiently explained in this fact. Neither wealth nor poverty are praiseworthy conditions in themselves; but the one begets independence of God, and the other dependence on God. Therefore it is not more wealth, but more need that is required in our churches to increase their missionary power. Let the burden of the support of missionaries and missionary stations rest directly on the local churches; let the trials and discouragements of the foreign field be made an immediate and sole concern of these churches, and what a new and wonderful stimulus to prayer it would furnish. Do we hear the plea that single churches are not able to undertake a foreign mission? Our answer is, let them undertake that which they are unable to perform, if ever their pray-

ing and working ability is to be brought out. It is the business of a good teacher to give his pupils problems to work out larger than their present capacity, in order to expand the mind ; and Christ would have us undertake more than we can do, in order to throw us upon Himself with strong crying and intercession, and so teach us how His strength is made perfect in weakness. Missions rightly conducted are the greatest school of prayer : they nourish that by which they are nourished ; they create a necessity which supplies a necessity. In a word, the most pressing demand of our day is more responsibility for missions in order to greater importunity for missions.

2. It would increase vastly the contributions of the churches ; and for this reason, that it would make obligation more immediate and personal. A financial pressure resting on a board a thousand miles away is not sufficient to lift the benevolence of the local church to its proper level. Duty is what is due ; hence the more personal a debt can be made to appear, the more obligatory will seem to be the claim. How churches will lift and strain their resources and tax their self-denial to build a house of worship or to purchase a new organ ! What lover of missions has not longed for the same energy of self-sacrifice on behalf of this greatest of all works ? The secret of the earnestness in the one instance is that the work is counted a personal obligation, and therefore since it cannot be relegated it is heroically done. Let a church have its own missionaries who will starve unless it supports them, and there will be a possibility that some at home will go hungry in order to feed a far-off workman ; but there is little likelihood that such self-denial will be evoked where responsibility for a missionary's support is subdivided among several thousand Christians. The wisdom of Sidney Smith's saying is even more apparent than its wit : " Benevolence is a universal instinct ; A cannot see B in need without desiring C to help him." How much of the amiable well wishing and even fervent praying for missions is of this sort, an asking God to move others to do what we ought to do ourselves ; a pleading for the cause of missions by those who are daily shirking the claims of missions. Never can the resources of the Christian Church be laid under contribution till in some way the missionary enterprise is understood to be the principal business of the Church, and a business which cannot by any possibility be entrusted to an ecclesiastical commission house.

3. It would vastly multiply the number and the variety of missionary agencies. It is quite common in these days to hear the phrase, the " scandal of a divided Christendom." This condition is doubtless to be lamented on many grounds. Nevertheless, it has unquestionably been overruled to the wider and more rapid propagation of the Gospel. An able article appeared in one of the numbers of this REVIEW, showing conclusively that when the unity of the Church has been most compact and absolute missionary success has been the least. All that we would emphasize here is, that centralization tends almost always to a waste of energy. A

hundred horse-power can be had by hitching a hundred horses into one team, but a hundred church-power does not and cannot result from uniting a hundred churches into one society. Indeed, the paradox is constantly witnessed of gaining strength by diminishing the numbers, as in the reduction of Gideon's army. Churches which are strong ought doubtless to be yoked up with churches which are weak, and so to share their burdens; but we know of no law requiring churches that are zealous and thoroughly alive to their missionary obligations to dilute their consecration and to lower the temperature of their zeal, by union with those which utterly lack in these qualities. The responsibility of being devoted, and the obligation to be zealous and self-denying ought, in other words, to be thrown upon each Christian and upon each church with no opportunity to shift them upon others.

In the immense call which is now made upon the churches of Christ for multiplied giving and multiplied laborers, it is natural to ask what further methods can be suggested. "Churches to the Front" is the answer of one of the oldest missionaries in China, in a tract now before us. If separate churches will take up the work of missions, he believes that missionaries will be multiplied a hundred-fold within a few years. Another eminent laborer in China has for several years been advocating the same view. What is the suggestion but a call for a "policy of missions which multiplies a thousand-fold the eyes that watch for their success, the hands that work for their prosperity, and the prayers that plead for their blessing?"

---

## THE NEW HEBRIDES MISSION.

BY REV. ROBERT STEHL, D.D., SYDNEY.

The first year of the second half century of the New Hebrides Mission witnessed the introduction of steam power to serve the interests of advancing Christianity as well as of progressive commerce in this group of islands. There are thirty islands, most of which have now resident or visiting missionaries, and all of them have native teachers. The first of the inter-island vessels was the *Columbia*, a boat of five tons. The second was the *John Knox*, a larger craft of twelve tons, in which was a little cabin six feet high, where ten persons could sit, and a hold which could accommodate between twenty and thirty persons. This two-masted schooner did good service for a few years, but soon proved too small. The next vessel was the result of an appeal after the martyrdom of the Rev. G. N. Gordon and his wife on Erromanga in 1861, and the perils on Tanna which caused the flight of the missionaries. The Rev. J. G. Paton, who has since become so famous, raised a sum of £3000 by his fervent appeals in Australasia for a new vessel and £1000 for additional missionaries. A brigantine of 120 tons was built at New Glasgow, Nova Scotia, and sent out to the New Hebrides under the command of Captain W. A. Fraser, in 1864, with a



reinforcement of three missionaries, including the courageous brother of the martyred Gordon. In 1866 three more missionaries came from Scotland to occupy stations in the group. The vessel called the *Dayspring* was supported by the Presbyterian Sabbath scholars in Australia and New Zealand, with the aid of £250 annually from Nova Scotia and £250 from the Reformed Presbyterian Church in Scotland. In 1873 this vessel was wrecked on a reef in the harbor of Aneityum during a hurricane, but no lives were lost. She was insured for £2000, which was recovered, and formed the commencement of a new fund. The Rev. Messrs. Copeland and Paton collected £2000 more, and with this a vessel built in Sydney, New South Wales, was purchased, and adapted to the missionary work. It was a three-masted schooner of 159 tons, and a remarkably quick sailer. For seventeen years this second *Dayspring* served the mission well, making two voyages annually from Sydney with stores and mails and mission passengers, and waiting on the missionaries at their several stations. Much pioneer work was done by the aid afforded by this vessel and her master, officers, and sailors, as well as by the native crew always employed in the islands. She was insured for £2000, the premium for which was paid by means of an insurance fund inaugurated in New Zealand by the Rev. J. Copeland, and completed to a sum of £3000 by Mr. Paton. One of the services of this vessel was the conveyance of the missionaries, and often also their wives, to the place where the mission synod was held, and the entertainment of them during its several sessions. Having had the pleasure of being present at one of these synods, I can testify to the happy and comfortable arrangement for the missionaries staying on board and meeting each other at meals. It secured proper attendance and much comfort. The wives of the missionaries were quartered at the mission house. The annual expense of the vessel was about £1800, of which £1300 were raised by the Sabbath scholars of the Presbyterian churches in Australasia. Indeed, they frequently raised much more, and thus met the necessary repairs required from time to time. It was found, however, that this vessel was too small for the wants of the growing mission in the New Hebrides. The Rev. J. G. Paton, on a visit to Great Britain and Ireland in 1884-85, collected over £9000, of which £6000 were given for the purchase of a steamer for the use of the mission. Negotiations were entered into immediately after his return to Melbourne with a view to ascertain the probable cost of maintaining a steam vessel, and as that was found to involve an annual outlay of some £3000, considerable difficulty was felt in getting those supporting missionaries on the islands to undertake so heavy a responsibility. But in Divine Providence an unexpected solution of the difficulty was obtained when the mercantile marine stepped forward and offered to establish a regular line of steamers if encouragement was given. The Victorian and the New South Wales Governments each subsidized a monthly service to the islands by way of New Caledonia and Fiji. This did not exactly meet the wants of the mission, as the steamers called only

at one port on the group. The mission vessel therefore continued its voyages for another year, when the Australasian United Steam Navigation Company offered to place a steamer in the islands, with a view of promoting trade for the main line. The New South Wales Government gave a subsidy of £100 per month to this service, and the Maritime Board of the mission entered into a contract with the company to get all the work of the mission done among the islands. The steamer calls at every station once a month, and conveys all passengers and stores. The steamer on this route meets that on the main line, and cruises entirely among the islands. In the early part of this year, and during the hurricane season, she was driven on a reef in the very harbor where the first *Dayspring* was wrecked. Fortunately no mission goods were lost, and no lives, but the vessel was rendered useless.

A larger and better steamer has now been put on the inter-island trade. The missionaries have greater comfort in travelling, and are altogether more satisfied. The expense has been increased some £500 a year, but no more than £300 of this falls upon the New Hebrides Mission. The *Dayspring* has since been sold. In addition to all this, a small steamer is to be provided for the new mission just started on the most northerly and largest island of the group—Espiritu Santo—by the Presbyterian Church of Victoria. This is to be provided for by the fund raised by the Rev. J. G. Paton—now D.D., by the University of Edinburgh. The Rev. D. Macdonald, who has been for eighteen years at Havanna Harbor, in the island of Efate, is to superintend this new mission, and two other missionaries have been appointed to that work. Soon all the group will be under missionary care. The evangelistic work is spreading rapidly. There are eighteen missionaries of the Presbyterian churches now on the group. Bishop Selwyn and his missionaries operate on three of the islands to the north. There are about 180 native teachers employed. On some islands there are over 500 communicants; on others, 350, 200, 60, etc. On many there is a large attendance at public worship; on others it is still small. On all the work of the Lord is advancing, but the largest islands are only lately begun to be evangelized. There is still much to be done, requiring faith, prayer, labor, and perseverance. The mission contains agents of six Australasian Presbyterian churches and of the Free Church of Scotland and the Presbyterian Church in Canada. Thus eight churches work together in the cause of missions. It is no wonder that the late Rev. Dr. Duff, of Calcutta, commended this union to the first General Council which met at Edinburgh as an example of what might be done by Presbyterian churches. The same spirit is at work both in India, China, Japan, and Africa, and will doubtless prevail. May this consummation, devoutly to be wished, soon be realized!

In April last the Rev. W. Watt and wife returned to their station after a visit to Europe, Canada, the United States, New Zealand, and New South Wales. Mr. Watt took with him the complete New Testament in Tannese,

which he had carried through the press in Scotland. Dr. Gunn, medical missionary, also returned after a short furlough with his wife and family in New South Wales. The Rev. H. A. Robertson, of Eromanga, with his wife and family, came lately to the same colony for their health. Mr. Robertson had suffered from exposure in aiding the wrecked steamer. The Rev. P. Milne, whose career has been so successful on Nguina and other islands, is visiting New Zealand and addressing congregations. The Rev. Dr. Paton has been doing similar work in Australia. Altogether this mission, in a very difficult field, is making much progress in evangelizing the dusky tribes of the New Hebrides. A perplexing difficulty has lately been felt. British vessels are not allowed to sell arms or intoxicating liquors to the natives. French vessels are allowed to do both; and the natives have been refusing to sell land unless they receive muskets in exchange. This has aided the acquirement of land by French settlers, and it has hindered purchase of land and other trade to British settlers. American vessels have also, it is said, been trading in these articles among the New Hebrides islands. It is matter requiring some diplomatic settlement, so that all nations may be on an equal footing, and that the people be protected from trade that tends to their injury and to the injury of the missionary work. It is high time that enlightened nations should all agree not to take intoxicating liquor to the aborigines of any continent or island. Humanity and religion alike require this course.

---

### WILLIAM CAREY.

#### III.—THE TRANSLATOR OF THE BIBLE AND THE BENEFACTOR OF ASIA.

BY GEORGE SMITH, LL.D., F.R.G.S., EDINBURGH, SCOTLAND.

When, in his great work, the "Annals of the English Bible," Christopher Anderson, the accomplished Baptist minister, of Edinburgh, reviewed the principal translations of Holy Scripture which Carey had made into the languages of the peoples of India and Southern Asia, he declared that that generation lived too near the object to be able to descry the proportions or estimate the value of the work. "Fifty years hence the character of this extraordinary and humble man will be more correctly appreciated." Dr. A. F. Cox, the historian of the first half century of the Baptist Missionary Society, wrote about the same time that Carey might have been a Luther or a Newton had he lived in their age, "but his faculties, consecrated by religion to a still higher end, have gained for him the sublime distinction of having been the translator of the Scriptures and the benefactor of Asia." Catholic and evangelical Christendom, after another half century, gratefully adopts as its own the eulogy.

As a man and a missionary William Carey's forty-one years' apostolate in India formed an all-round career. His plodding—the only merit he would admit—his natural genius; his consecration to the highest good of

the dark races ; his faith in God and personal love to Jesus Christ ; his splendid health and capacity for patient toil ; his simple self-denial, free alike from consciousness and asceticism for its own sake ; his chivalrous affection to family and friends, and his courtesy to his friends' enemies—for he had none of his own—all constitute a character nearer perfectness than any since the inspired John died at Ephesus. But if analysis leads us to study each great service that he was called by the Spirit of God to render to the Church and the world, we have no difficulty in selecting these two as the greatest—the founding of his society in 1792, and the translation of the Scriptures into thirty-six Asiatic languages. If Robert Hall could, amid the controversies of his lifetime, declare Carey to have been, even then, “the instrument of diffusing more religious knowledge than has fallen to the lot of any individual since the Reformation,” and if the poet Southey could challenge his own Church of England, all combined, to show the like, what shall be the verdict of evangelical Christendom now ?

Carey himself estimated his own position when he declared that he was only a pioneer. He meant it modestly, and he would have admitted every word written down to our own day by English university scholars who considerate academic tone, microscopic erudition, and college-bred culture. But it is precisely such university gifts, so desirable in themselves and out of reach of the Northamptonshire shoemaker, that unfit their possessor to be a leader of men, an originator of a great movement, a reformer of Church or State. The Spirit of God prefers the child-weakness of the world, and makes it mightier than all that mechanical training can do to be the spiritual force, the moral regenerator of humanity. Carey was the pioneer translator of the Word of God into the languages of Southern Asia in this sense, that he was the first—except into Tamil and Telugoo—and that, not knowing how soon he might be called away, he must make haste to give every people the good news of God in their own tongue. He worked night and day for this end, while neglecting no other imperative duty except his personal correspondence. To one lady he excused his silence thus—that every letter he wrote meant the sacrifice of a chapter of the Bengali Bible !

The providence of God had, unconsciously, trained him for this work far more effectually than if he had gone to college like Claudius Buchanan and David Brown, like Henry Martyn and Thomason afterward. When a thoughtless boy in the church of which his father was clerk and schoolmaster, he knew the Scriptures. When at eighteen he sought food for his new spiritual life among the Nonconformists, he so studied the Bible for himself that he “formed his own system” of belief from its self-evidence of self-revealing contents, and found in it what all the Reformers and universities of the past centuries had failed to see—the missionary call. As the youth learned each new language, he read his daily morning chapter in it, till the number became seven. He might preach with the voice and teach with the lips and the effect might pass

away with his own life, which must be brief at the longest. But his translations of the Scriptures, the first into the Oriental vernaculars, would, if once made, be improved on by others, and would carry the message of God to man far and wide where no missionary could go, and down through the ages when the pioneer was forgotten. Carey loved to preach, but he thirsted to translate; he worked sixteen hours out of every twenty-four, because he hastened to send out from the press the portions and then the whole of the vernacular Bible, while neglecting no other department of the missionary's duty that fell to him. And God so accepted His servant's work that his holy ambition was realized beyond all his yearning, and in a rapture of thanksgiving he said to Marshman as he lay a-dying: "I have not a wish left unsatisfied." God so blessed His servant's self-denial and toil that He enabled him to contribute personally £46,625 to the creation and extension of the Serampore Mission, so that he saw before his death "twenty-six Gospel churches planted in India within an area of about eight hundred miles, and above forty laboring brethren raised up on the spot amid them," as his surviving colleague wrote.

Let it not be supposed, however, that Carey neglected either the erudition of scholarship or the delicate variations of literary style and colloquial idiom in his Orientalism. Comparative philology was only coming to the birth as a science in his day, and his is the merit of having done more to prepare the data for its generalizations, as well as to apply its laws to the mastering of other tongues, than any contemporary or predecessor. Sir William Jones, the Christian judge, who died all too early at thirty-four, alone was before him. Sir Charles Wilkins and the elder Halhed had made the first translations from the Sanskrit and the Persian, and the former had cut the first Bengali types. Henry Colebrooke, greater than all, and inspirer of the German Orientalists, was Carey's immediate contemporary and sometimes fellow-worker. The slightly later scholar, Horace Hayman Wilson, who became first Bodleian Professor of Sanskrit at Oxford, and was no friend of missions, has more warmly eulogized Carey's Sanskrit scholarship and fluent and correct speech than any other, remarking that "it was not in Dr. Carey's nature to volunteer a display of his erudition;" the marvel how even he could find time for his translations of the Sanskrit epics, the Sankhya Metaphysical treatises, and for the texts of the Hito-padesa, the Dasa, Kumara, Carita, and the Apophthegms of Bhartri-pari, still more for his many and magnificent dictionaries and grammars. But the motive accounts for it all when he confesses, in 1811, in reference to his "Universal Dictionary of the Oriental Languages Derived from the Sanskrit," which was burned in the great fire of the Serampore press soon after, the desire "to assist biblical students to correct the translation of the Bible in the Oriental languages after we are dead."

His knowledge of the many dialects and even *patois* of the widespread Bengali and Hindi peoples was unexampled, and has probably never since been equalled. For he was a missionary who daily worked among them,

and among the lowest as well as highest classes of them. He had facilities for learning their very slang and vocabulary of abuse which no one has ever since possessed in Bengal save the revenue settlement officials, who may happen to love languages, and the people in other provinces. That rare book, "Dialogues Intended to Facilitate the Acquiring of the Bengalee Language," with its curious preface, published by Carey in 1818, throws a flood of light on the life and beliefs of the eighty millions even at the present day too long neglected. In one hundred and thirteen parallel pages we have the talk of every class, learned and illiterate; the "grave style" and the "common talk of laboring people," the language of women "considerably differing from that of the men, especially in their quarrels;" the proverbial expressions and the very irregular talk of fishermen. Some of it is almost too coarse for repetition, even in English; but all, including dialogues which set forth "the domestic economy of the country," forms a priceless revelation of the inner life of the dumb millions of Bengal, and no less a testimony to the wonderfully human tenderness and minute knowledge of the first English missionary to India. William Carey used to exhaust three Pundits daily as his amanuenses and fellow-workers. He had the power, like some great generals, of falling asleep in a moment and for a fixed time. Each Pundit had instructions to rouse him for a new spell of work should he not be awake at the hour, and when the Oriental's reluctance to summon a sleeper back to life prevailed occasionally, the eager scholar never failed to reprove him. Only then was the perfect temper ruffled, for the translator had been allowed to steal time from his work for God and posterity.

If the science of comparative grammar had not been formulated in Carey's time, still less was that of biblical criticism in the modern sense dreamed of. Theology, though the queen of the sciences, was then as little studied as the active life of godliness was pursued in Christian churches and communities. The two have a far closer relation than the extreme advocate of each—right in what he asserts, but wrong in what he denies—ever admits. Carey accomplished his splendid work with no *apparatus criticus* worthy of the name in those days, and with the help of no commentary more critical than Doddridge's "Family Expositor," which had appeared in 1738. His Greek concordance was always at his side. An interesting parallel might be drawn between him and Henry Martyn, his young contemporary and neighbor for a time, at the translating work. As to Hebrew, like biblical criticism, a scholarly knowledge of that on any extensive scale is only now coming into existence; but Carey was at the level of the best Hebraists of his day. The grammar was known then; but exegetical methods are of to-day. The problem which God gave to the Church in the evangelical revival a century ago, was that of evangelizing the dark races; and to-day there has been added that of consecrating all recent knowledge and critical inquiry by evangelical fidelity to the true inspiration of the Scriptures. The more that Carey toiled at his translat-

ing the nearer he was drawn to the Spirit of God, and the more his faith was fed by the revelation and the testimony of Jesus Christ.

William Carey's two greatest translations of the Bible were that into Bengali for the blind millions, and into Sanskrit for their blinder leaders. In four years after landing at Calcutta he had made his first experimental Bengalee version of the New Testament from the original Greek. After four revisions of the MS., read to natives of all classes, he had received his first printing-press. The printer landed at Serampore in the person of William Ward, and there, in February, 1801, the first edition of two thousand copies appeared. Ward himself and Felix Carey set up the types in nine months; four Hindus worked the press. The whole, on rough, country-made paper, cost £620. The rare and precious volume is now a curiosity as it rests on the shelves of Serampore College Library. The first page in Matthew's gospel was struck off at press by Carey himself, and this one Gospel was published at once, that the Bengalees might not for a day want a complete and inspired life of the only Redeemer of men. This first edition was presented to King George III., at the instance of Earl Spencer, owner of the great library at Althorp; and the king replied: "I am greatly pleased to find that any of my subjects are employed in this manner." The whole Bengali Bible appeared complete in 1809. Five editions of the Old, and eight editions of the New, Testament were revised by Carey before his death. As the first sheets had been offered to God on the altar or communion-table by prayer in the first Bengali chapel, so the venerable scholar took the first copy of the last edition with him into the pulpit and addressed his converts from it, from the words (in the Bengali), "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation," just two years before the Lord lovingly answered the prayer. But to the last he persisted in his ruling passion "now and then to read a proof-sheet of the Scriptures."

The Sanskrit Bible completed by Carey, burned in the fire of 1812, re-translated, and therefore not all published when he died, was his answer to the Vedic and Puranic literature of the Brahmins, who "cordially received it." As milk in a vessel of dog's skin, utterly polluted, was truth to them in one of the tongues of the common people. But in its Sanskrit dress, as afterward improved by Werger, the Bible has been at once welcomed by not a few to whom it has proved the power of God and the wisdom of God. Every Pundit knows Sanskrit as, of old, every educated European knew Latin; so that "by translating the Scriptures into this language we in effect translate them into all the languages of India." Carey translated and wrote every word of the great book with his own hand. It was his thirty-sixth translation and his last, though he edited and revised the work of others in other languages.

