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THE CENTENARY CELEBRATION OF BAPTIST MISSIONS.

BY THE EDITOR-IN-CHIEF.*

One of the great milestones of the ages has just been left behind in the onward march of the centuries.

The centennial anniversary of the organization of the Baptist missions under the lead of William Carey marks an epoch in history; we hope it may prove a new birth-hour for a nobler age of missionary endeavor.

Providentially detained, much beyond my expectation, on the shores of Britain, I had the rare privilege of being personally present at Nottingham, Leicester, and Kettering, and taking part in the hallowed celebration of that great week which has already passed into history as among the most memorable ever known since apostolic missions began at Antioch, with the voice of the Spirit and the call of the Church separating Barnabas and Saul to the work of evangelization in the regions beyond! The arrangements were singularly happy, and the programme was well carried out. New inspiration must have been imparted to all good work for God, and many lives will feel the impulse to a more heroic endurance and endeavor. As the celebration was one of those great events which the scribe of history records in large characters, even the programme of proceedings should be preserved; and we here embody it.

BAPTIST MISSIONARY SOCIETY.

Centenary Celebration, 1892. *Nottingham, May 31st; Leicester, June 1st; Kettering, June 2d and 3d.*

AT NOTTINGHAM.

Monday, May 30th, 7.30 P.M., Introductory Prayer-Meeting, George Street Chapel. The Rev. Dr. Culross to preside and deliver an address.

Tuesday, May 31st, 9 A.M., Breakfast Meeting in the Mechanics' Hall. Chairman, W. Hunt, Esq. Speakers, H. M. Bompas, Esq., Q.C.; the Rev. S. H. Booth, D.D., and Rev. W. Brock. 12 M., Sermon in Wesley Chapel, Broad Street. Preacher, the Rev. Dr. Clifford. 3 P.M., Ladies'

* An editorial on this Carey Centenary was sent from England at the time, but has been lost in the mails, after arrival at New York. Hence the delay in the appearance of this article.—A. T. P.

Missionary Meeting in Mansfield Road Chapel. Mrs. E. Medley to preside. Speakers, Marianne Farningham, Mrs. J. J. Turner (of North China), and Miss Angus. 6.30 P.M., Public Meeting, Castlegate Chapel. Chairman, Edward Rawlings, Esq. Speakers, Rev. Dr. Mackennal, Rev. T. V. Tymms, and Rev. George Hawker. 8 P.M., Public Meeting in Wesley Chapel. Chairman, William Willis, Esq., Q.C. Speakers, Rev. Hugh Price Hughes, M.A.; Rev. Edward Parker, D.D.; and Rev. T. Graham Tarn.

AT LEICESTER.

Wednesday, June 1st, 11 A.M., Devotional Service in Dover Street Chapel. Chairman, Rev. Solomon S. Allsop. Rev. W. J. Henderson, B.A., will deliver an address. 3 P.M., Sermon in Harvey Lane Chapel. Preacher, Rev. Arthur T. Pierson, D.D. 6.30 P.M., Public Meeting in Belvoir Street Chapel. Chairman, B. C. Wates, Esq. Speakers, Rev. Arthur Mursell; Rev. Dr. Stephenson, President of the Wesleyan Conference; and Rev. J. G. Greenhough, M.A. 8 P.M., Public Meeting in Friar Lane Chapel. Chairman, Mr. Alderman Bumpus. Speakers, Rev. F. B. Meyer, B.A.; Rev. S. Pearce Carey, M.A.; and Rev. G. Howard James.

AT KETTERING.

Except where otherwise stated, meetings to be held in the Marquee erected in the Mission House Paddock.

Thursday, June 2d, 11 A.M., Devotional Service in Fuller Chapel. Rev. Joseph Angus, D.D., to preside and deliver an address. 2 P.M., Sermon. Preacher, Rev. William Landels, D.D. 6 P.M., Public Meeting. Chairman, William Richard Rickett, Esq., Treasurer of the Society. Speakers, Rev. W. J. Price, of India; Rev. J. S. Whitewright, of China; Rev. W. Holman Bentley, of the Congo; and H. A. Lapham, of Ceylon; and the General Secretary.