Space fails me to tell the details or even to generalize the romantic facts of William Carey's manifold services to humanity, Indian administration, science and manufactures, botany and forestry, agriculture and horticulture,

literature and education, the moral advancement of society and mission economics. These appeal to the men of science and of society, to the statesmen and administrators, who rule two hundred and eighty-eight millions to-day, on lines which this friend of many a governor-general marked out, to all who love the progress of man in any upward direction, to unite with the whole Church in grateful commemoration of the founder and the father of missions a hundred years ago. All may adopt the lines of a contemporary verse-writer, a man of the world, who knew him :

“Thou’rt in our heart—with tresses thin and gray,  
And eye that knew the Book of Life so well,  
And brow serene, as thou were wont to stray  
Amidst thy flowers—like Adam ere he fell.”

But the believing Christian will specially take to his heart the last written message of the dying saint sent to Christopher Anderson on September 30th, 1833 : “As everything connected with the full accomplishment of the Divine promises depends on the almighty power of God, pray that I and all the ministers of the Word may take hold of *His* strength, and go about our work as *fully* expecting the accomplishment of them *all*, which, however difficult and improbable it may appear, is certain, as all the promises of God are in Him, yea, and in Him. Amen.” Carey began the first modern missionary century with “Expect Great Things ; Attempt Great Things ;” he summons us to enter on the second not only fully expecting the accomplishment of all God’s promises, but taking hold of God’s strength as we go about the work of evangelizing the world.

[*Errata.*—In Part I. of this series, page 321, for first date, A.D. 51–55, read B.C. 55—A.D. 51 ; also on page 322 under THE THREE NEW BIRTH EPOCHS.]

## DISCERNING THE SIGNS OF THE TIMES.

BY THE EDITOR-IN-CHIEF.

[NOTE.—This paper gives the substance of an address delivered in City Temple, London, April 27, 1892, before young men in behalf of the Baptist Missionary Society, and as the opening of the centenary celebration.]

*Deus in historia* (God is in history). The undevout historian, like the “undevout astronomer, is mad.” If only the fool can say in his heart, as he beholds the universe, with its marvellous arrangements and adjustments, “There is no God,” only the fool can say, as he looks upon the unfoldings and infoldings of the historic mystery, “It is the work of chance.”

Yes, events have an articulated plan : they are not *dissecta membra*. As the author of Psalm 139 said of yet unborn life, we may say of the historic ages to come : “Thine eyes did see their substance, being yet unperfect ; and in Thy Book all coming events were written, which in continuous succession are fashioned when as yet there was none of them.”

Christ said to the imperious demand for “a sign from heaven” that the signs were already in the very horizon, but were not discerned by that



evil and adulterous generation. The red sky of evening was understood by them to be a prophecy of a fair to-morrow ; and the red and lowering sky of morning to be a forecast of foul weather. Yet with all their skill in reading the weather signs, they had no discernment for the "signs of the times." The comparison implies a profound and most weighty analogy, namely, that *God gives us in the Present a prophecy of the Future* ; and that it is our duty and privilege to watch the historic horizon, note political, moral, spiritual phenomena, and make a broad and safe induction as to the times to come ; and especially developments nigh at hand even at the doors.

Another grand truth implied in all this is that, as God has a plan in history, so it is an infinitely wise and good plan ; and that therefore grand historic epochs *wait for the fitness and fulness of times*. Accident determines nothing ; there is no blunder or mistake, no anticipation or procrastination. When everything is ready, and not before or after, with the precision of the most perfect mechanism, everything moves according to His appointment. There may be a wheel within a wheel, but there is the spirit of a living creation in the wheels, and they all move in one direction, obedient to the guiding spirit, and the rim of the wheel is full of the eyes of Omniscience before and behind.

Now observe what follows : God having a definite historic plan, and the fitness and fulness of times being the determining law, we have only to study carefully and prayerfully the events of the present day to see the plan revealed and read the forecast of the future, and especially the near future.\* The current history of mankind constitutes the putting forth of the leaves of the fig-tree, which reveals the summer as just at hand. The prayerful consideration and comparison of events occurring before our eyes thus becomes to the disciple the spirit of prophecy.

How, then, are we to know that the fitness and fulness of times for the vigorous and successful prosecution of the work of missions has at length arrived ? What, in respect of missionary enterprise, are the signs of the times now appearing on the world's horizon ? This question we seek, with God's help, to answer.

There is a grand fundamental principle which underlies all discernment of the signs of the times, namely, the comparison of prophetic scriptures with providential developments. The Word of God and the work of God must agree ; and we must know the former to interpret the latter. At all great crises in history it will be found that prediction, inspired prediction, has long pointed as with uplifted finger toward that crisis ; and then there has been at that crisis a singular convergence of events showing a presiding genius in history far above man.

For example, take the Incarnation, that new birth-hour of history. How plainly had prophetic prediction foretold God's manifestation in the flesh, and with astonishing minuteness of detail. The Messiah was to be

\* Compare Matthew 16 : 1-3 and 24 : 12-14, 30-34.

born in Bethlehem of Judea, of the Davidic line, and after the expiration of sixty-nine of the seventy heptades of years from the going forth of the commandment to restore and rebuild Jerusalem.\* Devout men like Simeon and godly women like Anna were not taken by surprise when they beheld the Lord Christ, for, like Daniel, they had studied prophecy, and knew that the time must be near. Then there was the convergence of events : a world-wide expectation of the coming of some great deliverer, a sort of prophecy of the human heart ; there was a world-wide preparation in the universal empire of Rome and the prevalence of universal peace ; and a world-wide destitution in the acknowledged failure of even Greek philosophy to supply a knowledge of God. That wide famine of soul, that altar at Athens "to God, the Unknown," those Roman roads made ready for the messenger of peace—what a gathering of rays into one burning focal point ! And so because prophetically and providentially the fitness and fulness of times had come—Christ came, and as the very hour struck in the belfry of the ages.

Who can deny what Dr. Croly said years ago in St. Paul's, London, that the Reformation of the sixteenth century was another birth hour of history ? How plainly had prophetic Scriptures pointed to a period of dark ages, succeeded by another new dawn ! The long-buried treasure was once more to be unearthed, and the pearl of great price recovered from its depths, and the greatest age of world-wide evangelism to follow. There had been a general decay of evangelical faith, and there must be a revival in that direction before there could be a revival of missions ; for there can never be an evangelistic era until there is an evangelical spirit.

And what a strange convergence again of providential events ! What can be more signally wonderful ! As God's fit and full time came, preparations on a colossal scale were made for the Reformation. In 1453 Constantinople fell, and the revival of learning followed, especially significant because it scattered over the Continent Greek scholars and the Greek New Testament. In 1497 the new passage to India round the Cape of Good Hope prepared the way for closer contact and communication between the centres of Protestantism and the centres of Oriental heathenism, as in 1492 the discovery of America had opened the way to the planting of a grand Protestant republic, a new missionary nation beyond the Atlantic. Then let it be remembered that about this very time the fall of feudalism, after its thousand years of petty despotisms, prepared the way of the development of individual liberty.

Equally marvellous were the marks that God's fit time was come in the theology of inventions. About the beginning of the fourteenth century the mariner's compass, coming into general use, became a guide to the mariner over unknown seas ; the printing press issued its first book—a Latin Bible—in 1450 ; and the steam engine was an assured success in 1543. Just at this very time Luther awoke the Church by his hammer,

\* Daniel 9 : 25.

and the Reformed Faith, joint product of the prayers and tears of Huss and Knox, Wyclif and Calvin, Jerome of Prague and Savonarola of Florence, found its full development under the monk of Erfarth. Surely another great birth-hour was reached when William Carey led the way at Kettering, in 1792, in organizing a society for exclusively foreign mission work, and the next year himself in a nobler sense led the way by going to India.

Here again prophecy linked hands with Providence. More than three thousand years before Carey God had called another man—Abraham—“alone,”\* and promised that in his seed all the families of the earth should be blessed. Christ had distinctly foretold that the Gospel must first be preached as a witness among all nations before the end should come. And now again events converged and pointed to the time as at last arrived for world-wide evangelism. How any candid and careful student of history can doubt that the nineteenth century was distinctly indicated by God as the new century of missions passes comprehension. The whole historic horizon was aflame with an aurora borealis of splendid signals, which even at this distance are still startling and dazzling. The decay of evangelical doctrine and holy living, which made the first half of the eighteenth century seem like a sepulchre of faith and piety, had given place to one of the mightiest revivals of religion the world ever knew under such men as Wesley, Whitefield, Edwards, and a score of others like them. Those trumpet blasts had gone forth from the two Northampton, summoning all disciples to united prayer for a speedy and world-wide effusion of the Holy Spirit, and the new openings for effort in the South Seas and Asia challenged the Church to fulfil her Lord’s last command. Corruption in the Church had constrained the remnant who had not bowed to Baal to call mightily on God; and the new life in the Church demanded vent in missions. William Carey could not but be a missionary and an organizer of missions, for the new birth hour had come, and this was the Divine issue.

Has another great birth hour come to us? Who of us discerns the signs of the times? While we begin to celebrate this centenary of missions, there are Divine signals on the world’s horizon more startling than any which fixed Carey’s eye on the signs of the times. It may be doubted whether in all history there has been such a convergence of testimony that the fulness of times has come for the prosecution of God’s work.

During this century there has been world-wide *exploration*, so that now the map of the world is complete—there is no untraversed sea, no undiscovered land. We know what the “whole world” is which is to be evangelized and possessed. There is also world-wide *communication*. There are no nations, new afar off—the whole world is brought into one neighborhood by steam carriages and vessels, the telegraph, the postal union, etc. Man is in contact with man the world over. There is likewise world-wide *fraternization*. Nation is not arrayed against nation. There are friendly

\* Isaiah 51 : 2.

and even fraternal relations existing ; prejudices have been removed, treaties established ; there is commercial interchange and mutual acquaintance by travel, diffusion of literature, etc. The year 1884 witnessed the august spectacle of fourteen nations assembled by representatives at Berlin to mature a constitution for the Congo Free State, and in that conference not only Protestant and Catholic peoples united, but even a Mohammedan power was represented ! Again, there is world-wide *emancipation*. Britain and America have made all their slaves free, and Russia her serfs ; and there is not one civilized and nominally Christian nation to-day that upholds slavery ! There is world-wide *civilization*—i.e., barbarism, savagery, cannibalism, superstition, and cruelty are fast disappearing before the advance of a new civilization, with its greater intelligence and enterprise, liberality, and humanity. There is also world-wide *organization*. Every class of men, every calling, however humble, finds strength in association. The world is belted by these monster zones of associated and organized capital and labor, brains and brawn.

Besides all this invention and discovery seem to have reached their golden age, constraining the greatest statesman of Europe to declare that one decade of years in this century has seen more progress than five millenniums before it. Who has opened world-wide doors before His Church ; put in the hands of Christian nations and Protestant nations the sceptres of the world ; given the printing press and steam engine in wedlock, so that their countless offspring should pour into all lands ; who has provided the Church with between 35,000,000 and 40,000,000 of evangelical members, and given them thousands of millions of pounds sterling, and organizations that reach round the world ? And for what has God done all this if these are not His signs of the times, which mean that just now the King's business requireth haste, and His swift coursers, even steam and lightning, are yoked to His car !

While the Church lingers and hesitates, behold the activity of the devil, who seems to work with mad haste, as though he knew he had but a short time. See him organizing anarchy to destroy the foundations of all government, pouring his missionaries into every land, to carry their doctrinal demons ; see him setting up his printing presses and scattering infidel books and tracts, undermining the family, poisoning the fountains of public learning, pulling down the palladium of liberty, the Sabbath, destroying the very flower of our society by strong drink, locking up the very will in the chains of opium, and using Christian nations to forge the fetters ; if we do not, he *does* discern the signs of the times !

At this centenary of William Carey ; God's signals flash like lightning and boom like thunder around the whole sky. By every mightiest argument and most persuasive appeal ; by every motive drawn from a world's need and our opportunity ; by every open door and loud cry ; by every Scripture prophecy and promise, and by every unfolding of Providence Christ is just now saying to His Church, "GO YE INTO ALL THE WORLD,

AND PREACH THE GOSPEL TO EVERY CREATURE !” He buttresses up the command and commission by the declaration, “ All power is given unto Me in heaven and on earth ;” and by the promise, “ Lo, I am with you alway, even unto the end of the age.” His omnipotence, omnipresence, eternity, are on our side. And if this world-wide work were but taken up by the Church with the determination that no creature should be left without the Gospel, it would again be written, “ And they went forth and preached everywhere ; the Lord working with and confirming the Word with signs following. Amen !”

## TWENTIETH ANNIVERSARY OF THE McALL MISSION IN FRANCE.

REPORTED BY ANNA W. PIERSON.

Special meetings were held in Paris on January 16th and 18th last, to celebrate the twentieth anniversary of the McAll Mission, and the seventieth anniversary of the birth of the beloved president.

The first meeting was held on the afternoon of January 16th, when friends and workers were invited to meet Dr. and Mrs. McAll. The ladies had been busy decorating the hall with wreaths, flags, etc., and the place was completely transformed.

As the guests of the day arrived, they were met and escorted to the platform by Pastor Holland, the chairman of the meeting, while all rose and sang in French the hymn,

“ Great God, we bless Thee ;  
We celebrate Thy praises.”

After reading of the Scriptures and prayer Pastor Holland made a brief address of welcome to Dr. and Mrs. McAll. He explained the object of the gathering, and spoke of the longing they had felt for an opportunity to express the affection and gratitude which filled their hearts toward these two dear missionaries who had “ Come over to Macedonia to help” them. He gave glory to the God who had prompted them to leave their native land, had broken down every barrier, and had caused these foreigners to become a bond of union between so many French Christians. He told of the rapid growth of the work and its wide extent in Paris and France.

In the name of the churches of France he thanked them for the good they had done in the community, and for the recruits received into their ranks from his attendants. He thanked them in the name of the missionary societies, both home and foreign, and also in the name of his beloved country, to whose good they had so generously devoted themselves. He closed by saying : “ There is something supremely beneficent—a symbol and prophecy of better times for which we long—in this spectacle of a foreigner who thinks of France only to bring her the most precious gift he possesses, the Gospel of Jesus Christ. May our Lord give you, dear Mr.

and Mrs. McAll, good health, long life, courage and strength ever increasing ! May He bless you and the Church which so generously gave you to us ! May He bless you for all the blessings you have brought to us ! May He grant you here below to reap an abundant harvest from your faithful sowing, while we wait for that other, better, and still richer harvest which we together shall behold in the light which shall reveal all the fruits of faith and love, and, above all, of the infinite faithfulness of God."

After the singing of a duet, M. Louis Sautter, one of the directors and an attached friend, spoke in behalf of the co-workers and friends of the mission. He told how the news of salvation had been proclaimed to many who had never heard it, and spoke of the conversions which had changed the lives and households of so many. He spoke of the love, goodness, devotion, gentleness, patience, and perseverance which they had never ceased to show to all. Then he said that the friends of the mission in Paris and France had contributed in order to offer them some tangible testimony of their affection as a souvenir of this happy anniversary ; that they were much perplexed in choosing a suitable gift, and had finally decided to let him choose for himself. He then presented him with a pocket-book containing 4750 francs (\$950) entirely for his own use and personal comfort. He also presented to Mrs. McAll a beautiful vase and palm plant as a gift of gratitude from the lady workers at the mission.

Dr. McAll then rose, greatly affected, and testified to his surprise and gratitude, and how deeply he and his wife were touched by these testimonies of affection ; he spoke of his personal unworthiness, and of the valuable co-operation with which he and his wife had been surrounded, and said that the friendship and affection exhibited had made them feel that they were no longer foreigners. He spoke touchingly of those of the workers whom the Lord had called home, and of the attachment and gratitude he felt for their patience with him, and closed by calling upon pastors, laymen, and Christian workers to consecrate themselves anew in seeking to advance in this beloved country of France the kingdom of our glorious Saviour.

After singing, Pastor Dhombres (Reformed Church), now quite blind, addressed a few words to the assembly. He spoke of Dr. McAll's coming to Paris after the Commune and ministering to their spiritual necessities in the time of famine, preaching the Gospel in its simplicity and power. He referred to the conversion and transformation not only of people and homes, but of whole districts near the missions. In closing, recalling the fact that twenty years ago Dr. and Mrs. McAll had come as strangers to Paris, he said : " Look around now on this assembly, so full of warmth, so responsive ; this host of friends who surround you ; and then say whether these two foreigners, these two voluntary exiles, have not found in our midst a new home, a new family, a new church, and a new country ! "

Mr. J. F. W. Deacon, of London, then rose and presented to Dr. McAll, through the president of the meeting, a resolution from the com-

mittee in London, conveying congratulations and assurance of their warm interest in the work.

Pastor Appia (Lutheran Church) then made one of his characteristic little speeches, so full of terse and brilliant thoughts. He told how, in an unequalled degree, Dr. McAll had been able to secure the co-operation of almost all the Christians in Paris. He spoke of the influence of the sacred songs used in the mission, and the solid biblical instruction imparted to both children and adults in the Bible classes and schools. He closed with the prayer that they should soon see a revival in all the churches in Paris.

Pastor Hocart, on behalf of the Wesleyan Church, spoke of the great success of the mission, contrary to every one's expectation. Of the future of the work he said: "I see in the present state of the mission a preparation for future work, perhaps very near at hand—a work much greater, much deeper, and much more extensive than we see to-day. A preparation for future blessing is, I believe, being brought about especially by the instruction of the young. Win the children to the faith of Christ and you insure a glorious future. You train up a generation, transformed to grow in the ways of temperance, justice, and piety." He said: "I would also speak of the influence of the evangelization of the masses on the speakers themselves. The evangelists have learned to speak a new language; they have found the level of their auditors, and have become truly lay preachers. They have made themselves 'all things to all men, that they might save some.'"

Pastor Decoppet (Reformed Church) then read an original French poem.

The day's meeting was closed after the reading of a letter from Laura M. Fetterolf in behalf of the American McAll Association, expressing congratulations and good wishes.

On Monday evening the great church of the *Oratoire* was crowded to its utmost capacity. It was the people's meeting. They had gathered to show their affection and gratitude to the two friends who had loved and served them for the last twenty years.

After opening with Scripture and prayer, Pastor Recolin (Reformed Church) retraced the work to its beginnings. He told of how Dr. McAll was called to the work when he and his wife were in Paris on a visit. He was accosted by a workman, who, strange to say, spoke in English—"Sir, are you not a pastor? Then why not come to speak to us of this religion of peace and love of which you are a minister? We have had enough of the attempt to impose religion on us; but if you will come to speak of a religion of liberty and earnestness, many of us will listen with joy."

This was to Dr. and Mrs. McAll like the call to Macedonia, and some months later they left home and friends and took up their abode in Paris. Pastor Recolin stated that now, after twenty years, there are 136 halls connected with the mission in Paris and its environs. "Dr. McAll has succeeded in securing the co-operation of the pastors and Christian laymen in all the evangelical churches of Paris."

Pastor Monod then spoke, and after a few pithy opening remarks he said : " In the name of all the accustomed attendants of these 136 halls, I desire to offer you a lasting memorial of this twentieth anniversary. Don't be alarmed. No heavy burden has been laid upon any one ; the sum contributed by each would not pay for an outside place on the omnibus." He then uncovered an elegant bronze statue of Luther, twenty-seven inches in height, representing Luther as a boy singing in the streets to earn his bread. The pedestal contained a time-piece. Pastor Monod made a beautiful speech, comparing the reforms of Luther to the putting of the Bible into the hands of the people by Dr. McAll. Finally he said : " I arrive now at my third point—that is, at the third souvenir which I have to present to you. It is the humblest of the three, but, possibly, the one you will most appreciate. Do not search in this album for photographs or pictures. It contains only letters—letters in which the frequenters of your mission halls express their congratulations and their desires for you. Their number is 117, representing 136 halls. The signatures are 5300. They are very diversified in character—in some cases truly touching in their *naïveté*." He then read one as a sample.

The meeting closed after a touching address of thanks by Dr. McAll, who closed with an invitation to the unconverted.

Many letters and telegrams of congratulation were received from friends in different parts of Europe. The occasion was one never to be forgotten. It illustrated beautifully the two sentences which were the only utterances which at the outset Dr. McAll could make in French, but which were the basis of his whole work :

*" God loves you,"*

*" I love you."*

To Dr. and Mrs. McAll the whole Church of Christ owes a great debt. He has done immense service in welding the disciples of Christ, both in France and in the whole Christian world, into a " living, loving, lasting union," and although the days of his years are three score and ten, we hope and pray that they may reach at least four score years, and that then strength may not prove labor and sorrow, but a marvellous experience of the power of God to sustain and the grace of God to reward and compensate work for him.

## ANSWERED PRAYER.

BY A. BUNKER, D.D., TOUNGOO, BURMA.

In the Toungoo district of the province of Burma are the Ga-Moung Mountains, the general trend of the ranges being north and south. Traveling east from the Sittang River, you climb range after range, each higher than the preceding, till you reach the watershed between that river and the Salwen. This mountainous country comprises the fields of the Bghai and Paku Karen Baptist missions, now numbering about 150 churches, having



their village and normal schools—largely self-supporting—associations, pastors' quarterly conferences, newspapers, books, printing press, and all necessary apparatus for growth in Christian civilization and for evangelistic work among their heathen neighbors. Formerly these hill tribes were worshippers of demons, believers in witchcraft, which they punished with death or exile, blood feuds keeping them constantly at war with one another.

In 1866 the churches of the Bghai Karen Mission numbered nine ; now they have increased to 81 well-organized churches.