Friday, June 3d, 7.30 A.M., Devotional Service in Fuller Chapel. E. B. Underhill, Esq., LL.D., to preside and deliver an address. 11 A.M., Sermon to Young People. Preacher, Rev. R. H. Roberts, B.A., President of the Baptist Union. 2.30 P.M., International Meeting. Chairman, Dr. George Smith, C.I.E. Speakers—England: Rev. Richard Glover, D.D.; Scotland: Rev. Oliver Flett, D.D.; Wales: Rev. James Owen; Ireland: Rev. Hugh D. Brown, M.A.; Australian Colonies: Rev. Samuel Chapman; United States of America: Rev. Arthur T. Pierson, D.D. 6.30 P.M., Thanksgiving Meeting. Chairman, E. Robinson, Esq., J.P. Speakers, Rev. G. S. Barrett, B.A.; Rev. F. W. Macdonald, M.A.; Rev. J. Monro Gibson, D.D.; and Rev. James A. Spurgeon.

Secretaries, Alfred Henry Baynes, John Brown Meyers.

Local Centenary Secretaries.—Nottingham, the Rev. G. H. James, 7 Larkdale Street; Leicester, the Rev. R. M. Julian, Loughborough; Kettering, Mr. W. Meadows, Beech House.

Much of the attraction and interest which invested these exercises cannot be conveyed or even caught by the pen of the readiest writer, any more than the subtle, evasive bloom or aroma of a flower; but with such an array of names, many of which belong to more than one continent, and are, in fact, familiar to the world; and with such an occasion and theme to evoke the best that was in the speakers, our readers need not to be assured that it was worth crossing the sea to be present when William Carey's grand work had laid upon it the century's capstone. The three

great requisites of all oratory of the highest sort—sympathy with the theme, sympathy with the audience, sympathy with the occasion—were inspired and supplied in very unusual measure. There was no excuse for not saying something worthy to be remembered, and most of the speakers certainly needed no excuse. Where there were so many memorable words uttered, and so many famous speakers took part, it might be invidious to discriminate ; and I shall be content simply to portray for and convey to the readers of the REVIEW a general outline of the proceedings as they impressed one who was in attendance.

One of the main features of these meetings was the *crowds* attending. A list of some three hundred delegates was published, and they represented the whole earth—all parts of the United Kingdom ; Africa—the Congo, etc. ; various countries of Europe ; also Asia—India, China, Japan, Burmah, Turkey ; again, the West Indies—Jamaica, and other islands of the sea ; America—the United States, the British provinces ; and Australia—New South Wales, New Zealand, and other parts of the habitable globe. Delegates and visitors from every section of the earth and every great people were there ; but these were a small part of the real attendance. At Nottingham and Leicester the crowds found no building adequate ; and so it would have been at Kettering, but for a very spacious tent capable of holding five thousand, which was at times taxed to its capacity. The opening meeting at George Street Chapel, Nottingham, was one for prayer, and properly set the key-note for the week. By 9 o'clock the Mechanics' Hall was filled with breakfasters, and up to 10 o'clock at night, in two gatherings that proposed to be successive, but were near being simultaneous, the interest continued unabated ; and so it was, day by day, the beautiful weather seeming God's smile on the occasion. At the last meeting I attended at Kettering, the enthusiasm seemed still rising to a higher floodmark, if possible, than ever.

Another notable feature was the general excellence and high tone of the *addresses*. We missed Dr. McLaren, of Manchester, and some other illustrious men. What Spurgeon could have contributed to such an anniversary one could only sorrowfully imagine. There was now and then a playful allusion to the modern advanced notions of theology, to the higher criticism, and the progressive laxity of modern doctrine, and not a few more serious signs that not a little of this leaven of rationalism has pervaded the Baptist body, which we have been wont to regard as a bulwark of the old faith ; but these were spots in the sun. We prefer to forget them and praise God for the noble utterances which characterized the whole occasion. If there was any noticeable mistake, it was in the line of too elaborate preparation. The literary feature sometimes proved more prominent than the spiritual. Some of the addresses were more like papers written for leading reviews, and will read better than they sounded. The conviction grows on me that what is needed on such an occasion is not intellectual and scholarly treatises or essays, but plain, careful, thoughtful, sug-

gestive, practical, hearty, *warm* speeches, wherein it is obvious that the man has something to say, not that he has to say something and wants to say something grand. The addresses that made the most impression, and the most lasting, were those that had least of the smell of midnight oil and of the savor of excessive mental toil. The *uplift* was what was needed, and that comes from the spiritual side rather than the merely intellectual. We yearned for such utterances as Carey himself would have given had he been there.