In tours up and down among these villages to the west of the watershed, the missionaries often looked away to that high range of mountains, and wondered what was beyond. In the Bghai Karen Mission ten or more tribes had already been brought under the influence of the Gospel, but information concerning the tribes beyond was small. There were reports of many tribes ; and in subsequent years the missionary explored on the south, going round the more savage tribes as far east as the Salwen River, also the great Red Karen tribe on that river. Various accounts, however, located a wild and savage people between the watershed and the Red Karens, called the Brec Karens. So great was the fear of them that their country was seldom entered.

About the year 1866 Dr. Bixby, now of Providence, R. I., made a brief visit to one of the northern chiefs among this people. He reports them as exceedingly savage and degraded, "fond of uncooked meat and blood." Much prayer was offered by this devoted missionary and his followers for them, but no permanent foothold was gained in their country. God, however, heard prayer, as after-events showed. Little more was learned concerning them for nearly ten years after this visit. As the boundaries of the Bghai Mission extended, the missionary reached the top of the watershed range, which is about 6000 feet above the sea level. The view from that lofty elevation over the land of the Brecks was most grand. Here and there columns of smoke marked the locality of numerous villages as far as the eye could reach. Broken and craggy mountain peaks, dense forests and deep ravines showed the country to be a natural fortress. When would God give this wild people to His Son ? From 1876-80 efforts were made from time to time by native evangelists to penetrate the country and plant the Gospel, but the inhabitants repelled all advances, and little progress was made. The people were found to be the lowest morally and the poorest of all the Toungoo hill tribes. Living largely by plunder, their hand was against every man, and every man's hand against them. The inaccessible fastnesses of their country enabled them to carry on this predatory warfare with impunity. So fearful was their name, that it was a brave man who dared to go among them. Thus the missionaries were led to bestow their efforts on better and nobler tribes, going around this one as practically inaccessible or beyond Christian effort. How different God plans from man ! The missionary in this case sought the nobler races, but God was preparing to display His power and grace among the despised Brecks.

Previous to 1879, as has been said, little progress had been made in planting the Gospel in the Brec country. A few churches only had been gathered on the borderland, while the heart of the country was almost unknown. In that year the Spirit of God rested upon a young man named Soo-Yah, who had recently graduated from the training school in Toungoo, and called him to work among the Brecs. He set out on his journey alone, with only his hymn-book and Testament. Climbing the great range of mountains, he soon passed through the narrow belt of the Brec country, already occupied for Christ, and took his way through the forests over an unknown road into the heart of the country. Losing his way, he finally reached Sau-pe-le-cho, a village famed far and wide as the haunt of a notorious band of robbers; but God was with him, and was leading him in answer to his prayers. On reaching the village, he was at once surrounded by a band of savage and angry men, who drew back their spears and lifted their long knives, crying, "Kill him! kill him! He is a spy sent by our enemies! Cut him down!" Soo-Yah stood unmoved in their midst, and when he could make himself heard, said: "Do men of war do spies go about unarmed and openly as I do? See!" and he opened a bag which he had hanging on his shoulder, showing his hymn-book and Testament. "See! Are these the weapons of bad men?" The people had not yet recovered from their amazement when he opened his hymn-book and began to sing to them one of the sweet songs of Zion.

Never before had this poor people seen a book or heard anything in music but their own discordant battle cries or rude attempts at song; but here was a wonder before them almost as if an angel had descended from the sky and stood in their midst. They listened entranced; and having won their attention, Soo-Yah boldly declared to them the message God had given him.

The Gospel of Christ had come to these savages and taken hold of them. As they listened to Soo-Yah's singing, they said: "This cannot be a bad man; we never saw bad men do this way;" and they received him to the best they had, and listened to his message gladly.

Sau-pe-le-cho comprised four villages near each other in a natural fortress, numbering not far from 1000 souls.

In 1882, while attending the meetings of the Karen Association, on the western slope of the water-shed, the mission party were surprised one day by the approach from over that range of an armed band of wild men with drums and horns, as if approaching for battle. As they marched up the hill into the circle of the encampment they proved to be two chiefs from Sau-pe-le-cho, with their followers. They said they had heard the Gospel from Soo-Yah, and of this great meeting of the Christians, and had come for a teacher, that they might learn how to worship the living God.

The spokesman was their principal chief, a man of gigantic stature named Ho-Wee, or "the blessed"—a strange name for a man who after-

ward told the missionaries that he had killed not less than ten men, and how many more he could not remember.

In response to their request, a mission party visited Sau-pe-le-cho, and after a week's instruction one of the four villages gave up their worship of demons, destroyed their altars, and received a Christian teacher. In 1889 a church of 40 members was formed, and the remaining three villages asked for teachers. About this time the heathen of this tribe began to be envious of the Christians; for since they had taken up the worship of God they had greatly prospered. Instead of eating roots and herbs, and such game as they could trap in the forests and streams, they had rice. Now no longer sacrificing to the demons or engaging in war, they had time for the cultivation of the soil, and food was abundant. Not so with the heathen. Having destroyed all the weaker villages on their borders which they could reach, food became scarce, and the prosperity of the Christians excited their envy.

They began to discuss an attack upon them. Some, however, opposed, for, said they, "the Christian's God is not like the Burman's god. He is a living God; and we have heard that He takes care of His people." Others disbelieved, and wished to make the experiment on one of the Christian villages; and "if the God of the Christians did not interfere," they said, "we shall know that He is a dead God like the Burmans', and that He cannot take care of His people. Then we will eat up all the Christian villages." These plans were reported to the missionary some time before they were put into execution; but it was hoped that they would not come to the trial.

This tribe being outside of English territory, the Christians had absolutely no protection save God alone.

During the rainy season of 1889 these heathen put their plans to the trial, raided the village of Than-thee-per, and carried off two children. Messengers were immediately sent to the missionary, four days' journey distant, with a letter reporting this fact. The issue was now clearly drawn by the heathen. It was the God of the Christians or the powers of darkness—which would conquer? The missionary took the letter, went into his private room, opened and spread it out before the Lord, and pleaded for help for His name's sake. If these children were not delivered from their captivity the eight churches would be scattered, and the faith of all the native Christians would be greatly shaken, for they had been taught from the first that God would take care of them. The matter was discussed with the native pastors, and an arrangement made to have the pastors and deacons, with their missionaries, meet at Sau-pe-le-cho after the rains, to plead with God for help and deliverance. Sau-pe-le-cho was about a day's journey from the village holding the captive children. At the time appointed they met, strengthened each other with the promises, and with cases of the deliverance of God's people in Bible history; offered much prayer, and chose messengers to go and demand the liberation of the cap-

tives. They were told to demand their liberation in the name of Jehovah, the living God. The messengers went, were driven in shame from the face of the chief who held the children captive. Said he, "If you have brought three hundred rupees ransom for each of them, pay the money and take them away; if not, and you are men, come and take them." The messengers returned greatly discouraged, and so were most of the native pastors at their report.

The fall of Jericho and other Bible instances of trial of faith were quoted for their encouragement, and a second delegation was sent with express orders to demand the liberation of the captive children in the name of Jehovah, the living God, the God of the Christians. These were also followed by the united prayers of those who remained behind. Again they were roughly refused; but not a few things occurred to strengthen their faith that God would answer their prayers. The fear of the Lord was beginning to be manifest among them.

The next day, moving to the village from which the children were taken, another meeting was held, and in the evening, while yet at prayer, word came from the village holding the children that if the chief of the village where we were assembled and the parents of the children would come for them the children would be given up. To some this message brought joy, but to others—among whom was the chief of the village—it meant treachery, an ambuscade formed in order to seize the chief and parents of the children, to make their success more certain. Among the pastors and deacons, however, were some who believed that God was about to answer their prayers, and these volunteered to go for the captives. They were led by one of the bravest of the pioneer pastors, and were joined by one of the parents of the children. They lighted their torches and set out on their night's journey through the forests for the third trial for the captives. All night they went on through the woods till the next day, in the forenoon, they reached the village where the captives were. They had been threatened that they would be shot if they came again without a ransom, yet they marched boldly up into the open place in the centre of the village. The women and children, thinking a battle was about to be fought, fled into the jungle. The old chief came out with all his armed men, ready for battle. He took up his position on rising ground at some little distance, and there he stood. The leader of the Christian band then took out his hymn-book and said, "Let us sing," and the whole band united with a will. This brought back the people who had fled. It was to them a new kind of warfare; they were charmed with the sweet song of Zion, which they had never heard before. After singing, the pastor said, "Let us pray." Another surprise for the heathen; but as he prayed, all his companions kneeling with him, the Spirit of God fell upon them, and the effect was great. How earnestly he besought God to soften the hard heart of the chief, to open his eyes to see how the degradation and poverty in which his people lived was due to the fact that they had forgotten the

living God and joined themselves to the worship of demons. Rising from their knees, the pastor said, "Now I am going to give you a message from the living God. Listen all of you." Taking a hymn they had just sung for a text, he proclaimed the Gospel of Jesus to that crowd of warriors with most remarkable effect. The singing and the prayer had wrought upon the people greatly ; but as the speaker described their ignorance, poverty, and slavery to sin, and the prosperity, joy, and happiness of the children of God, the people were melted. During the address the old chief had drawn near, and when the doxology had been sung, while yet seated on the ground, he looked up and said to the preacher, "Take the children ; take them ; but give me your trousers as a token of good will." This pastor seems to have been better off than many of his brethren, for he had on two pairs, which fact the chief had discovered ; hence his request.

With what anxiety and with what earnest prayer had those who remained behind followed this band of native Christians on their perilous mission !

All the next day, till near nine o'clock in the evening, they waited in supplication that God would now vindicate His honor among these heathen, and deliver these captives with power, that all, both Christians and heathen, might hear of His mighty works, and be led to fear Him.

About eight o'clock in the evening two gunshots were heard on the mountain opposite. Directly torch lights came into view, and in about half an hour the band marched up into the assembly, two of the number bearing the captive children on their shoulders.

The scene following was indescribable. One gray-haired old pastor took one of the children and put him between his feet, and solemnly lifting his right hand to heaven, exclaimed : "We never saw it on this wise before. The God of Abraham, Isaac, and Jacob has answered our prayers. He has easily done what our might or wisdom could never do. He has put His fear upon our enemies, and delivered us from their snares. Praise be to His great name !" Then followed such a praise meeting as is seldom seen.

This, however, was but the beginning of a most gracious answer to prayer. Much had been asked for, but a gracious God gives heaping measure when He bestows answers to the prayers of His children. So it proved in this case. The heathen, as they heard of this deliverance, wrought by the manifest power of Jehovah, the God of the Christians, were greatly moved, and came by villages to the missionary, asking for teachers to show them how to worship this great God. "This is the God we want," said they. "He takes care of His people." Teachers were supplied as fast as they could be procured. Nor was the work confined to the heathen alone, but some of the old churches caught the missionary spirit, and assembled for prayer and contributions for this work. Young men came forward and offered themselves. So great was the fear of God

among the heathen that in several cases captives were surrendered on demand of native pastors, and in other cases, when chiefs holding captives heard that the Jesus Christ teacher was coming for them, they were sent to meet them in the way. Already some score of captives have been surrendered.

In October last a missionary meeting was held at the Toungoo training school, at which about seventy pastors and evangelists were assembled. A good delegation from the Brec country were present. Their reports were thrilling. Said one pastor, "So many villages among the Brecs are now asking for teachers that we no longer remember the number." Many expressed their belief "that if the churches were faithful, the whole tribe would turn to the Lord." The missionary spirit seemed to take full possession of the meeting, when the leader arose and said, "Indeed, the Lord is doing marvellous things for us. Let us sing 'Jesus shall reign.'"

Said a missionary present, "It moved us deeply to see with what enthusiasm these native pastors, once savages, now join in praise to Jesus, who has redeemed them, and has given such wonderful answers to their prayers."

---

## THE WORK IN THE DIAMOND MINES.

BY MRS. H. B. ALLEN, MERIDEN, CONN.

On the occasion of the first visit of my sister, Miss Ferguson, to the Kimberly Diamond Mines, she was deeply impressed with the opportunities for Christian work among the multitudes gathering there—Europeans, Cape natives, and Kaffirs. In writing of it, she says: "I do not know when my heart has been so stirred. Among the Europeans there is much of sin, much of poverty and suffering. The Cape natives, away from the helps they have had in the Colony, have drifted; but that which has deeply moved me has been the tens of thousands of heathen gathering from all the tribes of South Africa from the Zambesi to the Transkei—heathen brought in God's providence to our very doors, where they may learn of Christ and carry back the good tidings to their people. It is calculated that 30,000 pass through the Diamond Fields every year, remain for a few months, and then are gone, giving place to others. Mr. Teske, a Dutch missionary, is working among the Colonial natives, and some are much interested in building a church, and it is hoped he will become permanently their missionary."

Miss Ferguson became so much interested in the possibilities of work here, that after nine months' journeying through the mission fields of South Africa she again visited Kimberly before returning to Wellington. She says: "We had a little conference at Beaconsfield, to consider the great need and what was to be done—Rev. Mr. Kriel and Rev. Mr. Kestell, pastors of Dutch churches here, with their wives, Mr. Teske, and myself. For three hours we consulted and waited before God. It seemed very im-

portant that Mr. Teske should be retained for work among the Colonial natives, that a missionary be found to give his entire time to the foreign natives, especially those in the compounds, and that Christian natives be found to assist in the evangelization of the heathen. We resolved to bear the matter continually before the Lord, to do what we could to find the missionary and the money needed for this most important work—one of the most important I have seen in South Africa, and promising such large results.

“Dear friends, will you who believe in prayer and in a God, who hears and answers prayer, pray that the Diamond Fields may become a fountain from which pure streams of living water may flow to all parts of our land?

“Rev. Mr. Kriel has written to Mr. Mabile, at Morijah, for six natives from the Bible school for the compounds; only two were found. They had gone into the mines as workmen, as it is the only way they could be admitted. This is a test of a man's love for souls certainly, and it is a question whether the native Christians in our mission churches are willing to make the sacrifice for Christ's sake.

“Mr. Kriel is very anxious several ladies should take up the great work waiting outside, having a mission home, and forming a centre for mission work.”

Later Miss F. writes: “You will be glad to hear that Miss Mary Murray, Rev. Andrew Murray's eldest daughter, has offered herself for work at the Diamond Fields. She has visited Kimberly, and was so much moved by all she saw of the needs for work outside the compounds that she said, on returning: ‘If there is no one else to take up this work, I must.’ She speaks Kaffir well, having been a missionary at the Moculi station, and is admirably fitted for the work. Two others, also our Huguenot daughters, will go with her, and Mr. Walklett, who has come from England with the Cape General Mission party, will superintend the work in the compounds.”

When the ladies arrived in Kimberly, Mr. Kriel went with them to look for a house. They found one with dining-room, sitting-room, five bedrooms, and a large room which could be used for meetings for £5 a month. It seemed just the place for the work. They were soon settled, and commenced with house-to-house visiting. Then followed Bible-classes, Sunday-schools, mothers' meetings, evening schools, visiting the poor and sick—so much that could be done! One of the ladies writes: “It is wonderful, how the Lord leads us just to the places where we are most needed, when we give ourselves to His keeping and guidance.”

Two months later Miss F. visited the little mission home. She says: “We came into the town in the rain and stepped out into a sea of mud. We passed the wretched huts of the Kaffirs, scarcely bigger than the ant-hills we had been seeing, and found a warm welcome at this little home. Many loving hands have made it bright, attractive, and homelike. This bit of carpet or that ornament came from kind ladies in Boston; the

texts on the wall and table-covers from other friends. It is a sweet resting-place for weary workers.

"We were greatly interested in visiting among the people with our workers. They are reaching a helping hand to as many as possible. It was a great joy to see the eagerness with which the boys come to the evening school—white boys who cannot read, the eldest seventeen years old! but they are eager to learn, and they will.

"It is such a wonder to the natives in the compounds to see a woman who can speak to them in their own tongue. It was beautiful to see their faces light up when they heard their own language. The first time they heard it they seemed almost beside themselves. They called others to come, and soon hundreds were pressing close around our workers, laughing and shrieking, eager to catch every word that was said.

"The first evening of my visit we met in consultation with Mr. Kriel as to the purchase of a house, either this or some other, as the centre of our work. It is very desirable that the workers should have a fixed habitation, and in many ways much better to own rather than rent. We are very anxious to have the money in hand before we purchase—no debt!

"Our pupils are taking up the work heartily, and are interesting others in taking shares. We are searching for something more precious than diamonds. We ask our friends not to take shares in the mines, but shares in a home for the workers, where we hope many precious souls may be gathered. The shares are one shilling (25 cents), and certificates are given to all who take them; of course, one person may take a number of shares. Some friends have taken twenty each."

A letter has just come from Miss F., saying: "Rev. Kriel wrote early in February to say that the owner of the mission house had died, and the house was to be sold at auction. How much were we willing to give for it? The money for the shares had been coming in, so that we had about £80 in hand. The rent was £60 a year, and it seemed much better economy to buy.

"On the day of the sale Mr. Kriel telegraphed: 'Property bought for £150.' This was certainly very little to pay. A year ago the owner valued it at £800, but property has depreciated in value.

"The £80 has just come of itself, and the Lord knows we still need the £70. He has cared for this precious work most wonderfully. We are anxious the house should be wholly paid for outside the regular funds of the Woman's Missionary Union.

"We congratulate the shareholders that they are part owners in this bit of the Lord's work, and will they ask that we may be helped to the money still needed for the purchase of the property, so that it may be quite free from debt?

"Certificates are sent to all who send one or more shillings, to show that they are shareholders. In these days of bank failures one is afraid of shares, but this is simply to show that you have a share in the Lord's



work, and you have no further responsibility excepting to bear the work on your hearts before the Lord, and no dividends excepting such as the Lord gives."

[The editor would add to this statement of the noble work at the Diamond Mines, that he would be glad to have any of his readers take shares in the Lord's stock. A "Lover of Missions" has already sent five dollars, which has been forwarded. Will not the readers of the REVIEW make up the needed \$350? Send to Mrs. H. B. Allen, Meriden, Conn.]

## A PROTEST AGAINST NEEDLESS EXPOSURE IN MISSION WORK.

BY W. R. LEE, M.D.

In the New York *Observer* of February 18th, 1892 (sixth column, page 54), the following appears:

"News has been received of the death of Rev. W. D. Dalrymple, a Presbyterian missionary, at Rampur Beauleah, in Bengal, from leprosy, contracted about two years ago while attending upon the lepers. Rev. W. D. Dalrymple had devoted himself to the service of the wretched sufferers, and he had only been six months in their midst before signs of the disease made themselves evident in his own frame. Surely this is a noble martyrdom."

Ever since Father Damien made himself so famous, a few years ago, by exposing himself to leprosy and becoming thereby a leper, the popular mind has been running riot on this martyrdom, so called. It is high time a halt was called by some one, and this dangerous and foolish error looked squarely in the face. Looked at through professional eyes, the report bears some marks of not being well authenticated; but whether true or not, it has served the purpose of bringing to the surface the expression of a dangerous sentiment, and it is this sentiment I desire to attack.

While the best authorities on leprosy disagree on the subject of how close a contact is necessary to transmit leprosy from an infected person to a clean one, yet they are at one in saying that the contact must be close and long continued (such as eating, sleeping, and living in the same rooms), or by direct inoculation (as a fresh wound coming in contact with a leprous ulcer).

This is certainly borne out by the experience of every one who has had an opportunity of studying the disease from a scientific standpoint.

Further, it is a noticeable fact that in hospitals sustained for the exclusive use of lepers, those who come in daily contact with the disease year after year (I refer to physicians and nurses) do not become lepers.

Under *peculiar* circumstances, it may *occasionally* become necessary for a *medical* missionary to put himself into dangerously close relationship with a leper; yet even then, if he be worthy the name of a nineteenth century physician, he possesses sufficient knowledge to protect himself from contagion.

Under *no* circumstances that I can think of is it *ever* the duty of a (medical) layman missionary to come into such close contact with lepers as to make it possible for him to become infected.

While a missionary of the Presbyterian Board at Petchaburi, Siam, and later, as a medical officer of the Siamese Government, I saw and treated many lepers. I also saw, at the same places and time, missionaries (not physicians) preach the Gospel to these lepers ; but I never saw the least occasion for dangerous exposure by either myself or them. The life of a missionary, particularly if he has been on the field long enough to have learned the native language, is too valuable a thing to be exposed to needless dangers ; and it is enthusiasm "badly run to seed" for such a person to expose himself on the threadbare plea that lepers are neglected.

With reasonable care for his health, a missionary may last years and preach the Gospel to thousands of heathen whose souls are of equal value with a leper's soul ; while by needless exposure he will, probably, not last longer than four or five, the later part of which will be useless to the cause of missions because of the worker's (physical) inability to do his work. Wherever it becomes necessary for a missionary, or any other person, to expose life for the safety of others, let us give bravery its just reward ; but that state of things *very rarely* occurs to a *medical* missionary in working among lepers, and *never* to a missionary who is not a physician.

Preach the Gospel to them, my brother, but keep your place, which is far enough away from them that you are in no danger of contagion. If you do not know how many feet that is, ask the *medical* missionaries of your station.

---

[Rev. George A. Huntley, of the China Inland Mission, at Chien-kushien, China, also writes very earnestly on the subject of proper precautions being taken by missionaries against small-pox. We publish copious extracts.—Ed.]

All interested in missions in China must have been saddened by the great mortality among missionaries through that awful disease small-pox. Through it many of our youngest, strongest, and most promising missionaries have been removed from the ranks during the last two years ; and what makes the matter more sad is the fact that the simple precaution of vaccination or revaccination before embarking had been neglected in the majority of instances.

I will give particulars of a few cases out of the many ; and it will be noticed that in *each case the sufferer had not been vaccinated successfully* for several years before contracting the disease ; while the nurses, who had either been recently vaccinated or had already suffered from the same complaint, *did not in one single instance contract the disease.*

Case 1. *Patient had not been vaccinated since childhood.* Symptoms of confluent and black small-pox developed, and later, hemorrhage, proving fatal on the eighth day. A medical man and trained nurse were in attend-

ance. Among those who assisted in nursing, one had previously contracted the same disease, the remainder had been recently vaccinated. No one contracted the disease.

Case 2. *Patient had not been vaccinated since childhood.* The disease assumed a very serious type, and has left the patient very badly marked. There was no medical attendant ; and of the two ladies who undertook the nursing, one, a trained nurse, had been recently vaccinated, and the other had previously suffered from the same complaint ; neither contracted the disease. The patient believed in "faith healing," and thought it would not be trusting the Lord to be vaccinated.

Case 3. Patient contracted disease while travelling, and reached his station with much difficulty. *He had not been vaccinated since childhood.* The brother who nursed him had been recently vaccinated, and did not contract the disease. Patient was delirious and blind for some days, and took no medicine. The sufferer's hair came completely off, and his face is pitted.

Case 4. *Patient had not been vaccinated for thirty-seven years—viz., in infancy.* Duration of disease, fourteen days. A medical man attended. The patient's wife, who did the nursing, had not been vaccinated since childhood, but was revaccinated as soon as symptoms of small-pox were discovered, and did not contract the disease.

In addition to these melancholy particulars I have received the following valuable testimony from medical gentlemen in China :

The Rev. J. Hudson Taylor, M.R.C.S., Director of the China Inland Mission, writes : " I quite agree with you that it is most desirable that the home officers of the various missionary societies should not merely *recommend*, but *insist* on all candidates being vaccinated shortly before leaving for these shores. Our China Council is urging on our home councils the following rule : ' All candidates who have not been successfully vaccinated within a recent period *must* be vaccinated before leaving, and must procure a certificate as evidence that this is done.' If I were not so pressed, it would be very easy to collect a large number of cases in which missionaries have taken small-pox owing to this practice not having been carried out. I can only, however, just now refer to the fact that in our Ladies' Training Home at Yang-Tcheou, or the stations immediately connected with it, we have for three successive years lost a lady worker each year by death from small-pox, not to mention other cases in which there has been recovery. The question has been asked by one of our branches, ' In the event of a candidate having conscientious objection to vaccination, what would you advise ? ' And my reply was to advise that the candidate work at home, where the danger is less, and where there is sufficient strength to nurse, or hospital accommodation procurable in the event of small-pox taking place. It may be very well for the patient to take the personal risks of the disease, but what about the attendants—are they to be exposed ? As you know, the work of a station may be seriously interfered with by cases of this kind.

"I would like to add that it should not be too lightly assumed that a person is protected because revaccination is not successful. I could mention cases where persons have been unsuccessfully revaccinated, but who at once took the disease on exposure. A lady missionary recently arrived in China, having been three times unsuccessfully revaccinated before embarking. I recommended her not leaving Shanghai without being vaccinated again. This time the vaccination proved very successful. The pustules were large and fully formed, and showed that there would have been no protection whatever had she been previously exposed to the disease. May the Lord prosper your undertaking, and precious lives be saved for Christ's service!"

J. A. Lynch, Esq., M.D., Chin-Kiang, sends the following: "I am strongly of your opinion as to the need of vaccination for missionaries coming to China, and wish you every success in your efforts. Small-pox is so widely prevalent in China that no resident can hope to escape being repeatedly exposed to contagion; and my experience has taught me that a single vaccination in childhood is far from being a reliable safeguard. Within a single twelve months I have seen half a dozen cases of small-pox occurring in foreigners, all of whom had been vaccinated as children. Two of these cases were very serious, and one fatal. I know of no instance where a recently vaccinated person has taken the disease. It is clearly the duty of missionary societies to take such measures as may secure from needless risk the health of those whom they send abroad. The neglect of such a simple and obvious precaution as revaccination amounts to criminal carelessness."

Dr. Howard Taylor, C. I. M., says: "In reply to your question on revaccination, allow me to say that I regard it as of supreme importance that every civilized man and woman should be as completely safeguarded from small-pox as possible. There is no shadow of a doubt as to the efficacy of vaccination properly carried out and *repeated twice* in diminishing the severity, at least, and in most cases in absolutely preventing the diseases.

"Every candidate who has not thus been thrice successfully vaccinated (unless it prove impracticable, on repeated trial, to do so) ought, I am satisfied, to be refused on that ground alone, if they are unwilling, for their own sake and that of their fellow-workers, to be revaccinated before leaving for the mission field.

"A baby I successfully vaccinated a few weeks ago had been *thrice* before vaccinated without effect. But in adults it would be enough for practical purposes to attempt inoculation with vaccine three times; if all these failed, the candidate might with reasonable certainty be pronounced immune from small-pox, and might safely come out."

Dr. Randle, C. I. M., Tungshin, Chefoo, sends the following: "Small-pox is one of the most prevalent diseases in China, and I think of the more dangerous diseases it is *the most common*. It is not specially deadly in its ravages among the Chinese; but Europeans are apt to suffer consid-

erably, mortality among them running very high. We have lost a good many valuable workers in the C. I. M. through small-pox.

"I don't know how necessary it would be in England to insist upon each candidate for mission work in China first being vaccinated, for I should have thought that recommendation would be sufficient, seeing that the necessity for protection is indeed great.

"I would urge, too, that the vaccination should be done thoroughly, say in five places at least. It is more important, too, for intending missionaries to China to be vaccinated *at home* rather than after they get to China, for here vaccine is very uncertain, besides being expensive."

Dr. Parry, C. I. M., Chien-tu, writes: "In reply to your note, I need only say that I am in hearty sympathy and agreement with you in regard to the matter of your appeal to the societies at home in vaccination or re-vaccination being insisted upon in the case of all their accepted candidates.

"I cannot support this by any experience personally of the disease among missionary families, the only case under my own care being that in our own family last year, when among our three children, who were equally exposed to infection, the only one to take the disease was the youngest, who had not been successfully vaccinated."

These facts and testimonies will speak for themselves. We are just now on the eve of a great influx of Christian missionaries into China, and my earnest desire and prayer is that this important subject should be at once brought before the committees and boards of the various missionary societies, and intending missionaries throughout the world, and that the simple precaution of vaccination should be *insisted* upon in the case of every accepted candidate for mission work in the Celestial Empire.

There is, happily, good reason to believe that leprosy is rapidly decreasing in our Eastern Empire. Commissioners have been conducting a Government inquiry into the numbers and localities of lepers; and instead of half a million, as it was believed they would find, they have ascertained that the total number is only 100,000. It is also asserted that the evidence goes far to prove that there is not much risk of contagion, if reasonable precautions are observed by those who come in contact with lepers, and also that the disease is not hereditary. But no such hopeful discoveries can or should abate our admiration of the saintly missionaries who have been carrying the Gospel, and with bright success, to the miserable victims of what still remains a loathsome and incurable disease.

"The two greatest demands of the hour are the liberal giver and the winner of souls. Given these in the individual church, there will be occasions for a spiritual rejoicing over pastors sustained, church improvements made, and sinners saved. Multiply the number of those who devise liberal things for God and labor for souls until every congregation feels their activity, and what fresh life will be infused into Zion at large, how the Gospel will be extended far and near, and what myriads will be won to Christ!"

## EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS

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

## THE UNITED KINGDOM.

—During the last twenty-five years the voluntary contributions of the Church of England have amounted to £85,000,000, an annual contribution of a million is made toward Church extension, and three quarters of a million toward foreign missions. Three hundred mission preachers have been appointed in 20 dioceses. In London there are 6000 appointed lay workers of the Church of England. Since 1877, 32 university and public school missions have been founded. When the time of general spoliation of the Church of England comes, under the united forces of political dissent and embittered atheism, the £85,000,000 will doubtless be swept away to secular uses, with no regard to the claims of the donors ; but the missions, home and foreign, being in private ownership, may escape.

—The President of the Edinburgh Medical Missionary Society, at the Annual Meeting, held November 26th, 1891, said that "he thought the jubilee year of their society could not have fallen on a more auspicious time. He did not suppose that in Scottish history there had been a time when Christians were looking forward more prayerfully and hopefully to widespread blessing. They welcomed the visit once more of Messrs. Moody and Sankey to their shores. The requisitions received daily from all parts of the country, urgent and impressive, sent by ministers of every denomination, and by Christian workers of every class, meant that all over the land there was a yearning for and expectation of a blessing."

—"We would strongly insist that nowhere within all the range of religious narrowness has such ignorance been illustrated as that which places the whole of man in the crucible of a physical analysis, or reckons the sum and crown of human knowledge to be incomplete without the rightful exposition of the families of the Monotreme. We must suppose that the Chair of History will be discredited by the authority of these later days, and the ethical factor in the conduct of human affairs will be eliminated from the treatment of the problem. Yet it will be affirmed, in spite of the confident contention of the physicist, that considerations of justice and equity, however rightly or wrongly understood, are the pivots and bearings on which the axles of socialistic and individualistic ideas revolve, and these ideas appear to be extending their sway over the whole horizon of political life. Nor have we, we believe, uselessly pointed out that neither locomotion nor commerce, with the extension of their several facilities, are any more than the improved instruments of true culture ; and we have, we trust, established that it is missions, or, in other words, Christianity in motion, that, seizing upon the central and cardinal points of human nature, implants there the germ of that mysterious growth which, though the fulness of its perfect nature lies out of sight in the far distances of eternity, still lends on earth its lower fruits of culture and the branching shades of its civilization to the sons of men."—Rev. GEORGE ENSOR, in *Church Missionary Intelligencer*.

## MISCELLANEOUS.

—"Rev. J. B. Gribble, incumbent of St. Paul's, Adelong, New South Wales, is contemplating a missionary journey to the Bellenden Ker Moun-

tains, in Northern Queensland. He writes : ' The poor blacks in this region are sadly neglected and wronged. There is vast scope for real missionary enthusiasm in Australia, and it is passing strange that such a field should be so overlooked.' ”—*Bombay Guardian*.

—Miss Leitch, the author of “ Seven Years in Ceylon,” has, with her sister, raised more than \$150,000 for foreign missions during her visit to this country and Great Britain.

—Mr. George Smith, of Aberdeen, returning from the East, says : “ The secret of Palestine is outside itself. It is something that can be preached and believed on in any spot on earth ; something that is not a mere message ; something that was and is and evermore shall be a living presence with men. People would mistake the Crusaders if they imagined that their error, fatal as it proved, was anything more than an excrescence on a true life and faith. The soldiers of the cross sought Christ's land because they had first found Christ in their own land. And so with the living pilgrims of to-day.”

—IGNORANCE OF THE MISSIONARY ENTERPRISE.—“ The type of Anglo-Indian who has never heard of missions in India, or who superciliously assures his credulous acquaintances at home that they are doing no good, is by this time sufficiently well known to be taken at his true value. But here is a story of ignorance which, if more incredible, is at least *naïf*. In the end of 1890 Herr Buchner, a Moravian missionary director, went into Berlin to transact some business on account of the new missions which the Moravians were then establishing on German territory at the northern end of Lake Nyanza. He called at the office of the German East African Company to inquire about transmission and exchange of money. The cashier, not being able to give him definite information, took the matter before the directors, who happened to be holding a meeting at the time. The directors invited Herr Buchner to their room, showed the liveliest interest in the project of a new mission to East Africa, and asked ‘ whether the Moravian Church had ever attempted any mission enterprise before ? ’ It was like asking whether Germany had any soldiers, or Britain any sailors.”—*Missionary Record* (U. P.).

—An old rabbi perfectly well saw the logical conclusion that Jesus must be the Messiah, but when I pressed the point as a personal matter, he said to me, ‘ Ah, sir ! God hath given us the spirit of slumber—eyes that we should not see, and ears that we should not hear.’ ”—Dr. PRINSKI SCOTT, *Smyrna*, in *Quarterly Paper of Edinburgh Medical Missionary Society*.

—The *Church Missionary Intelligencer* says that the statement sometimes made that India is on the very verge of coming to Christ overlooks the fact that there are tens of millions in India who never heard of Christ at all.

—The *Spectator*, quoted in the *Jewish Herald*, says : “ While the question [of the return of the Jews to Palestine] has not yet come within the range of practical politics, yet it has ceased to be what it would have been thought to be fifty years ago by all but a few students of prophecy—ridiculous.”

It also quotes the *New York Evening Post* as follows : “ This is no longer a dream of visionary Bible students, but an actual reality. . . . The

question of the return of the Jews to Palestine now seems to be one that interests all nations."

And so it still is ; the students of the words of God are " visionaries ;" but their visions come at the last to be practical realities, of which unbelievers have to take heed. The word which has come out of God's mouth shall not return unto Him void.

—The Catholic Government of Nicaragua has given a cordial consent that the Moravian brethren should open a mission within its territory. They are, however, in hope of obtaining a general permission for the whole of Nicaragua—that is, for the pagan Indians subject to it.

—The oldest Protestant church in Africa, the Moravian church in Gnadenthal (Gracevale), South Africa, now ruinous, has seen its last service, and is to give way to a new one.

—The 48 pages of *National Righteousness* for May (special number) are filled with the exquisitely painful but very encouraging report of the National Christian Anti-Opium Convention. Sir Lepel Griffin, and his associates, of course, imagine that their ribald abuse is going to bring all this to naught. The haters of Christ have often measured their strength with Him before, but the result has not been encouraging for them.

—A very interesting article on " Religious Movements in the United States," by the Rev. John Smith, M.A., in the November number of the *U. P. Record*, concludes : " This is a very cursory view, but it may explain so far the conviction which has come with quickening power into my own life, that America is with us in the van of Christian activity, and that through her co-operation the day of victory is nearer and surer than we had dreamed."

#### THE EAST INDIES.

—It appears that Bengal alone was lashed into a senseless fury of opposition to the Age of Consent bill. " The rest of India," says Dr. K. Macdonald, " accepted the position with composure, if not with gratitude."

—" Dr. Grundemann states that of all the missions he has seen in India, none is more hopeful, none less adequately provided for, none more attacked by enemies and rivers than Gossner's Evangelical Lutheran Mission among the Kols, in Chota-Nagpore. . . . Caste, so formidable an obstacle to the spread of Christianity elsewhere, forms no particularly great hindrance here, and hence it happens that the field of the Kols is ripe for the harvest ; they embrace the Christian religion in families, in groups of families, in whole village communities."—*Harvest Field* (Madras).

—" ' A Brave Life,' by Annie H. Small. This sketch contains the personal reflections of a Mohammedan lady. It is an autobiography in outline of one who, though not a Christian, yet ' had the *habit* of referring all to God ; who cultivated a spirit of meek and sweet submission to His will as revealed to her.' Its mere literary charm is great. The story is told in an artless manner, which is all the more effective from its artlessness. We seem to be in the shaded veranda of a Mohammedan house, and seated upon the *razai* with the old lady while she recounts the stirring scenes of the past, giving us glimpses of a life which is certainly that of a Christian, though we may not call her by that name."

—Sir Charles A. Elliott, Lieutenant-Governor of Bengal, says, as quoted in the *Chinese Recorder* : " The mere reduction of the missionary's



income would only tend to lower his life to the pitiful level which we sometimes see in a poor white or Eurasian clerk, and would condemn him to a life of squalid poverty, which would undermine his constitution without in any way increasing his usefulness, or making him venerable in the eyes of the people. On the contrary, I believe that the sight of a missionary bungalow such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilizing agency of a high order."

—"A Bombay news writer, commenting upon the arrival of a large number of missionaries in India, remarks that if their coming has no other significance, it will at least affect the price of one-horse victorias. The missionary and his one-horse victoria are too much for a number of the Europeans in India, though why so it is not clear. The missionary always pays for his victoria, and with his own money, too, and his one-horse victoria has as much right on the Breach Kundy road as any four-horse drag or two-horse barouche. The missionary pays his debts, and, according to his income, pays his share toward all public institutions and more than his share toward benevolent enterprises. He does not come into competition with any class of professional men, or take the bread out of the mouths of the merchant or artisan. The worst that can be said of him in this direction is that his wine bill is very small, and he never subscribes to a Derby sweep. He is not a noisy neighbor, nor a quarrelsome member of society, nor an officious personage, usurping the rights and honors of other people; but he does sometimes drive a one-horse victoria. We more than half suspect that it is the man in the victoria and not the vehicle itself that is such an eyesore to our critic."—*Indian Witness*.

—"The English language works wonders in India. It gives access to three millions of cultivated Hindus."—*Calwer Missionsblatt*.

—"The idea prevalent so widely among English Christians, that the world 'is thirsting for the Gospel,' is, alas! as far as possible removed from the truth. The world is *not* thirsting for the Gospel. Men are *not* disposed, in India or elsewhere, to accept the terms of God's salvation and to wear the yoke of Christ. The evangelist to the heathen, if he speaks the unvarnished truth and avoids exaggerations, has to record a routine with *unwilling* souls. He sows the good seed of the kingdom on ground which has long been tramped by the feet of profane and degrading superstitions, and his feelings and experiences find oftentimes their truest expression in the cry, 'Lord, who hath believed our report?' But, thank God, it is not always fruitless toil."—Rev. T. WALKER, in *Church Missionary Intelligence*.

—"The feature that marks this year in the Methodist Episcopal Mission is the great increase in the number of baptisms. This increase is more clearly seen by contrast. One jubilant over the baptisms of 1888 wrote: 'In our whole Indian work, about 2340 have been baptized;' but this year the baptisms will exceed 15,000, or an increase of about sevenfold since 1888, and thousands refused baptism because there is no provision for the care of the converts. This is a harvest from a part of the field which has been sown with Gospel seed for over a quarter of a century."—*Indian Evangelical Review*, January, 1892.

—The *Missionary Herald* reports the full and warm acknowledgment lately given by Lord Harris, Governor of the Bombay Presidency, to the

American Marathi Mission of the American Board, of the obligations under which it has laid the Presidency as respects vernacular, female, industrial, and normal education. Officially Lord Harris confines himself to the educational aspect of missionary labors.

#### AFRICA.

—“FRENCH CONGO AND ITS PROSPECTS.—MM. Tessières and Allégret, after spending a year in the French country to the north of the Congo cataract region, have returned and reported to the French Protestant Missionary Society which sent them out on this immense new region, which seems to have such claims on them for the Gospel. They find the sphere a perfectly open and inviting one, not so unhealthy as Senegal, and the people not prejudiced against the French by a long series of wars and fightings, as in Algiers and Tunis. The tribal organization of the country averts all fear of dangerous combined opposition. Each tribe is anxious to be good friends with the white man, and most are very favorably disposed. The climate, too, is fairly good—better, at any rate, than that of Senegal, where yellow-fever is such a scourge. But, as in the rest of Central Africa, the total absence of roads is a hindrance to the occupation and civilization of French Congo. The Ogowe is very much broken by rapids, rendering any continuous navigation impossible. Commerce cannot at present assume any importance, but there is no reason why missionary work should not be vigorously prosecuted. Our French brethren are making a brave attempt to start work in that country, and MM. Tessières and Allégret have volunteered to return as the first missionaries; but large funds are needed to start Central African missions. Protestants are not numerous in France, and even the few there are not all true Christians, much less consecrated givers and workers for the world's evangelization. The Société des Missions Évangéliques will have a hard struggle to add a new and expensive mission to those it is already conducting, none of which can possibly be abandoned. May God Himself move the hearts of French Christians to rise to the level of their responsibilities and opportunities!”—*Missionary Record* of the United Presbyterian Church of Scotland.

—Dr. R. N. Cust, quoted in *Central Africa*, says of the missionaries: “The schools, hospitals, and printing presses which have come into existence through their efforts are distinct milestones of progress; but the very presence of a missionary raises the moral standard of all who come into contact with or even gain a sight of his holy life. The spectacle of a holy, self-restrained, chaste, benevolent, and laborious manner of living is a phenomenon which astonishes, attracts, and gradually brings into subjection the wayward, though not necessarily evil, will of the unsophisticated races. Not to be plundered, not to be ill used, not to be robbed of wife and children, by one who certainly has the material power to do such things, creates a new sensation. The employment at free work in a mission station is a new surprise, for there is an absence of violence, forced labor, and the whip, and the presence of a day's wage, a kind word and a smile, a careful attention to bodily injuries or sickness. Add to this a continuous respect to old age, a delicacy toward the weaker sex, and a kindness to children—all this would go for nothing in a Christian land; but it opens out new fields of thought to barbarians, and is a living, walking, speaking Gospel, presented to their understandings and hearts. Let no one undervalue the civilizing effects of the presence of a self-restrained man of European culture in the midst of an African population.”

## II.—INTERNATIONAL DEPARTMENT.

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

### China in Paragraphs.

[EDITORIAL, J. T. G.]

The Rev. G. T. Candlin, of China, writing to the *Manchester Guardian*, in England, says the right of residence and the right to hold property have never been conceded to missionaries in the interior of China. There is a clause in the treaty between the French and the Chinese which declared this right, but that is held now to be invalid. Nevertheless, missionaries do reside and hold property in the interior and away from the treaty ports. How is this done? Mr. Candlin explains that it is done under the passports granted to foreigners. These protect the *traveller*, and, as a matter of fact, are not inquired into, and the custom has obtained of allowing them to extend practically without limit. Right to hold property he has none other than this, which subjects him theoretically to being told by any local authorities to "move on." It is under this fiction that all foreigners, as we understand it, hold property and reside indefinitely away from the treaty ports. If Mr. Candlin is correct in this, it is an easy thing for the Chinese Government to retaliate the disrespectful action of the United States Congress without contravening any phase of treaty compact with any Western Government. It can thus break up foreign missionary work in the interior, at least so far as the foreign missionary residence and holding of property go, which would be well nigh destructive of it in places, and obstructive of it everywhere.

While we are dealing with this communication of Mr. Candlin, we may add that he thinks a great deal of trouble in regard to foreigners arises from the fact of insufficient advertising to the people, of the concessions which the Government has made by treaty with foreign countries, and of the protection which has been promised to native Christians.