The missionary addresses—those by missionaries—were especially enjoyable and profitable. As the representatives from India, China, Africa, Jamaica thrilled the vast audiences, one could not but remember against what odds and oppositions Carey himself wrestled as he went forth the pioneer of British missions. To think of the six thousand men and women from Christian lands, and the seven times as many converts from heathendom, now laboring for a world's evangelization—how like the five loaves and two fishes among the five thousand seemed the little band of missionaries among whom Carey stood a leader! And how that "thirteen pounds, two and sixpence" of 1792 has multiplied over one hundred thousand times in 1892! In fact, how has the world opened to the Gospel since Carey had to seek Danish protection in India! Where now can we *not* go? How grandly like Pentecost's tongues of fire is that multiplication of the translations of the Bible into at least six times as many languages and dialects as when Carey began translating! One of the main blessings of these gatherings was this, that the contrast between 1892 and 1792 was made vivid and almost visible as the missionary laborers told of the wonderworking of God. The very antithesis of history was a provocation to love and good works, and compelled one to feel ashamed at the lack of modern enterprise for God.

The interest of this great anniversary had, of course, three centres—Nottingham, Leicester, Kettering—because in a different way Carey and the work of missions was linked with each place. At *Nottingham*, May 30th, 1792, in the old Baptist chapel, Park Street, Carey preached that great epoch-making sermon from Isa. 54 : 2, 3. That chapel stands and is as it was, save that the pulpit and pews are removed and part of the gallery. The baptismal font is to be seen, though used now as part of the appurtenances of a pharmacy. As one stands in that sacred room, which may be fifty feet by thirty, and remembers what took place there, the conviction takes shape involuntarily that it ought to be still a place of worship, or at least a museum of missionary relics, sacred to the memory of Carey and his work.

At *Leicester* the interest gravitates toward Harvey Lane Chapel, where Carey preached, and the little humble home opposite, where he dwelt. It fell to me to preach the sermon at this hallowed place, and, like Dr. Glover in London and Dr. Clifford in Nottingham, before me, and Dr. Landels at Kettering after me, the old text of Carey was still the theme, never more needful than now as a signal-bell for missions. That gathering

in Harvey Lane Chapel, on that memorable afternoon of June 1st, none of us will ever forget. The place was crowded to repletion by one of the most devout, prayerful, intelligent audiences ever assembled. Much prayer had preceded, and the place seemed fragrant, almost alive, with God's presence. The sermon was a simple, unstudied address, strictly textual and expository, and aspiring to no literary merit or intellectual display; yet a more beautifully receptive assembly of hearers I never addressed. Such hearing compelled the speaker to do his best, for it evoked whatever was best in him. I felt that day more than ever the contribution of a hearer to the power of the pulpit. It was easy to preach where others were praying, and hearing as only praying people can. The silence was awful, and when broken it was only by a faint and indescribable murmur, not so much of applause or appreciation, but of what might be called *audible hearing*, when any precious truth of the inspired Word touched sympathetically the great heart that throbbed in the meeting.

At *Kettering* the interest largely centres not only on the Fuller Chapel, but on Widow Beebe Wallis's cottage, still standing, where, on October 2d, 1792, the actual meeting was held, when those twelve obscure men drew up their missionary compact, and the thirteen pounds and half crown were laid on the table, and the table became an altar of offerings. That cottage is a kind of Mecca to missionary pilgrims, and it ought to be a missionary training school. It reminds one of Antioch and the mysterious voice which said, as those primitive Christians fasted and prayed, "Separate Me Barnabas and Saul, to the work whereunto I have called them." Here, while most of the Church of God slept in indifference, those "apostates of the anvil, loom, and cobbler's bench" undertook to organize a society for a world's evangelization. Think of that first offering—less than *sixty-five dollars!*—yet that offering probably represented more real prayer and self-denial than any similar sum collected since. How touching is the suggestiveness of that verse, Acts 2 : 42, where we are told that those first pentecostal converts "were in constant attendance on the apostles' teaching, and the fellowship [contribution?], and the bread-breaking and the prayers." Four elements in primitive worship—teachings, fellowship in offerings, the Lord's Supper, and prayer! What an apostolic meeting that was at Kettering on October 2d, 1792!