The proclamations made this year, he says, are the only effective notification of the people as to the intent of the imperial authorities ever given, and even these we know are very limited in the very quarters where most needed. In consequence of this ignorance of the real rights of the native Chinese Christians and the absence of any suitable machinery for enforcing the conditions of the treaty, a species of indefinite Missionary Protectorate has arisen, which Mr. Candlin thinks is irritating to the Chinese officials and others. He does not think well of the missionary becoming the guardian of the convert's rights in the courts. The foreigner, to begin with, claims exemption for himself from the jurisdiction of the native courts and authorities altogether; and for such a person to interfere besides, with the natural operation of the course of justice in the indigenous courts having jurisdiction over the native converts, he thinks intolerable to any government. The remedy seems to lie in the fuller and sufficient advertisement of the entire population of the treaty rights conceded by the Government; and the extension of these to the full recognition of the rights of residence and property holding in the interior; and then let the missionary, Romanist or Protestant, abandon all claims to protect his converts, leaving them entirely in the hands of their constituted rulers with the same remedy at law that they would have in any other case.

Another subject which has found some recognition in the press of both Europe and China, while it is novel, seems worthy of more than superficial examination. It is nothing less than the proposition to have a representative of the missionaries, as Minister of Religion, at Peking, with whom the imperial authorities of China and the accredited envoys of the foreign countries shall deal in the matters pertaining to

the missions in all their branches. On the Chinese side it is thought such a measure would not seem so unusual as on our side, as the Chinese Government has a Minister of Religion as it has a Minister of War, at Peking, with established offices in the provinces for the express purpose of attending to missionary questions. On their side the idea would not be novel. It is urged in favor of the proposition to establish such a missionary representative that the leaders of Christian thought ought to have some way of direct access to the Government leaders of Chinese thought in order to understand each other aright. This is impossible to the representatives of the missions and churches severally, but might be got through a single accredited central officer acting for them all; a personal unit with whom the Government might deal. The suggestion, we may say, is not a new one, it having been broached as long since as 1883; but it has not been considered within the range of practical politics hitherto, as it was complicated with representation of the often diverse interests of the Roman Catholics and Protestants, and with the difficulty of the Protestants agreeing on a representative agent. It is now, however, growing easier to overcome both these obstacles. In some of the larger cities in China the missionaries are organized as evangelical alliances, and it is held that they could extend this organization over the country, and could form a sort of national organization and elect a president, and perhaps a vice-president, who should be recognized as thereby selected as the Minister of Religion at Peking, at least for the Protestants. One correspondent goes so far as to mention, by way of illustration, the fitness of Rev. W. A. P. Martin, D.D., now at the head of the Imperial University, as such minister. Another correspondent, who thinks combined action of the several nations impracticable, suggests the appointment of a Missionary Secretary of Legation to the British representation in China, who might perhaps be a consul who

should devote his attention to missionaries, and keep the British Minister advised on all such questions, that thus he might be prepared to bring up questions before the Chinese Foreign Office. This would form a link at least between the British missionaries and the Chinese Government. The French Government, this correspondent says, has been tried as an intermediary, and has in some respects failed. The Roman Catholics have representation through their bishop, who has direct access to the Foreign Office. But the present proposition is quite other than that of the missionary secretary attached to a legation. It is, if we understand it, to relieve the national ministers of the charge of missionary affairs by setting up, as a sort of imperium of their own, the missionary force in China. It is certainly an interesting and may be a very important suggestion, and we fancy there might be great gain in many respects if some such arrangement could be effected.

### Missions on the Congo.

BY JUDGE JAMES W. LAPSLEY, ANNISTON, ALA.

Their importance may be estimated when we observe that they extend over a million-and-a-half square miles, an area thirty times that of New York, and containing fifty millions of souls, heathen, but now known to be capable of high development; for from Cape Town nearly up to the Soudan the dominant tribes and races in the interior belong to what has been called

### THE BANTU FAMILY,

of whom a recent traveller says:

"The Bantu is a fine, tall, upright man, with delicate, small hands, and well-shaped feet; a fine face, high, thin nose, beard and mustache."

Mr. Lapsley, of the Presbyterian Mission at Luebo, corroborates this description, speaking of some of those around him as "magnificent men and handsome

women, variously colored, from a bright yellow to black—brown being the prevailing shade." He speaks also of their handiwork in iron and copper, mined and worked by them, as marvels of skill and beauty; and of the product of their looms as sometimes like "a compact, stout, smooth, straw-colored linen," sometimes "soft as satin, of elaborate, elegant pattern, woven of different colored threads. You would think it came from Europe." Stanley discards the name "Bantu," but speaks of "finely formed men, tall, warlike creatures, with Caucasian heads and faces." He says they are descendants of Shem.

Stanley tells, however, on the other hand, of many tribes in that region who are at the lowest point of debasement. He describes a village of low conical huts, from which the people thronged out to see him—"a promiscuous population of naked men, women, children and infants, over a hundred beings of the most degraded, unpresentable type it is possible to conceive of. I could only comment to myself, ugly, uglier, ugliest."

But all, high and low, are alike wicked, cruel, and miserable, whose very crimes and miseries cry to heaven for the uplifting which the Gospel alone can work.

#### GARENGANGE.

Beginning at the head-waters of the Congo, in the southeast corner of the Free State, 10° south of the equator, and about a thousand miles from the Atlantic, and an equal distance from the Indian Ocean, we find a Scotch Presbyterian mission, established some years ago by F. S. Arnot, in what he called "Garengange," but which the Belgians name the "Katanga" country. It is watered by the Lualaba and other large streams which flow northward and, united, make the Congo.

Very recently Mr. Swan, of the Arnot Mission, has returned to Europe, after six years in Central Africa. His home for four years has been at the capital of Msidi, the king of that region—a bloody despot, who has long been the centre of

a great slave trade carried on by raids on his neighbors on all sides. Villages are burned, men are killed, women and children are enslaved. The stockade in which Msidi lives has every post surmounted by a skull. He thins out his hundreds of wives by frequent decimations. Mr. Swan has often seen piles of heads of men and women freshly cut. Slaves are sold for cloth, beads, and brass wire. What would cost a half dollar in Europe will buy a boy. Two or three dollars' worth must be paid for a girl.

While man is thus vile, every other prospect pleases. The country is 3000 to 5000 feet above the sea. The climate is salubrious and the soil rich, producing every tropical plant and fruit. It is not very warm during the day, is fresh in the evening, and cold at night. The country is full of buffalo, zebra, antelope and small game; and elephants are numerous. Some of the Belgian officers speak of parts of the country as beautifully wooded and covered with grass like "*un véritable parc Anglais*."\* Their official reports fully corroborate Mr. Swan's accounts. A recent Brussels paper reports the people as "*une race tres belle, tres forte, intelligent et vaillante, se distinguant non seulement par sa bravoure, mais également par son aptitude au travail*." The Arnot Mission has been well established, the children especially being taught, and a new generation is growing up with new ideas and principles. Mr. Swan brings with him a grammar and dictionary of their language to be printed in England.

The Belgian [Free State] authorities have within a year past sent several well-armed expeditions to take formal possession of the country, and in a lit-

\* Le Marinel, chief of the Expedition to the Katanga, reports (February 1892): "Le pays est d'un bel aspect . . . mais c'est certainement dans la region des petits lacs du Samba qu'il est le plus beau. Le paysage n'y a rien d'africain; il nous rappelle plutot nos sites de predilection des pays civilisés: de grands arbres au feuillage epais, une herbe courte et fraîche, une belle piece d'eau . . . aussi le lanier rose et une plus grande variété de fleurs que dans les autres contrées."

tle while Msidi's cruelty may, we hope, be effectually curbed.

From Garengange down the Lualaba, through a chain of beautiful lakes and past Stanley Falls, we would go for considerably over a thousand miles before reaching any more Protestant missions; the first being

#### THE CONGO BOLOBO MISSION,

located on the Congo, and some of its tributaries near the equator. These are English Baptists, Dr. and Mrs. Guinness, of London, being the controlling spirits in organizing and directing the work. They have five or six stations, and are doing good work although only about three years old. It has just lost two of its best men, John McKittrick and John Luff, both from hamaturic fever, so fatal in that country.

Dr. Harry Guinness, in *Regions Beyond* for March, says of Mr. Luff's station at Lulanga: "After a steep climb of forty or fifty feet of river bank we found ourselves in the capitally laid-out station of Lulanga, only seven-months old, yet quite a convenient and beautiful spot. . . . And behind the garden beds with their sweet flowers there stands a comfortable brick house, with outhouses and dependencies, including carpenter's shop and brick-yard. . . . After the evening meal I walked through a string of villages two miles long, and must have passed a couple of thousand of folk in my little walk. . . . The population in half an hour's walk of the house Mr. Grenfell estimates at 6000. Kindly interested and warm-hearted, they appealed to me strongly."

Again he says: "Tears of joy and sorrow mingled lately as we stood on two successive days by the grave of John McKittrick [at Bonginda], and at the baptism of the first converts from Boloboland. We rejoiced as we baptized five converts, and wept over 25 of them awaiting immersion."

The C. B. M. have a steamer—the *Pioneer*—by which they communicate with each other and bring up supplies from Leopoldville.

#### THE AMERICAN BAPTISTS.

Their farthest station is near where the Congo crosses the equator. They have also a station at Leopoldville, on Stanley Pool, and a number of others on the caravan road from Leopoldville down to Matadi, the foot-path 230 miles long, by which everything that goes or comes between the Upper Congo and the Atlantic must be carried on the heads or shoulders of bare-headed, bare-footed Africans. They have about thirty missionaries, and also own a steamer, the *Henry Reed*, and around some of their churches whole communities have been brought under the influence of Christianity. Banza Manteka and Lukunga have been especially blessed. Mr. Richards, their pastor, said of the first named: "The glorious fact is that Banza Manteka is no longer a heathen country, but more Christian than any I am acquainted with."

Mr. Lapsley, of the Presbyterian Mission, was there on his way to the interior, and his diary contains these notes: "Banza Manteka, 300 members, 28 villages, some of them 16 miles away; almost all professors now, though not all received yet. Their church building was given by the Clarendon Street Church, Boston [Dr. Gordon's], and was brought from Tundwa, 50 miles, on members' heads. Gray corrugated iron; Gothic arched windows. Store and vestry on either side. Ordinary platform and desk, plain benches for 600 people. People put their contributions in the big baskets in which women carry their great loads to market. Two of these go around and come back loaded with strings of blue beads, handkerchiefs, etc." There is no other currency.

Mr. Lapsley was also at Lukunga, and his diary has this description of the preaching by a native, and of the appearance of the congregation.

After describing Mr. Hoste's regular service, he writes:

"Luwawa rose, one foot on a bench, and his body twisting nervously around. He soon got his foot down, and his

hands in use, and his tongue loose. Began slowly, but soon caught fire—spoke like his life depended on it. Not ranting style. Not very loud, but in a hot stream of emphatic words; and his little eyes back under his forehead burned like coals. His gestures were not extravagant, but natural and animated. The men had—some of them—a cloth about the shoulders and another about the loins. Some were stripped to the waist. Women had bare shoulders and one large cloth to the knees, or two aprons, one tied before the breast, and the other about the waist. Strange congregation met for communion! Yet quiet and attentive, though some eyes wandered, and some did like Eutychus in the warm room. The bread broken was the common bread of the country—*quanga*."

#### THE ENGLISH BAPTISTS.

They have five or six stations. Mr. Grenfell, missionary and far-famed explorer, has a well-built station at Bolobo, on the river, 2° south of the equator. There Mr. Bentley, of Ngombe, on the Lower River, has done great service to all African missions by his Kikongo dictionary. This mission seems especially engaged in the work of educating and civilizing the natives, and their stations are models of good and orderly arrangement and thorough preparation in the way of building and appliances. They also have a steamer, the *Peace*.

#### THE SWEDISH MISSION.

This mission has several stations, all on the Lower River, and about twenty missionaries, who are doing good work both as preachers and translators of the Gospel. Mr. Lapsley says of them: "Their piety is most refreshing; they seem as if they had only just heard the story of Jesus, and had not got used to the new joy and wonder. Such charming simplicity and earnestness!"

#### THE AMERICAN PRESBYTERIAN CONGO MISSION.

This youngest of the missions has its

first station at Luebo, on the Lulua, a tributary of the Kassai, the great southern tributary of the Congo. It is about 5½° south of the equator, and 600 miles east of the Atlantic. It is the initial effort of the Southern Presbyterians in Africa, the pioneers being a white and a colored man, Messrs. Lapsley and Sheppard working together. Mr. and Mrs. Adamson, Scotch Presbyterians, have also recently joined the mission, and have reached the field. Luebo is some 1500 feet above the sea. They say it is never very hot or hot long at a time, and never hot at night.

Belgian, French, and Portuguese trading posts are located there, and it is a busy centre of population and of trade in ivory and rubber.\* The location was made in April, 1891. Native houses were bought and put up, and gradually some better shelters have been erected. Land has been cleared, and gardens and fruit trees planted; and all the time the language has been diligently studied and the materia for a dictionary and grammar carefully gathered and recorded. The following brief extracts from Mr. Lapsley's letters give a view of the country and the work.

October 4th, 1891, he writes: "Your summer in Alabama is past, but our spring is just on. We have had four months of dry, cold weather, with barren-looking hill-sides, rusty, leafless trees overhanging the dusty road, and almost hiding the more faithful ones that keep their green. 'Dry,' I said; yes, from ten o'clock till sundown, and dead hot out in the open exposed places. But when the dew begins to fall it is a very rain. By the last watch before day—the hour I used to wake often—I could hear the uncanny sound of the water dropping, dropping, when there had been no rain. And a dense mist fell then or about sunrise, so you couldn't

---

\* These are the only products traded in, because they alone are valuable enough to stand the heavy expense of being carried down that long foot-path to the coast. Ivory is worth say 23,000 francs per ton, and rubber about 7,000 francs.

see fifty yards, and it was cold enough for more than my two good blankets. But a few weeks ago the rains began nicely—not too much, but a good drencher every evening—until the ground was ready for the seed. Then the women of the town, Bena Kasenga, held their annual meeting, to assign to each group of friends their patch to plant of the great fields north, east, south and west of the town. Now the roads are walled with a mass of first green, like our woods at home in April."

October 24th, 1891, when he had been there six months, he writes: "To-morrow I hope to speak to the people. I have now enough 'Bakete'—as the natives, the Bakete, call their language—to attempt preaching to them. A Christian soldier from Zanzibar, who knew Bishop Hanington and Mackay, has lent me his Kiswahili testament, and owing to the similarity of these Bantu languages, it may help me in the little translation I intend to make for use to-morrow.

"We are on very good terms with the Bakete of Bena Kasenga. I began to take a little medicine to the town, and now I have several cases every day, and they all have got well so far. My boy, Shamba Mwana, says they have a song in my honor, the refrain of which runs like this:

"Mutomba Njila, watuambika bwanga  
Watumonekisa moyo."

("Pathfinder [that's me] gives us medicine,  
Makes us see health.")

The next day—Sunday, October 25th—he writes: "The station boys and women came in for prayers, and we had a pleasant little service. . . . Little Tumba came in and sat down in front of an array of 'Children's Friends' with pictures, and went to sleep on the mat. Early dinner was brought on and dispatched—not very plentiful to-day. God was pleased to answer my prayer. A few petitions and promises written out with a pencil and lying before me on my little desk took definite hold of my heart, I trust, as I sat alone in the intense solitude of tropical noon, when all others were gone away.

"Then I made a little sketch of what I might say in the town to-day—largely a translation of Paul on Mars' Hill, with the clause about the Saviour enlarged till it balanced all the rest of the discourse.

"Then about 3 P.M. I found a quiet corner in town, with a group of women around, whom I knew very well. The houses made a screen from the noise of the street, and the subject came up naturally. My patient, lounging opposite, reported herself as nearly well.

"That's God's doing,' I said; and asked her what she knew of Niuliuli (God).

"Bomba, nursing her poor little baby, which I think will die, and another woman opposite began to listen and repeat everything, to be sure that they heard rightly. Milembo, a great friend of ours, comes up between two of the little houses, and I ask her again about her knowledge of God. She answers right along, and explains fully when I stop to breathe.

"She said: 'The Bakete know God made and preserves us and everything, and gives us all things.'

"Yet,' I said, 'you don't clap your hands softly three times—so—and say "Wolah," as you do if I give you only a little salt.'

"The Bakete would sing to Him if they only knew how,' said she.

"Then I explained who Jesus was, and they listened earnestly, with some doubt about His coming again in the clouds. But their usual complaint was, 'We haven't heard this. You white people know, but we do not. . . .'"

Under a later date Mr. Lapsley writes that it is probable that the State has granted his application for the right to occupy Boleke, at the junction of the Kassai and Kwango. This new station will make a small steamer, such as the other missions use, very desirable to keep up communication and procure supplies. When necessary, it will doubtless be given. In the time of need, one generous man in far-off Australia was moved to give the mission steamer *Henry*



*Reed*, now owned by the American Baptists.

#### OTHER MISSIONS.

There are some voluntary, self-supporting missions, of which Bishop Taylor, of the Methodist Episcopal Church, is the head, and some purely independent work is being projected. A few weeks ago a devout family from the Northwest sold their home and all they had, and are now on their way to the Congo, going all of them as missionaries, and at their own expense.

#### THE ROMAN CATHOLICS

also have stations scattered from the Atlantic Coast to the far eastern border, and are now about putting a little steamer on the upper river. It is estimated that soon they will have as many as 100 priests and nuns at work on this great field now white for the harvest.

There is the utmost activity, commercial, political, and religious. The dead sleep of centuries is over. The continent is moved from the centre all around. Ethiopia is at last in very deed stretching out her hands unto God. "THE BAKETE WOULD SING TO HIM IF THEY ONLY KNEW HOW" is the plaintive answer that Africa sends back to Christendom on hearing the first time the Gospel in Bakete.

God grant that a host of earnest men and women, full of the love of Jesus, and fired with a holy ambition to be like Him, may hear this sad cry from afar, and be moved by it!

#### Death of Rev. John Hewlett.

The death of Rev. John Hewlett, M.A., one of the foremost missionaries of the London Missionary Society, occurred February 21st last. Seventeen of the thirty years of his laborious life were spent in Benares, the stronghold of Hinduism, and in many respects the most difficult post in India. He was well qualified for such work, being both talented and amiable. He knew many eminent Hindu priests and teachers,

who allowed him to visit them, to state and explain the great leading truths of the Gospel. The fierceness of the feeling against Christianity has been in this way reduced at headquarters, although even now the prejudice of rich Hindus in the city is still so strong that those who have come under the power of the Gospel have had to seek employment elsewhere. Mr. Hewlett was the Principal of the Mission College, and in addition to much educational success he made every possible effort to maintain its missionary character. The Scriptures were read and expounded, and prayer offered daily in the presence of all the students. The strain of overwork has for some time been telling upon Mr. Hewlett. While feeling that the Church can ill spare such workers, it is a mournful satisfaction to know that this loving and faithful missionary has pursued his course without slackness to its very end.

#### Great Missionary Conference Next Year in Japan.

At a meeting of the Central Japan Missionary Association, held on the 15th inst., in Osaka, it was decided that a general missionary conference, to be composed of Protestant evangelical missionaries in Japan, be held in 1893, to discuss the religious interests, prospects, and other important subjects pertaining to the cause of Christianity in Japan. A few present at the meeting were not in favor of a conference, but after the question had been put to the vote and it was found that a large majority were in favor of holding a conference, these declared themselves ready to do all they could to further the object desired by the majority.

#### The Anti-Chinese Legislation at Washington.

[J. T. G.]

The enactment of the two houses of Congress relating to the Chinese in this country has given offence to many mill-

ions of our citizens. It is not a case of sentiment merely, but one for grave and dignified deliberation. It is rather painful to note the ease with which this whole subject has been transferred from the domain of statecraft to that of politics. This whole business ought to have been begun at the other end. It should have been settled long ago by diplomacy; it is a matter for treaty, not for "municipal legislation." It is with little grace that the President should be obliged to plead in defence of his haste in signing this Bill that there were but a few hours before the expiration of existing legislation should be outlawed. Great interests, like those involved in this issue, should not be dealt with merely to throw "a sop to the steerages of the vessels that are being unloaded at the Battery." It had no business to be a political question, which under the prejudices of a "presidential year would almost of necessity drive noble senators and an unimpeachable President to participation in iniquitous business."

The Chinese Minister at Washington protested against this Bill for three reasons: 1. It renews the Scott Law of 1888. 2. It deprives the Chinese of the right of bail in habeas corpus cases. 3. It requires a registration of Chinese laborers which it is practically impossible for them to comply with. They must all prove by white witnesses that they are lawfully entitled to be in the United States, and as the first Exclusion Law was passed in 1882, every Chinaman must produce before the Collector of Internal Revenue a white witness who knew him ten years ago and can swear that he was in the United States at that time.

The law leaves the issuance of the certificate of registration entirely to the discretion of the revenue officer, and provides no way of compelling him to do justice to the Chinaman. He must register and produce his evidence in the district where he resides. His white witness may be 3000 miles away.

Senator Sherman, Chairman of the

Foreign Affairs Committee, said this registration was similar to the slave regulations in force before the Civil War, and to the ticket of leave of the Australian convict system.

The Minister says that these features of the bill are in direct violation of the treaty of 1880, which guarantees to the Chinese laborers in the United States the treatment of the subjects of the most favored nations. He further says that the treaty of 1880 was agreed to by China at the express request of the Government of the United States, which sent three of its most distinguished citizens to Peking to ask for it. He declined to state what course his Government would take on account of the passage of the bill.

### The World's W. O. T. U.

The World's Woman's Christian Temperance Union have prepared a polyglot petition to the rulers of the world, beseeching them "to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect [our] homes by the total prohibition of these curses of civilization throughout all the territory over which [their] governments extend." Miss Frances E. Willard, the president of this distinct organization, informs us that this petition has already been translated and signed in forty languages, and is to be presented to the different governments of the world by a commission of women, headed by Lady Henry Somerset, who will go round the world within a year or two for that purpose. The petition is signed by women, but endorsed by men, and co-operation is sought on the ground that this petition seeks the suppression of opium as well as alcoholics. They anticipate that the signatures to this petition will swell it to ten miles in length, and as it would not be right to go to the expense of carrying so great a bundle round the world, they seek the endorsement of societies,

signed by the presidents and secretaries thereof. For this purpose they have prepared blanks, which are to be had of the Secretary, Mrs. Mary A. Woodbridge, Ravenna, O.

Another feature of the movement is under the direction of the Department of Scientific Instruction in Schools and Colleges, of which Mrs. Mary H. Hunt is superintendent. Mrs. Hunt writes to us that for several years she has been in correspondence with Christian missionaries, irrespective of denomination, urging as a means of grace in nominally heathen lands the introduction of physiological temperance teaching in mission schools. Mrs. Joseph Cook, of Boston, recently invited to her parlors the missionary leaders in the various evangelical denominations to listen to a proposition that had been privately talked over, to the effect that the Christian missionary organizations of the world should unite in some systematic method that would secure such teaching of the fundamental facts called scientific temperance in mission schools. A third feature of the world-wide movement, we believe, includes the sending of missionaries representing their own body, some of which, if we are correctly informed, are already in heathen lands.

Whoever has seen the hindrance of the mission work from the alcohol habit of nominal Christians in heathen lands, and knows anything of the terrible curse of opium among heathen in Asiatic countries, will surely wish these noble women God-speed. If it is not direct, it is certainly indirect missionary work in every land under the sun.—J. T. G.

### New Publications.

[J. T. G.]

The extraordinary interest that attaches to Thibet, as the only land not open to evangelization, would of itself give interest to a new book just issued by the Cassell Publishing Company (New York) entitled "Across Thibet,"

But as so little is known of this part of the world, as little as of most interior parts of Africa of late years, it is of great interest to the scientist, and in many ways to the bulk of intelligent people of our time. It is well known that few persons have ever been successful in effecting an entrance into Thibet. The author of this work, Gabriel Bonvalot, is no novice in travel and exploration, he having, on a previous occasion, in company with two other Frenchmen, accomplished the difficult if not unprecedented feat of scaling the table-lands of the Pamir, "the roof of the world," as this region is called. The volume he wrote about that adventure, "*Aux Indes par Terre*" (its English title was "Through the Heart of Asia"), made him known as an intrepid and wise traveller. The present volume gives an account of his journey over Central Asia, parts of which had hitherto been untraversed by any European. Starting from the frontiers of Siberia, and coming out at the other end of Asia on the coast of the new French colony of Tonquin, M. Bonvalot and his companions, one of whom was Prince Henry of Orleans, the eldest son of the Duc de Chartres, traversed not only that portion of Thibet which several English travellers and the great Russian, Prjevalsky, had explored, but going beyond their routes over the table-lands, he accomplished a journey through a country on which the eyes of no European had before fallen. It is to the credit of their shrewdness and knowledge of human nature that they succeeded in doing this without much active hostility, though not without great peril. This volume is charmingly and instructively illustrated from photographs taken by Prince Henry, is elegantly bound, and is accompanied with a fine map in a pocket showing the route travelled. The ethnographer and student of religion will find here very interesting contributions to their stock of special information—information given in a clear and unpretentious manner, which really enhances its value, as

there is no evidence of any coloring or bias from any preconceived theories. The writer simply states what he saw and what was said that throws light on problems of world-wide interest. It is not a volume about missions, for missions there are none in this part of the world; but it shows the religious condition and the social customs of the people, and affords a gleam of hope that where this intrepid explorer has gone, others may yet be able to go with the Gospel of the kingdom.

“Woman's Influence in the East” by John J. Pool, is a compilation of stories fabulous and historical, showing the noble lives of some of the past queens and princesses of India, which might be greatly enlarged, and perhaps with advantage, to the impression which the author seeks to make, that the women of the East are not without influence even where they are esteemed by Western people to be very much degraded. That women fail of influence over society and even over public events in the East, is a figment of the imagination only of the thoughtless. Women are everywhere the conservators of religion, good or bad; women mould the childhood of all the races of the East, and throughout the continent of Africa. What ails them is, that they have, as a rule, low ideals, and are content with their place in the social scale. But the illustrious instances which are well known in Indian annals, of women in high rank having the highest qualities possible to the type of civilization to which they belong, command our admiration and suggest the possibilities of Indian womanhood when elevated by Christianity. Quite apart from any moral purpose, this book is entertaining reading. The Ramayana is the “Iliad of the East,” and the first character presented by Mr. Pool is the mythical one of Sita, the heroine, the Helen of this, the most popular piece of literature in all Hindustan. Among the historic characters are the Ranee of

Jodhpore and the Empress Noor Jahan (Eliot Stock, London, publisher).

The same publisher has just issued the fifth edition of “The Christian Traveller's Continental Handbook,” a small but very helpful book, telling of the places of Christian work and worship in all the principal cities of Europe. Others besides travellers will find it of value.

—There will be a pathetic interest attaching to the article in this Department by Judge Lapsley, which was compiled largely from letters received from his son, Rev. Samuel N. Lapsley, engaged in planting the new mission of the Southern Presbyterians in the Congo Valley. As we go to press we have the sad news of the death of this devoted and capable young missionary. Our sincerest sympathy goes out to the honored father and Church thus stricken. O Africa! thou art a great prize for the Master, but thou art being redeemed at great cost by those who adore the world's Saviour, and thine as a part of the whole!

J. T. G.

—Rev Dr. George W. Northrup, in his address at the Seventy-seventh anniversary of the American Baptist Union, said: “1. That the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world. 2. That no church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends for itself.”

—Among the congresses to be held in connection with the Columbian Exposition, one of the most important will be the “Congress of Missions,” which will occupy eight days—September 10th–17th. Societies of every name, language, and location will be represented.

### III.—EDITORIAL NOTES ON CURRENT TOPICS.

#### Baptist Missions on the Congo.

In justice to all parties concerned the following correspondence is published in full. It is a matter of sincere regret that the extract from the *Christian Leader* should have appeared in our last issue (p. 464) without editorial comment, explaining that it did in no degree receive our endorsement. We now reprint the extract with the remainder of the correspondence, hoping thus to do justice to everybody. We aim at accuracy; but while we glean from all sources, we cannot of course secure in all cases "original sources." We should print little intelligence if compelled to do this.—A. T. P.

Mr. Grenfell's first letter was dated "Baptist Missionary Society, London, October 10th, 1891."

DEAR SIR: I note that on page 800 of your (October, 1891) issue you say: "Grave charges of mismanagement have been made against the directors of the Baptist Congo Mission." If this refers to the Congo Mission of the *above society*, it is quite unfounded, and should be contradicted. You ought not to accept such statements upon any other than the best authority, and should be all the more careful, seeing that your reports are so widely read and accepted. I should be very glad if you would give me the name of your informant, and beg to remain

Yours faithfully,  
GEORGE GRENFELL.

Upon receipt of this letter diligent endeavor was made to trace the item to its source, and at last we found it came from Rev. James Johnston, of Bolton, England, who sent the following, asking justification:

(From *The Christian Leader*, June 25, 1891.)

#### BAPTIST BLUNDERING ON THE CONGO.

In the *Monthly Messenger* of the Storie Street Baptist Church, Paisley, of which Dr. O. Flett is pastor, reference is made

to an address lately given by Rev. R. D. Darby, from the Congo. "The story which he told of the privations and hardships which he and his companions had endured was a sad and pitiful one. His two companions died, and he himself only narrowly escaped. In listening to such a story, one cannot help feeling that there is great and inexcusable blundering somewhere. There is really no need why our missionaries should be left in such straits for the lack of the common necessities of life. If the mission committee in London, who are responsible, would only show a little more business ability in providing for the wants of their agents, no calamity of the kind would be likely to overtake them. The sad thing is that the lack of proper provision for the wants of the agents sent out has less or more characterized the management of the committee from the beginning. The effects of this are shown in the fact that about sixty per cent of the missionaries sent out to the Congo district have died. Surely a radical change in the mode of conducting the mission is called for."

Thereupon the whole correspondence was sent to Mr. Grenfell, and from him the following has just been received. We think best to print in full:

UNDERHILL, CONGO STATE,  
April 5, 1892.

MY DEAR DOCTOR: It was very good of you to take so much trouble about the paragraph to which I referred in my note of October 10th last. The fault is evidently with the *Monthly Messenger* of the Storie Street Church, which has interpreted some remarks as to the hardships endured by Mr. Darby and his colleagues as an impeachment of the Mission Committee. That hardships were endured, and more than need have been endured, had every one been gifted with the faculty of seeing into the future, cannot be denied—such things occur in every African enterprise—but that the loss of life suffered by our society on

the Congo can be attributed to the lack of "proper provision for its agents," or to the want of business "ability" on the part of its committee I most distinctly deny, as would also Mr. Darby, were he here.

The statement that sixty per cent of the missionaries sent to the Congo died as the effects of this lack of business ability and neglect will quite account for Mr. Johnston's paragraph; but it is most distinctly untrue. The total losses of the mission, while they are very, very heavy, and the cause of great sadness of heart, are less than forty per cent; and I assert that no single death in the ranks of our society can be attributed to the causes mentioned.

Thanking you for your courtesy in this matter, I remain, my dear doctor,

Yours very sincerely,

GEORGE GRENFELL.

P.S.—"Two educated negro women at Vasten have begun to issue the first newspaper in the Congo Free State. It aims to 'enlighten the souls of the black-skinned.'"

I presume the paragraph above, quoted from your REVIEW, refers to the *Se Kukianga*, published at the Baptist Mission Station, Wathen; but how you can have got hold of the news of two educated negro women having anything to do with it is a marvel. I simply call attention to it, and ask you to be careful of Congo news derived from the same source. A paper of the standing of your REVIEW can't afford to make itself the medium of news so grotesquely metamorphosed.

G. G.

"Apostolic Missions; or, The Gospel for Every Creature."\*

The editor obtained a copy of this grand article, with which we open this number of the REVIEW, as it was originally delivered, April 26th, 1871, before the Baptist Missionary Society, in London, and personally besought Dr. Angus to remodel it for republication in the REVIEW. He consented. After-

ward it seemed best to issue it immediately in pamphlet form, and by permission of author and publishers (James Nisbet & Co.) it appears with some slight verbal changes in the present issue of our magazine.

A good word has permanent value. "A word fitly spoken"—literally "on his wheels"—"is like apples of gold set in framework of silver."

The discourse is a message on wheels, and ought to run round the world. Though first delivered in 1871, twenty years ago, it is no less adapted to the wants of the present day than it was for the time when it was originally constructed. In fact, it will perhaps stir and arouse the Church of God more effectively, as this new century of modern missions is opening, than it could when the interest felt in a world's evangelization was less extensive and less intense, and when the openings for mission work were far less numerous and clamorous.

At our earnest solicitation, Dr. Angus now permits us, in this REVIEW, to reprint this vigorous address, he having brought down the facts to this centenary year of modern missions, 1892. It impresses us as one of the boldest, wisest, strongest appeals for immediate and world-wide evangelization we have ever read. Years ago it sounded its clarion-call, and the echo of its trumpet-peal is now heard wherever missions to the heathen are planned and undertaken. So far as we know, it was this address from which was drawn the motto of this new crusade: "THE WORLD FOR CHRIST IN OUR GENERATION!" May the Great Head of the missionary host use the new and louder repetition of this trumpet-blast to set the whole army of the Lord moving in a mighty assault on every fortress of the devil. May the venerable and distinguished author of this pamphlet yet live to see the Church preaching to every creature the Gospel he loves.

A letter, inclosing five shillings sterling, and accompanied only by a pseu-

\* See leading article of this number, page 481.

donym, has come to me, which is too suggestive to be withheld from the public eye.

“GLASGOW, April 4, 1892.

“Two or three years ago you addressed a crowded meeting in the Synod Hall, Edinburgh, upon missions, in which many must have been very deeply stirred. You spoke of giving up luxuries for missions, and suggested that ladies could give up a pair of kid gloves a year to aid such a work as McAll’s at Paris, etc.

“I thought, ‘That does not apply to me; I can’t do anything in that way. I give one fifth of all my income and what I earn to God’s work, and never spend anything but what is needful on dress. I must have decent gloves even if I have to buy many pairs, and I cannot keep my dress account below £15 [\$75] this year.’

“However, conscience prevailed, and next day more than I usually spend on a pair of ‘four-button kids’ went into the collection plate. I had never had many presents of gloves, but at Christmas a friend sent me a beautiful lined pair, and shortly after some very good gloves were sold for very little, and so I got a supply and lost nothing by the price of a good pair sent to the McAll Mission. Next year I sent the price of a better pair, and again never missed them, for two pairs were given to me. You see your words were not lost, and their latest fruit is five shillings, which I enclose, and which you will kindly forward at your convenience to Dr. McAll from one whose interest in missions you have helped to stimulate.”

This letter is probably from some poor seamstress or woman clerk of slender means; and it is sent to the REVIEW columns simply as a very pertinent illustration of the possible fruits of a little self-denial. Since that address in Edinburgh many other fruits appeared, and among others a very brilliant marquise ring set with seven diamonds, and worth probably \$350, has been sent to me with the remark: “I can do without that, and never will wear it again;

let it go to the heathen.” There is a wide gulf of difference between the five shillings and this, which is equal to £70. But in each case a luxury is surrendered for the sake of giving the Bread of Life to lost souls. What immense sums of money would our self-denial bring to the treasures of God were even such self-sacrifice which does not touch our actual necessities universal with disciples!

The Fiji Islands have been the great model field of mission operations in heathen lands. At the beginning of the present century the people were barbarians. In 1835 the Christianization of them was commenced, when, in October of that year, the Rev. W. Cross and Dr. Cargill, Wesleyan missionaries from England, proceeded from one of the Friendly Islands to Lactremba, one of the Fiji Islands. The population of the latter numbered a thousand souls, some of whom had heard of Christianity in the Friendly Islands, and a few understood its character; and the chief gave the missionaries a friendly reception. In a short time a number were baptized and began the Christian life. The missionaries then introduced the Gospel into other islands, and in 1845 there was a powerful revival throughout the entire region. Among the many converts, the Napoleon of an entire island was numbered—a man who had been the most bloodthirsty of all the people. In 1854 the head king, with his tribe, embraced Christianity; and so Divine truth made remarkable headway in all directions among all the people and tribes. Since that phenomenal period a number of white peoples have settled in the islands, and the entire population are now far advanced in civilization; and Christianity controls the overwhelming mass of the inhabitants. Out of a population of 120,000, 105,000 belong to the Wesleyan Methodist denomination, and are regular attendants in their churches and halls. The other 15,000 have identified themselves with the various bodies

which have entered the field. It was in 1879 that other denominations began their work among these people, and they are helping in raising them to Christian life and civilization. This mission of the Wesleyan body has tested the wonderful power of Methodism when permeated by the Divine Spirit in converting heathen souls to a practical knowledge of Christ and the Gospel. The marvellous success here met with should be generally known among Christians and prayerfully considered in connection with all foreign mission work and home mission effort.

REV. ANDREW LEES.

It is proposed to hold a general conference of missionaries in Japan.

Circulars are addressed as follows :

To.....

At a regular meeting of the Missionary Association of Central Japan, held in Osaka, December 15th, 1891, the following minute was adopted, to wit : "That the Chairman be requested to nominate a Committee consisting of one member from each mission in this district, to continue inquiries concerning a General Missionary Conference and to report to the next meeting of the Association."

In accordance with this action, the Committee appointed desire to propound to the missionaries of the various societies laboring in Japan the following inquiries : 1. Is it desirable to hold a General Conference in the near future ? 2. If so, in what year ? 3. Shall the Conference be composed of evangelical missionaries exclusively, or shall others be admitted ? 4. If others are to be included, would you be unwilling to take part ? 5. If they are to be excluded ? 6. Shall our Japanese brethren be invited to participate ? 7. If so, to what extent ?

The Committee earnestly request all missionaries to give this matter their careful consideration and to send in their replies as promptly as possible to either of the undersigned.

The Ven. Archdeacon WARREN,

*Chairman,*

No. 3 Concession.

Rev. T. T. ALEXANDER,

*Secretary,*

No. 14 Concession.

OSAKA, December 22, 1891.

## Summer School of Christian Philosophy.

The school of the American Institute of Christian Philosophy begins July 12th at Prohibition Park, Staten Island, with a lecture by Joseph Cook, on "Fast and Loose Theories of Evolution." The remainder of the week's programme is as follows :

Wednesday, 13th.—G. R. W. Scott, D.D., Andover, Mass., "Man's Responsibility for his Belief." Night—R. F. Cutting, New York, "Tenement-House Evil."

Thursday, 14th.—George Alexander, D.D., New York, "A Believing Spirit Essential to the Learner." Night—paper prepared by Richard Abbey, D.D., Mississippi, "Where Was Man Before He Was ?"

Friday, 15th.—William Leroy Broun, "The Progress of Education of the Colored Race in the South." Night—Anniversary. Addresses by Rev. Dr. Deems and others.

Saturday, 16th.—Professor E. Hershey Sheath, Yale University, "Stoicism and Christianity." Night—"Prison Life," by W. M. F. Round, Esq.

Sunday, 17th.—Annual Sermon by Carlos Martyn, D.D., Newark, N. J. Night—"The Brotherhood of Christian Unity," Professor Theodore F. Seward.

Monday, 18th.—Hon. Walter B. Hill, Georgia, "Anarchy, Socialism, and the Labor Movement." Night—"Our Shop Girls," by Professor Hyslop, of Columbia College.

Tuesday, 19th.—Ethelbert D. Warfield, LL.D., President of Lafayette College, "The Philosophy of Education."

Persons wishing circulars of the Summer School and Prohibition Park, or information concerning hotel accommodations, etc., should address Mr. C. L. Haskell, Superintendent, West New Brighton, Staten Island, N. Y. For information about the Institute, address Mr. C. M. Davis, Secretary, 4 Winthrop Place, New York.



## IV.—THE MONTHLY CONCERT OF MISSIONS.

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

### Chinese Missions in British Columbia.

BY REV. E. ROBSON.

The Chinese population of British Columbia is a very uncertain quantity, variously estimated at from 6000 to 9000. Though some thousands arrive in the course of a year, yet there is not a rapid increase in the aggregate number, as many leave the province, some for China and some, by means best known to themselves, make their way into the United States in spite of the exclusion enactment. The Chinese are mostly located in the towns, but during the fishing season are to be found in considerable numbers at the salmon canneries scattered throughout the coast districts; while others are engaged in mining, farming, market gardening, and serving as cooks and laundrymen in town and country. There are a few merchants and manufacturers of moderate pretensions among them, but the bulk belong to the laboring class.

About fourteen years ago efforts were put forth by the agents of the Methodist Church of Canada, to bring these people to the knowledge of the truth; but the work did not at that time make much headway for want of agents conversant with the language.

The present work of the Methodist Church of Canada among the Chinese commenced seven years ago, in Victoria, the capital of the province, where there is a resident Chinese population of, say, 3000 during the winter season, and 2000 during summer. The Rev. J. Endicott Gardner, who had the honor, assisted by others, of inaugurating the work, is still the recognized leader of it as agent of the Missionary Society of the Methodist Church. For years the work of the mission was carried on in rented halls, at considerable disadvantage. There is, however, now a handsome and commodious church, with school and class-rooms attached, affording

ample facilities for preaching services, prayer-meetings, class-meetings, Sunday and week evening schools, all of which are now much more successful. The missionary is aided by a Chinese assistant, two lady teachers for the evening school, an efficient corps of Sunday-school volunteer workers and a caretaker, who is a useful Christian worker—a native Chinese. Mr. Gardner himself speaks the Chinese, reads and writes it with elegance and fluency.

The Woman's Missionary Society of this same Church has had, for some years past, a Refuge Home for Chinese Girls in Victoria, by means of which quite a number of these poor creatures, some of very tender years, have been rescued from cruel slavery and present or prospective social degradation and shame. The inmates of the home are under the care of two most excellent ladies in the employ of the Methodist Missionary Society, and are instructed in everything that is calculated to do them good and render their future lives useful and happy. Most of them have given cause to hope that they have been converted to God. Some have been returned to their parents in China, but the larger number have been married to Chinamen resident in the province. These generally are doing well.

The spiritual results of the Victoria Mission as a whole have been encouraging. Numerous conversions have taken place, and a very marked improvement has been brought about in the community known as the Chinese quarter. There are 105 communicants in connection with the church, and a good attendance upon the various services especially the preaching of the Word.

In Vancouver mission work was begun in 1887 by the formation of an evening class for the study of English and religious instruction. Under the kind and earnest labors of Christian ladies (the leader being a daughter of the present

writer), not one of whom could speak or read a word of Chinese, there were, in a few months, eleven Chinese brought to a saving knowledge of Christ, all of whom were publicly baptized after due examination and trial. The mission was reinforced by the arrival, from China, of Mr. Ch'an Sing Kai, who was selected and sent to our aid by the Rev. Dr. Wenyon, of the Wesleyan Mission at Fat Shan. Mr. Ch'an brought his wife and children with him—probably the first Christian Chinese family in the Dominion of Canada. The work in Vancouver is now carried on by Liu Yik Pang, who had spent three years in the study of medicine, hospital practice, and evangelistic work in Canton, and is a man well fitted for and useful in his present position. Dr. Liu is assisted by two ladies, who teach the English classes and give efficient help in all the services, which are not by any means confined to the mission premises, but are also regularly conducted on the street, in the centre of the Chinese quarter and upon the great steamships of the Canadian Pacific Railway Company plying between Vancouver, China, and Japan, the crews of which are principally Chinese. The society has a suitable building, comprising chapel, school, and reading-room and residence for the missionary, and, in addition, a number of pleasant lodging rooms for the Christian young men who have no homes of their own, thus obviating the necessity for their spending their evenings and nights among the demoralizing associations, sights, and sounds of heathenism.

New Westminster also is favored with a Chinese mission, the history of which is very similar to that just described. Mr. Ch'an, now an ordained missionary, is in charge, assisted by lady teachers and volunteer helpers. On the 6th inst. new mission premises were taken possession of, consisting of chapel, school, and reading-room and residence for missionary—all very complete and comfortable and well situated. This mission has, like those already referred

to, been blessed with gratifying success. Upon invitation of the chaplain Mr. Ch'an preaches to the Chinese in the provincial penitentiary, ten of whom have given evidence of a change of heart and life, and have received Christian baptism at the chaplain's hands.

The expenditure for land and buildings at these three stations has been, including the Rescue Home, nearly \$24,000, and the amount paid by the society for current expenses was, last year, \$4200, exclusive of the Home. Are the results satisfactory? Reasonably so. The Gospel—preached, sung, and personally explained—is put within the reach and pressed upon the attention of the Chinese population in the three leading towns of the province every Sunday and during every week. Many outlying neighborhoods have been visited, and the message of salvation made known. Scores of Chinese men and several women have been converted to God. Some of these have been the means of winning others of their fellow-countrymen to Christ in other parts of the province, and at least several have gone back to visit their native land fully resolved to do all they can, by God's help, for the salvation of their friends and neighbors there. The influence of these missions has done much for the Chinese here, and will undoubtedly be felt in the distant Orient.

Though the Methodist Church has had the honor of leading in this interesting work, other churches are now taking hold and planning for more extended efforts in the future. May God give an abundant harvest of souls!

NEW WESTMINSTER, B. C., March 30th, 1892.

### Chinese Mission in San Francisco.

BY REV. F. J. MASTERS, D.D.

Our first convert was baptized in 1871; since then 394 adults have been admitted to church membership. At least 90 per cent of these converts remain faithful. It must be borne in

mind that the effect of the "exclusion" bill, passed in open violation of treaty, and the unfriendly local legislation of the State Legislature and municipal councils, as well as the daily instances of brutal ill-treatment at the hands of white people, tend to alienate the Chinese, and to make them sullen and bitter. Then we are working among a community of young men, of whom only one per cent are married or have their wives with them.

We have branches of our mission in Oakland, San José, and Sacramento, where young men are gathered in for religious and secular instruction. As most of the Chinese are anxious to learn the English language, numbers have come to our school to learn to read and write, and have there been brought under religious influences that have left an impress that will never be effaced. Of the 5000 scholars who have passed through our schools, hundreds who have not had the courage to confess Christ before men have, in theory at least, accepted the great doctrines of the Bible, and have forever broken with idolatry.

The open-air services, in which other missions take a part, are full of interest and encouragement. It was an impressive scene last Sabbath afternoon to see 400 Chinese gathered around our preacher, the Rev. Chan Hon Fan, to hear the Gospel on the open street. On the very pavement that a few days before had been reddened with the blood of murder, and under the rooms of a highbinder society, the crowd stood for an hour while this brave young preacher preached on "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also," and openly denounced the murderous societies that had disgraced their nation and terrorized over Chinatown.

*Zeal of Our Members.*—We have a church of 123 members, and they have just formed a Native Missionary Society to employ native itinerant preachers and physicians in their native country. (All the Chinese in San Francisco — or,

rather, most of them—come from one county of the Canton province). Over \$1000 have been raised toward this object.

One of our members, Mr. Lum Foon, lately gave up a splendid business in San Francisco, and has gone to China at his own expense as a self-supporting missionary. He has bought land and erected a fine chapel and school, with prophets' chamber for the missionary, all at his own expense. There he preaches the Gospel and teaches a day school. He has already been greatly blessed in his labors. Scores have been converted, and he is known throughout the district as "the Jesus man," and his premises as "the Jesus house."

*Liberality.*—During the six years I have been here our Chinese members and scholars who, according to San Francisco newspapers, are so base, sordid, and unsalvable, have contributed \$2650 to the funds of the missionary society. Besides this they have come up to their apportionment in benevolences, and have sent \$500 to aid in missionary work in China. Every year we average \$5 per member for missions.

*Steadfastness.*—We have received 78 new members during the last three years, and only three have fallen away. A Chinaman who becomes a Christian is ostracized by his fellow-clansmen even in San Francisco, and cursed as he goes along the street.

*Open-air services* in Chinatown are held every Sunday afternoon. About 30 or 40 Christian Chinamen sing Gospel hymns, and the crowd gathers. We have kept up these services with unabated interest for over five years, and last Sabbath I preached in Chinese to a congregation on the street numbering upward of 500. It is astonishing to see the interest and the respect that is shown us, notwithstanding the brutal treatment they receive from street hoodlums. What I have said applies to the Chinese missions of other denominations. The Congregational Chinese Church here supports two or three missionaries and doctors in Kwantung.

## The Japanese in San Francisco.

REV. M. C. HARRIS, D.D.

The Japanese community in this city and surrounding towns numbers about 2500. This small colony receives additions by every steamer from Japan. They began to come about fifteen years ago in very small numbers, but latterly at the rate of 100 a month. They are all young men, except a score or two of women, and mostly students, seeking for something from the West to enrich and beautify the far East, their home land. Still there are some merchants and laborers among them. Those who push out from home into a new and distant country are usually self-reliant, ambitious, and energetic, much above the average.

For some time this renewing and strengthening power was confined chiefly to church-members, though many sinners were being converted all the time. About one year ago, however, the brethren, filled with the new wine of the Spirit, went forth to testify among the unsaved. They met with startling success, and rejoiced with unspeakable joy. Within the past six months more than 400 have been hopefully converted. Of this number 188 have been baptized and received into the Church. But few of these have been converted in the regular preaching services. In private rooms, in class meetings, in the field at work, in the quiet places, the great transaction was done. It is a personal work. Two things, the two great facts of the Bible, sin and salvation, have been presented and held up to the Japanese, and pressed upon the conscience and the heart. Conviction of sin, and in most cases intense suffering, followed by faith in Christ and rapturous delight, are the usual characteristics of the revival.

The believers carry forward the work with great energy, both in the city and country. They meet and welcome the comers by every vessel. All the clubs and lodging houses are regularly visited. For months past they have printed

and circulated over 3000 tracts each month. These have been prepared here, with special reference to the needs of their people.

Many workers now in Japan were converted here, and many more are being raised up to glorify God in Japan.

We are without a church home. They live and work in rented buildings, and have done so for six years. Now they are trying to buy a lot and build a church.

---

## The Island World.

*Religion in New Zealand.*—Census returns recently issued show that there are in New Zealand 1197 churches and chapels, being an increase of 134 in five years. Two hundred and forty-one school-houses are used for Sabbath services, and 161 dwellings and public buildings. These various edifices have accommodation for 278,114 persons (or less than half the population of the colony), and are actually attended by 197,055, or about a third of the population. Presbyterians report 40,785 church-goers; Episcopalians, 37,252; Roman Catholics, 30,525; Wesleyans, 27,106; Salvationists, 14,442. There are 450 Jews, 200 Free-Thinkers, and 3803 of no denomination at all.—*Free Church Monthly.*

---

Rev. Hiram Bingham is at Springfield, Mass. He went out to the Gilbert Islands as a missionary on the first *Morning Star* in 1856. He brings home in manuscript a translation in the native language of the entire Bible, which he intends to carry back in book form. Mr. Bingham's father was also a missionary, going out to the Sandwich Islands in the brig *Thaddeus* in 1819. The son was born at Honolulu in 1831, and was graduated from Yale in 1853. Soon afterward he married Clara M. Brewster, of Northampton, daughter of the late Jonathan Brewster, whom he persuaded to accompany him to the Gilbert Islands.

Soon after their arrival on the island

of Apalang their first child was born and died, for there was no physician nearer than 1000 miles. While Mrs. Bingham was ill, one of the most thrilling experiences of his life came. The king rushed into his house one day, and seizing his spy-glass, looked over toward Tarawa, the nearest island, whose palm-tree tops were just visible. He soon dropped the glass and ran. In a short time hundreds of warriors rallied about the house, and about 100 war canoes filled with hostile Tarawas approached for battle. The boats seemed to single out the conspicuous cottage, and made straight for it, so that Mr. Bingham fully expected to be in the centre of the battle. He barricaded his house and prepared for the worst, being especially distressed concerning his sick wife. But just before they reached land the war canoes tacked and headed up the coast. The army of savages followed with a yell, and the battle was fought about five miles away. The Tarawas were routed and the Apaiangs victorious, although the Apaiang king was killed and the prince terribly wounded. The young man was nursed in the cottage, and became a firm friend to the missionaries.

Within fifteen years from the entrance of the missionaries on Aneityum, New Hebrides, the entire population embraced Christianity. A similar change has taken place on several other islands. The missionary ship has been an important factor in this work. In 1862 the first *Dayspring* was built, and did good service for about ten years. It was wrecked in Aneityum harbor by a fearful hurricane, which visited the islands in 1872. A second *Dayspring* having been procured and the money raised, it continued to serve the mission till 1890, when it was found necessary to introduce steam power. The sailing schooner *Dayspring* could only visit the islands twice a year, but now a little steamer, *Truganini*, sails every month between the islands. Its headquarters are Aneityum, and there it meets the

monthly mail steamers plying between Sydney and Fiji. This is a great improvement on the old arrangement. The *Dayspring* often took several days to do what is now done in a few hours. It several times took three days to do forty miles, and what is now accomplished in a night was often formerly accomplished with difficulty in a week. This change enables the missionaries to be present at the annual meeting of Synod without being more than a month absent from their stations, instead of three or even four, as formerly. It also enables the missionaries more easily to help one another in times of sickness, or to take a change to another island when required. It enables the native teachers to move about from island to island, and promises to make the whole group of islands much more accessible to mission work. The little steamer is a great favorite, and is known among the islanders, like the *Dayspring* before it, as the missionary or Christian ship. It is also called the sacred ship, as set apart for God's work, and sometimes the good ship, as those on board do nothing but good to the natives.

Recently a Chinese convert, of San Francisco, who refused to reveal his name to Rev. Dr. Masters, handed him a little package, directing him to expend the amount in securing a native Chinaman to preach the Gospel in China. It embraced nearly all of his earthly possessions. The package contained \$100 in gold coin.

SAD NEWS FROM THE NEW HEBRIDES.—Mrs. Lawrie, of Aneityum, had a sunstroke, and her mind has become seriously affected. She is quite helpless, and requires the constant watchfulness of her husband. Mr. Lawrie has taken her to Sydney, where, by medical advice, she has been placed in the convalescent ward of the asylum.

The wife of the Rev. T. W. Leggatt, of the Victoria Mission, died while temporarily insane.

A young Englishman, Mr. Sawer, who had been only two days married to a lady who went out to become his wife, was killed by cannibals. They shot him through the heart, and murdered and feasted on the bodies of two natives who were with him. His body was recovered and brought to Tongva by the Rev. Mr. Annand. The sympathy and prayers of friends of the New Hebrides Mission will not be lacking to the bereaved survivors.—*Free Church of Scotland Monthly*.

#### GOVERNMENT MONEY AND MISSIONS.—

The *Examiner* says: "A resolution was unanimously passed by the Methodist Episcopal General Conference that the Church should hereafter 'decline either to make a petition to or to receive from the national Government any moneys for educational work among the Indians.' In the arguments for this action, telling appeal was made to the example of the Baptists, 'the only evangelical denomination in this country,' said Dr. J. M. King, 'who have never consented to take one dollar from the Government for education.' We should, perhaps, better deserve praise for our consistency in this respect if we had done as much in the cause of Indian education as our friends of other communions, but we rejoice that the powerful Methodist influence is henceforth to be thrown in the right scale."

#### The Chinese Exclusion Bill.

The sections of the Chinese Exclusion Bill against which Senator Sherman and others most rigorously protested—protested, we may say, in representation of the judgment of many millions of the people of our country—we herewith reproduce, in the faint hope that after November next the United States Congress may be in a better judicial mind to weigh the arguments and recognize the indignation against them. They are:

SECTION 5. That after the passage of this Act, on an application to any Judge or Court of the United States in the first

instance for a writ of habeas corpus by a Chinese person seeking to live in the United States, to whom that privilege has been denied, no bail shall be allowed, and such application shall be heard and determined promptly, without unnecessary delay.

SECTION 6. And it shall be the duty of all Chinese laborers within the limits of the United States at the time of the passage of this Act, and who are entitled to remain in the United States, to apply to the Collector of Internal Revenue for their respective districts, within one year after the passage of this Act, for a certificate of residence; and any Chinese laborer within the limits of the United States who shall neglect, fail, or refuse to comply with the provisions of this Act, or who, after one year from the passage thereof, shall be found within the jurisdiction of the United States without such certificate of residence, shall be deemed and adjudged to be unlawfully within the United States, and may be arrested by any United States customs officer, Collector of Internal Revenue or his deputies, United States Marshal or his deputies, and taken before a United States Judge, whose duty it shall be to order that he be deported from the United States as hereinbefore provided, unless he shall establish clearly to the satisfaction of said Judge that by reason of accident, sickness, or other unavoidable cause, he had been unable to procure his certificate, and to the satisfaction of the Court and by at least one credible white witness, that he was a resident of the United States at the time of the passage of this Act, and if upon the hearing it shall appear that he is so entitled to a certificate, it shall be granted upon his paying the cost. Should it appear that said Chinaman had procured a certificate, which has been lost or destroyed, he shall be detained and judgment suspended a reasonable time to allow him to procure a duplicate from the officer granting it, and in such cases the cost of said arrest and trial shall be in the discretion of the Court. And any Chinese person other than a Chinese laborer having a right to be and remain in the United States desiring such certificate as evidence of such right, may apply for and receive the same without charge.

A Chinese clergyman was asked how many clergy he thought there were in England. "Perhaps 1500," he said. When he heard that there were 24,000, "Can you not," he asked, "spare 1000 for China?"

## V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

### THE WORLD AT LARGE.

—M. Ravenstein has published in the *Proceedings* of the London Geographical Society his calculations about the time that it will take to fill the world with all the people it will hold. The present population of the globe is supposed to be about 1,467,000,000; and he estimates that the maximum of the inhabitants that can be sustained on the entire land surface of the earth is 5,994,000,000, and that this figure will be reached A.D. 2072, or in about 180 years, at the present ratio of increase, which is eight per cent per decade.

*How Much and How Little.*—Says the *Independent*: "There are to-day in the United States, including Bible, tract, and medical societies, 51 Protestant general societies or boards, engaged either exclusively or partially in the work of foreign missions. There are also 30 woman's boards, which work through the general boards of the denominations they represent; and an uncertain number, not less than 10, probably not more than 20, of individual enterprises, including the various faith missions, so-called—the Plymouth Brethren, the Pentecost Bands of the Free Methodist Churches, and the Pioneer Soudan Mission. These all employ in the field not far from 3000 missionaries (male and female) and about 11,000 native agents; and at home a force of officials, including secretaries and clerks, of which there is no published record, but which cannot fall short of 1000; and they expend annually in the whole work an amount not less than \$5,000,000. In Great Britain, Germany, France, Scandinavia, etc., there are about 130 regularly organized independent societies, 30 woman's boards, and perhaps 30 individual enterprises. These are represented on the field by nearly if not quite 6000 missionaries and 40,000 native

workers, and expend annually not less than \$7,500,000."

It is certainly within bounds to say that the Protestant churches of America, Great Britain and Europe are represented in their work for other lands by 9000 missionaries and more than 50,000 native workers, and have expended during the past year about \$12,500,000. But this is not all. During the past half century a considerable proportion of the annual expenditure of these societies has been in the form of investments in churches, schools and colleges, dwelling-houses, printing-presses, binderies, manufactured volumes of Scriptures, educational and religious books—pretty nearly all the machinery and apparatus of modern aggressive Christianity. The total of this investment has never been even estimated, but could it be done it would open our eyes as never before to the tremendous force that the churches have put and are putting into the work of foreign missions.

—The cost of the McAll Mission in France last year was \$89,563, of which \$33,910 came from the United States, \$37,671 from England and Scotland, and \$13,340 from France and other countries.

### THE UNITED STATES.

—Mr. Moody's Bible Training Institute is represented on the foreign field by 24 workers, among the North American Indians by 4, while 19 are engaged in work in Chicago itself. The foreign workers are in Africa, India, China, Japan, Turkey, Persia and South and Central America. The officers of the Institute can locate 37 men and 9 women who are engaged in evangelistic work; 31 men are engaged in pastoral work, including many ministers who came for further study, and 29 men are now in other schools and colleges.

City mission work employs 9 men and 10 women ; 5 men are engaged in Sunday-school missions, 2 men in home missions, 7 women in church visitation, 7 men in Young Men's Christian Association work, 2 women in Young Women's Christian Association work ; 18 men and 2 women are teachers, 5 women have positions in charitable institutions, and 8 are now wives of ministers ; 5 men and 1 woman are singing evangelists.

*For the Freedmen.*—Beginning in the dark days that followed the war, with 15 pupils, sheltered in the rude barracks bequeathed by the "Freedman's Bureau," Hampton now houses and teaches 960 students in a settlement of fitting and permanent dormitories, school-rooms, and workshops. It has sent out 723 graduates, almost all of whom are teaching their own people. At Hampton and in the various offshoots of Hampton 120,000 pupils have been taught, not only the contents of books, not only industrial knowledge, but the elements of manhood and womanhood. And from these 120,000 pupils has been drawn a body of 2000 teachers. Its plant has cost \$550,000, free from debt, the gift of friends. The school requires an income of \$100,000 a year. Of this sum \$40,000 is annually assured from regular sources. The remaining \$60,000 General Armstrong has raised year after year, from churches, Sunday-schools, and private individuals. From \$25,000 to \$30,000 of this sum is contributed in annual \$70 scholarships, each of which pays the expenses of one pupil for one year, in the academic department. But more of these scholarships are needed. The permanent endowment fund, which is slowly growing, should be at least \$500,000, and will have reached the sum of \$300,000 at the end of this year.

—The Roman Catholic Mission among the colored people and the Indians reports \$361,000 received during the last five years. There are now 115 colored schools, against 98 two years ago, be-

sides other institutions, educational, theological, and industrial. In the Indian work are 76 schools, against 51 schools three years ago, and 87 churches.

—The "American Baptist Year-Book," which is just out, shows a total membership of 3,269,806, an increase over the last year of 105,579. The number reported as baptized has risen from 140,058 in 1890 to 160,247 in 1891 ; the total contributions were \$11,886,558, only a slight increase on those for the previous year, which were \$11,215,579. The endowment of the seven theological seminaries has risen from \$2,000,088 to \$2,259,346, and the total value of the property from \$2,992,728 to \$3,269,723 ; the college endowments, not including the University of Chicago, have risen from \$6,097,270 to \$9,784,526, and the total value of property from \$11,074,327 to \$16,037,133.

—The American Baptist Missionary Union closed its financial year March 31st. The total receipts for current work for the year were \$569,172.93 as against \$472,174.21 for the preceding year. The Society commenced the year with a debt of \$61,593.94, and has made during the year appropriations which, with the debt, amount to \$635,927.24. Thus, notwithstanding the advance of nearly \$100,000 in receipts, the new year commences with a debt of \$66,754.31.

—The Rev. Dr. Hitchcock, District Secretary of the American Board at Chicago, has proposed a plan by which the young people shall take care of the young missionaries. An annual fund of \$25,000 is to be raised in the Christian Endeavor Societies and Sunday-schools in the form of 1000 shares of stock at \$25 each. The missionaries supported by it are to be young missionaries of three years' service or less, and not otherwise supported.

—The American Missionary Association (Congregational) in July of 1890 established a mission in Alaska. It is situated on Cape Prince of Wales, the extreme western point of the North American Continent, only 46 miles from



East Cape Siberia, about 1000 miles north of Sitka, some 3000 miles north of San Francisco, and just south of the Arctic Circle. The importance of this station is seen in the fact that it is the largest Eskimo settlement in Alaska, and the third largest native settlement of any kind. And the school is already much the largest in Alaska. For the first school year the total enrolment was 304; the average daily attendance for the whole nine months, 109; for the last five months, 156.

—The Missionary Society of the Methodist Episcopal Church has in its foreign missions the following members and probationers: In heathen lands, 45,745; in Protestant lands (in Europe), 41,413; in Roman Catholic lands, 5967; in Greek Church lands (Bulgaria), 171; a total of 93,296. In 1891 there were expended from the regular appropriations for these missions: In heathen lands, \$315,627.50; in Protestant lands, \$93,380.19; in Roman Catholic lands, \$147,655.83; in Greek Church lands, \$17,539.28; a total of \$574,202.80.

—At the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, held in Kansas City, Mo., receipts were reported of \$263,660.69, being an advance over those of last year of \$43,330.73. The estimates for the coming year were announced as \$368,000.

—The Southern Presbyterian Church has decided to open a mission in Korea, and two members of the senior class in Union Seminary, Va., have been commissioned to commence it. They will sail probably in August.

## EUROPE.

Great Britain.—Canon Scott Robinson has estimated that during the last twenty years the sum contributed by the British Isles for foreign mission work has amounted to \$112,790,915. Of this total about \$840,000 was contributed to Roman Catholic societies and

\$16,870,000 to unsectarian societies. The amount contributed through societies of the Established Church of England was about \$46,100,000; through societies of the Established Church of Scotland, \$3,018,000; through Protestant Non-conformist societies in England and Wales, \$32,600,000, and through Presbyterian Nonconformist societies in Scotland and Ireland, about \$13,000,000. He claims thus that the societies of the two Established Churches of England and Scotland contributed at least \$3,160,000 more than the societies of all the other Protestant denominations of the British Isles put together. From his twenty years' study of the subject, he states his belief that of the \$16,870,000 contributed to joint societies of Churchmen and Nonconformists during the past twenty years, at least \$10,000,000 was contributed by members of the Established Church of England.

—The Church Missionary Society's income has exceeded that of the previous year, but the expenditure is greater, so that there will be a deficit of something like \$20,000. The total receipts have been about \$1,157,645, of which \$807,880 were received from associations, \$98,165 from special gifts, \$146,495 from legacies, and \$105,105 from other sources. The expenditure or the coming year is estimated at \$1,177,700.

—The London Missionary Society calls for 4 men more than are at present available to fill vacancies in the staff in India and China, and for 15 new missionaries, some of them ladies, to complete the first year's contingent of the additional 100. The Evangelical Union of the Scotland Foreign Mission Committee calls upon the churches represented by it to supply 10 of the required 100 missionaries, and notes with gratitude that 2 from their number have already been accepted by the Society.

—The United Presbyterians of Scotland raised last year, for foreign missions, £41,602, and for home missions, £17,725. Their foreign work is being

carried on in Jamaica, Old Calabar (West Africa), Rajputana (Central India), and Manchuria (Northeast China). It was their mission that suffered most in the recent riots in Manchuria. Next to the Moravians, they are said to be the most missionary church in the world.

—The British missionary societies have 139 physicians engaged in mission works, of whom 13 are ladies.

**Sweden.**—The Swedish Missionary Society is actively at work among the Laplanders. They have an orphanage at Ange, and 6 mission schools in other parts of Lapland, in which 173 children have received instruction. The king granted them 2000 crowns; but during the past year their expenses were 1500 crowns in excess of their receipts.

## ASIA.

**Palestine.**—Selah Merrill, United States Consul in Jerusalem, says that the effort to colonize the country with Jews has been a signal failure in spite of the generous encouragement given by such capitalists as the Rothschilds. The Jewish immigration is only sufficient to make the number of Jews at Jaffa 2700; Ramleh, 166; Jerusalem, 25,322; Hebron, 1260; Nablous, 99; Tabareeyeh, 2900; Safed, 6126; Acre, 200; Haifa, 1640, or a total of 40,353. The agricultural families added to this will make a total of about 42,000—less than half the number of Jews that live in New York City.

—Nazareth has a population of 7419. The Latin Christians have 4 churches or chapels; the Maronites, 1; the Orthodox Greeks, 4; the synagogue in which Christ is claimed to have taught is now in the hands of the United Greeks; the Protestants have 1 church; the Moslems, 5 mosques. Then there are 7 cloisters. The Moslems have 1 large school, recently erected; the Orthodox Greeks have 3 schools, all taught by Russians, and only 1 for girls; the Latins have 2 large schools, in 1 of which several European languages are

taught. The English Protestants have 5 schools—1 for boys, 2 for girls, and 2 for small children. Then there is a school for girls, conducted by the Dames de Nazareth, who are Roman Catholic nuns; and, lastly, a school for small children, conducted by the Lœnor de St. Joseph. In most of these manual training is also a fixed part of the curriculum. There are a number of charitable institutions, such as the Syrian Protestant Orphanage for girls, controlled by the Presbyterians; the Austrian Hospital, and the Hospital of the Scotch Mission.

**India.**—Says Professor J. R. Seeley: "As time passes, it appears that we are in the hands of a Providence which is greater than all statesmanship; that this fabric so blindly piled up has a chance of becoming a part of the permanent edifice of civilization, and that the Indian achievement of England, as it is the strangest, may after all turn out to be the greatest of all her achievements."

—Some idea of England's grave responsibility in India may be gathered from the latest reports of the population of that country and its rapid increase. In 1881 the population was 257,000,000; in 1891 it was 288,000,000, showing an increase in a single decade almost equal to that of the whole population of England and Wales. Of these, 207,000,000 are Hindus, 57,000,000 are Mohammedans, 7,000,000 are Buddhists, while as yet only 2,284,196 can be spoken of as in any sense Christians. The increase of population in ten years is equal to thirteen times the number of those who "can be spoken of as in any sense Christians."

*The Host of Hindus.*—It is said that so many are the millions, that if all should take hold of hands the line would reach three times around the equator; that there are women enough to form a column, sixteen abreast, reaching across this continent from New York to San Francisco; such a host, that if each one should pick up a pinch of dirt and cast it upon the 100,000 Englishmen

who rule them, they would be buried under two feet of Indian soil! The land contains 25,000,000 widows, with all the woe unspeakable that word represents.

—In the Telugu Baptist Mission, in India, during 1891 there were about 8000 baptisms. There are now 60,057 Baptist members in the Telugu Mission in 75 churches.

**China.**—*The needs.*—Says a missionary: "Turn to your arithmetic and see how long it will take the 1270 missionaries in China to reach the 400,000,000 heathen, if they use the personal method. And really, nearly all the converts in China are made in this way. Suppose you seek the aid of every Chinese Christian, and then you would not have a force of 50,000. Let these 50,000 visit each one person a day and talk to him two hours, and let them labor in this way for 365 days in the year, and only 18,250,000 persons would be reached in one year. At this rate, it will require more than twenty years for every person in China to hear the Gospel *once*. But is one hearing sufficient? Go and preach the Gospel to the Chinese, and you will find that it requires days and weeks of teaching before they really know what the nature of the Gospel is. And the native Christians of China cannot yet be relied upon for this work."

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

—Miss Madden has travelled 2000 miles on horseback on her mission for the lepers of Siberia. She has secured \$5000 for a hospital.

#### AFRICA.

—The Congo Valley contains 1,300,000 square miles, or one tenth of Africa, and an estimated population of 39,000,000. From above the Livingstone Falls it is easily accessible to commerce and civilization. The religious condition of

the people is fetichism of the lowest grade. The whole of the Congo Valley is now freely open to missionary operations. In this vast region the American Baptists have established 10 stations.

*On Lake Nyassa.*—Dr. Lowe reports the baptism, on September 13th, of 10 men and boys and 2 women, and on September 20th of 17 men and boys. On this last Sabbath, 64 communicants, including 6 Europeans, sat together at the Lord's table. From the north end of the lake we learn that Dr. Cross and Mr. Aitken have selected a new station, which they think will, in the course of years, be one of the finest places in all Africa. It is in the Uwandala country, at an altitude of about 6000 feet, well watered, free from marshes, with plenty of good clay and rock lime. The latter speaks of a valley in which there are five miles of gardens.

—The Government census of Basutoland shows that the people have increased one third during the last sixteen years, thus illustrating the great vitality of the African races. The number of adult Christians connected with the French stations of the Paris Evangelical Society in that section is 9662, or about one eleventh of the whole adult population. The mission has 13 stations and 116 places of worship.

#### AUSTRALIA.

—Societies of Christian Endeavor are only at their beginning, but already number 223, and are rapidly increasing. They are divided among the various sections as follows: about 53 societies in South Australia, 6 in Tasmania, 5 in New Zealand, 20 in New South Wales, 13 in Queensland, 1 in Western Australia, and in Victoria 125, with an aggregate membership of over 4000 members.

—The Roman Catholic mission among the Dyaks of North Borneo has now 8 stations with 600 Christians. There are 14 priests, 2 brothers and 9 Franciscan sisters. The sisters have 2 convents

where they instruct the girls and small boys. One of the missionaries—the Rev. Thomas Jackson—is in this country seeking to arouse interest in the mission.

**British Foreign Missions.** By Rev. James Johnston, Bolton, England.

**The Niger Mission.**—At a meeting of the Correspondence Committee of the Church Missionary Society on April 5th the question of a successor to the late Bishop Crowther was introduced. Archdeacon Hamilton and the Rev. W. Allan, who went out to Africa last year as a deputation from the Society (to whom reference was made in the March issue of the REVIEW), presented their report. After a long discussion the matter was referred to the General Committee. Whether an Englishman or a native should be recommended for appointment is causing much division of opinion. Some of the members are strongly in favor of a black man, and, were this desire to prevail, one of the most likely of the native clergy to be selected would be the Rev. Isaac Oluwole, a graduate of Durham University. The general feeling appears to favor an English bishop with a native assistant at a later date.

**Education in India.**—The endeavor of the National Indian Association to promote female education in British India is bearing remarkable fruit. In aid to girls' schools, scholarships for promising students, facilities for the training of native teachers, and similar advantages, the special movement of two years ago is commending itself both to native and official support. English women graduates are being earnestly requested to go out to India. Special congratulations are offered regarding the success attending the effort to train Indian widows as teachers in native schools. The marriage of Indian girls at an early age stops any supply of young unmarried teachers, but the system which creates the difficulty provides the remedy in the very large body of young widows.

From the annual review of the progress of education in India the figures are highly encouraging as a whole. The public and private institutions for instruction increased from 134,710 to 138,054, but the increase was wholly in public institutions, those under private management having decreased from 40,547 to 38,279. The number of pupils has risen from 3,626,390 to 3,682,707, and the scholars who study English are returned at 353,515. Young India's religions and races are thus represented scholastically: Of Hindus, 2,512,916, or 68.24 per cent; of Mohammedans, 836,389, or 22.71 per cent; of Europeans and Eurasians, 25,568, or 0.69 per cent; of native Christians, 86,314, or 2.34 per cent; and of "miscellaneous races and religions," 221,520, or 6.02 per cent. The Government of India, in speaking of the results as "generally satisfactory," regrets that municipal bodies do not contribute more liberally to educational institutions. Possibly when India's "dumb millions" are permitted to have a greater share in moulding the national policy on which their interests essentially depend, a more generous response will be made in this direction.

**Wesleyan Foreign Missions Report.**—With a comparatively small sum annually contributed, the Society was sustaining a vast missionary system represented by 338 missionaries, and 2163 paid agents besides—interpreters, catechists, day school officers—as well as a staff of 4234 unpaid agents. The missionary stations number 363, with 1572 places of worship. The mission church membership was 34,722, with 5250 on trial, and the number of scholars in mission schools, 65,803. In France and Germany the work, both among the people of those countries and the English, had been fruitful and cheering. By the action of the governing powers in Vienna operations there had been seriously hindered. From Italy good reports came, and in Spain the staff had been re-enforced. To the Wesleyan soldiers stationed at Cairo constant spir-

itual ministrations were given. If the Society were to take its place as one of the leading missionary societies of South Central Africa, this vast field, reaching to the Mashonaland border must receive a far larger share of help than was at present granted to it. The missionary staff in India needed immediate reinforcement. In the Madras district alone 300 new converts had been received during the year; and in the Hyderabad district the number on trial had risen from 448 to 795 in addition to 482 baptisms. In China there was great hope of opening up the province of Hunan, with its 22,000,000 heathen.

**London Missionary Society.**—From all sources the income of this society is £11,000 more this year than it was twelve months ago. The recent self-denial contributions amounted to £5375. At a meeting of the directors the following were accepted for service in the foreign mission field: Rev. R. J. Ward, St. Helen's; Mr. W. J. Edmonds, Hackney College; Mr. T. W. Ingram, Cheshunt College; Mr. R. C. Porter, Nottingham Institute, and Miss Mary Harris. The decision of the first-named gentleman—Mr. Ward—to go abroad has caused much surprise and admiration among English Congregationalists. He is one of the most honored and successful of Lancashire ministers, whose career at home has always been marked by a spirit of self-sacrificing devotion. A prayerful study of the call of the millions in darkness has constrained him to take up the cross very literally in order that he may share the joy of reaping on India's white fields.

**Welsh Calvinistic Methodist Indian Mission.**—An eloquent testimony to the success of this work has just been borne by Sir Charles Elliott, Lieutenant-Governor of Bengal. While the general population of India increased from 1872-81 by 8 per cent, and Christians by 30 per cent, yet he says, "In the Khasia Hills, where a devoted band of Welsh missionaries—with whom I am well acquainted—is at work, the in-

crease had reached the remarkable rate of 250 per cent;" and then he adds, "The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of missions."

**Dr. Harry Guinness.**—After a year's absence in Africa, in perilous journeyings to the heart of Congoland, where he was smitten by serious fevers, this heroic servant of God has safely reached English shores. He reports that in the Upper Congo regions, where he was often in imminent danger of death at the hands of the N'Gombe savages, the spiritual work at the Balolo stations, both in the cataract region and in the depth of the continent throughout Balololand, is making steady and most surprising progress. At the Missionary Training Institute, London, for whose support and management Dr. Guinness is responsible, there are nearly 150 missionary students, men and women, under his care. For the maintenance and equipment of these future missionaries a sum of £300 is needed every week.

#### FALLEN STANDARD-BEARERS.

**Rev. James Calvert.**—By the decease of this eminent man at Hastings, on March 9th, at the age of seventy-nine, British Wesleyanism has lost a conspicuous missionary figure. Trained at Hoxton College, he was sent out, in company with the late John Hunt, to labor in Fiji; and, nobly aided by his heroic wife, he toiled for eighteen years among cannibals. He succeeded in winning over King Thakomban to the Christian faith, whose influence afterward was a powerful factor in the Christianization of the people. Returning to England for five years, Mr. Calvert superintended the translation of the Scriptures into the Fijian language, and afterward sailed again for Fiji. In 1866 he again arrived in England, and in 1872 was sent to South Africa, where for eight years he rendered invaluable service throughout the diamond fields and other parts of the colony. In 1882 he

lost his honored partner, who with him had spent nearly thirty years in active mission service abroad. When in 1885 the jubilee of missions was celebrated in Fiji, he went out by general request, visiting Australasia and the South Sea Islands, and was everywhere received with great joy and affection. Since his final return to England he had been diligently employed in translation work, in revising the Fijian Bible, and in various ways aiding the Bible Society and the cause of foreign missions.

**Rev. Percy E. Comber.**—The death of this young and intrepid missionary from the terrible African fever terminates a pathetic episode in the story of the Congo mission. Surviving his youthful wife only some twelve months, he himself forms the last of a noble, self-sacrificing family, three brothers, one sister, and two wives—six in all—who have found graves, sacred indeed, beneath the palms. Such an example of a family's consecration to the claims of missions has probably no parallel in the annals of the history of the Church of Christ. *Finis coronat opus*—the end crowns the work.

**Rev. Joseph Johnston.**—Intelligence has been received of the death at Fremantle, Western Australia, of this worthy in his seventy-eighth year. Mr. Johnston was appointed to Tahiti as a normal schoolmaster, and was one of the band of missionaries who sailed in 1838 for the South Seas with Rev. John Williams. In Tahiti Mr. Johnson continued to labor, with the exception of a few months, until the close of 1849, and on resigning his connection with the society, accepted the pastorate of the church at Fremantle.

**Mr. Graham Wilmot Brooke.**—Great sorrow will be felt throughout the missionary world that the beloved and devoted leader of the mission on the Upper Niger has been taken "home" by the Lord of all service. The telegram received from Brass, West Africa, on March 19th, by the Church Missionary Society, briefly read: "Wilmot

Brooke at rest March 5th—black water fever." His demise adds another to that swiftly lengthening list of Englishmen who have died in attempting to evangelize Africa. Born twenty-seven years ago, he was the son of Lieutenant-Colonel Brooke, of Redhill. For some years he had been passionately interested in the salvation of the Dark Continent, and had tried to enter the Soudan from the Congo and Morocco before he joined the staff of the Church Missionary Society as an honorary member in 1890. Mr. Brooke had clearly defined ideas about missionary methods, and the courage to put them into execution. It was his conviction that by adopting native habits of life and dress he could remove the antipathy of natives to Europeans, which had done so much to hinder the work on the upper waters of the Niger. He tried his experiment, and with admitted success. It is said that of late French movements had stirred Mohammedan feeling to a dangerous pitch, and consequently it was feared that Lokoja, Mr. Brooke's station, might become untenable for Europeans. Sending away the ladies of the party, he himself stayed at his post, and shortly afterward died.

**Mr. J. H. Redman.**—News has been received at the Church Missionary House, London, of the death of this missionary, another victim to the climate of East Africa. Toward the close of last year he sailed with Bishop Tucker, and it is presumed that he was accompanying the bishop up country, as it is stated that he died at Saadani.

### Monthly Bulletin.

—The first subscription for mission purposes in modern days was made by Sir Walter Raleigh in 1589, when he gave £100 to the merchants to whom he resigned the Virginia patent, "in special regard and zeal of planting the Christian religion in those barbarous places."

—Some one wrote Chaplain McCabe, asking him to take stock in a silver mine

which was to be worked in the interest of missions and church extension. His reply was as follows : " We have two mines already, which we are working with great success. One of them is ' self-denial,' situated in the valley of Humiliation ; the other is ' consecration,' which is entered on the heavenly side of the book Peniel. These are glorious mines ! Their riches are inexhaustible. There is enough in them to bring the world to Christ."

—The following, from the pen of Mrs. Mary Clement Leavitt, who has travelled much in mission lands, will be painful reading to not a few—the last sentence in particular : " Not more than half the British missionaries are total abstainers. It is a cheering sign, however, that nearly all young missionaries from the British Isles have adopted this principle and practice. There is more than one British mission station in India, where all gray-haired missionaries, male and female, are regular, daily drinkers, and every young one is an ardent abstainer. In all my journey I have met with but one total abstaining missionary from the continent of Europe, and I have heard of only two others. Most, if not all, of the continental boards send out wine and beer to their missionaries as openly and as freely as they do other supplies."

*Africa.*—Among the centenary contributions received by the English Baptist Missionary Society was one from the native Congo church at San Salvador, amounting to £33 14s. 3d. (about \$165), forwarded by the deacons of the church, with a letter thanking the Society for the Gospel, which has done them so much good. The subscription list contains the names of 45 native men and women, whose offerings were all in goods, the largest being " one pig and one piece of cloth."

—The Livingstonia Mission, founded by the Free Church of Scotland in 1875, at Dr. Livingston's request has opened up for Christian work a field as large as Scotland. The missionaries have re-

duced seven languages to writing, and have done a large evangelistic work. The Dutch Reformed Church missionaries now work with this mission. Thirty-six chiefs have each offered to provide a home and food for as many European missionaries if they will come and reside with them.

—Missionaries of the Norwegian Missionary Society have established a leper settlement at Autsirabe, in Madagascar, containing besides 30 cottages, a chapel and a hospital. Ninety-eight lepers are now at this asylum. A number of them have been baptized, and there is a church for lepers only.

*India.*—Among the recent accessions to the force of evangelists is Mr. James Monro, C.B., late Chief Commissioner of Police in London. Mr. Monro formerly held a high position in the civil service of India, and has always been especially interested in mission work there, being a member of the Corresponding Committee of the Church Missionary Society at Calcutta for many years.

*Moslem Converts.*—The *Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who some months since were baptized at Poona. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made 16 pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jedda. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. All this gives him great influence over his people. He has come to abhor Islam, and rejoices in the light of the Gospel. He has about him in Poona, as Maulvi, 200 or 300 disciples whom he is seeking to bring to Christ.

—Four methods of giving are practised by the Christians of Ceylon, it is said : first, the tithes of their earnings ; second, the setting apart by each of a tree, the produce of which is for benevolent purposes ; third, an offering of

labor; fourth, a handful of rice from every day's meal.

—Steps were taken last fall for opening a new Burman mission station at Miubu on the Irrawaddy. It is the residence of a commissioner and the centre of political influence for the southern sections of Burma, and is also well stationed for access to a large Burman population. At a school at Bassein a "do without" band has been organized, with a membership of 100, who pledge themselves to do without something every month. In one month 36 rupees were realized and given to religious work.

—About forty years ago Dr. Bradley, one of the earlier medical missionaries, went to labor in Siam. "Have you come here with your little chisel of Christianity to try and uproot our great Buddha?" was sneeringly asked of him soon after his arrival by a priest.

*China.*—An English Church missionary in Ningpo says: "Never have I heard a missionary address a heathen Chinese audience without the opium question being brought up. Often and often have I been interrupted by the sneer, 'Who brings the opium?' 'Do not mention that name again!' indignantly cried an old Chinese woman—an eager listener in the crowd—to the preacher from whose lips had just fallen the blessed name of Christ. 'Do not mention that name again. I hate Jesus; I will not hear another word. You foreigners bring opium in one hand and Jesus in the other!'"

—An important statement carrying an equally important confession is made by Commander F. M. Barber, of the U. S. Steamer *Monocacy*, the gunboat maintained on the Yangtse-Kiang. "Fourteen years ago," he says, "I thought that China was a country where even the continued dripping of the water of Christianity would never wear away the stone of heathenism, but now it is apparent to my unprejudiced mind that the stone will ultimately be forced bodily from its bed."

—An extraordinary turning from idols on the part of the people of Kalevan is reported by Dr. Mackay, from Formosa. Nearly 500 idolaters cleared their houses of idols in his presence, and they also gave the missionary, as a place of worship, a temple built for idols.

*Japan.*—An orphan asylum is being established in Tokio, Japan, by a Christian teacher, who devotes to it all his own property. It is designed for girls under six years of age, that they may be trained for Christian service.

—A missionary writes: "There are many very poor people in Tottori, and there is very little money among the Christian people here. In Okayama the girls pay 60 sen (a sen is 8 mills) per month for tuition, while here they can only afford 30 sen. The teachers here receive only 8 yen, while in Okayama they receive 12 yen a month. (One yen is 75 cents.) The officers of the girls' school came in the other day to see if we could do anything to help them pay off a debt of 67 yen. They had been falling behind recently, and are much troubled about it. One of the teachers whose pay was 5 yen per month has taken no pay for the past three months, though he is poor and needs the money, but says the school must live for the sake of the Christian work here."

*New Guinea.*—At a meeting of the native Christians held at Port Moresby recently, the collection (which was for missions) consisted of \$37 in money, 320 spears, 65 shell armlets, 92 bows, 170 arrows, besides drums, shell necklaces, feathers, and other ornaments, all of which have, of course, a marketable value as curios. This, as Canon Scott Holland said, at the meeting of the Universities' Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; for we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.