May we not well ask ourselves what is God's portrait of a true church, and see what prominence is given in that earliest sketch to the element of *praying* and *giving?* They are associated so closely with the teaching and sacrament that they become sacramental; and for one I cannot imagine any act as more truly sacramental in the sight of God than when money, hallowed by prayer, is laid on that altar of missions that so sanctifies the gift. To such sacramental praying and giving does not that meeting of a century ago at Kettering provoke us all! and is there any lesson of the century more vital to the new century now opening!

Such meetings could not well be held without deserving tributes to

such men as Secretaries Baynes and Myers, to whom mainly the admirable arrangements were due. Of Mr. Baynes, Hugh Price Hughes well said that if he were, like some forms of animal life, capable of being cut into pieces, and each piece retaining the vitality of the original, he would even then hew him into pieces for the sake of other missionary societies, who needed a slice of such inspiring leadership.

Among all the notable things said, the following were conspicuously suggestive. It was shown that missions are as valuable for their reflex influence in quickening revivals at home as in promoting conversions abroad. The singular fourfold repetition of Carey's text in the four centenary sermons by Glover, Clifford, Pierson, and Landels served to engrave on the tablets of the gathering the famous motto of Carey as the signal for a new century. Fuller's compact with Carey to "hold the ropes" while he went down into the mine; Carey's humble saying to Dr. Duff, "When I am gone, speak not of Dr. Carey, but of Dr. Carey's Saviour;" God's choice of a poor and uneducated workingman, to leave the cobbler's bench and become a pioneer of missionaries and translators; the prominence of prayer and self-sacrifice in the inception of the missionary work; the personal contribution of Carey himself to missions, representing not less than £80,000 sterling in money values; Carey's waiting, and being willing to wait ten years for one convert; Mr. Hawker's vindication of the cost of missions as belonging to a "costly order of things," in which the costliest sacrifice was the inception of all in the blood of Jesus; the grandeur of a man as hanging partly on the nobility of his message and mission; the grandeur of the opportunity when God sets before the Church an open door to a thousand millions of heathens, and the awfulness of the responsibility to enter the harvest field when the sowing time comes, to sow, and when the reaping time comes, to reap—all these notable sayings, suggestions, reminders, will remain in the memories of all who were present, and we hope may make this second jubilee even more permanent in its hallowed impressions and impulses than the former in 1842, the influence of which has not yet passed away from those who survive to recall it.

At the outset of the meetings Secretary Baynes announced that the centennial fund had reached £78,000; we felt confident that before the last Kettering meeting closed the sum of at least £80,000 would be reached, and it was; and if the full £100,000 be not the final outcome, it will be a humiliating surprise indeed; but no present gush of even sanctified enthusiasm will suffice. The work of world-wide missions needs a long pull and a strong pull and a pull all together. Such a work cannot be done by *spurts* of activity and generosity. We have noticed, and with sorrow, that the most successful special effort, as at some such great jubilee gathering, is followed next year by a reaction and decline; and such will be the result next year if we depend at all on the fervor and ardor and zeal of this great centenary to furnish heat and force for 1893. The manna must be gathered every morning or there will be no meat in the house; the stream must

have a perennial spring or it will run dry ; giving must be a *habit*, not a response to an occasional appeal, or even a respectable custom, a necessary and integral part of worship and work, a feature of Christian life and service no more to be omitted than praying. That primitive meeting at Kettering must set the key-note to missions for the new century. Thirteen pounds ! more than a pound apiece ! If the membership of all Protestant churches gave at that rate in 1893, we should have *four times as much* as ever was contributed in a year !

It is a very noteworthy fact that the man whom God chose to inaugurate this magnificent work of organized modern missions was not one whom men would have selected. The simple truth is, *He never does ;* for His own standards of qualification are essentially different from those of men. Carey's election of God to this great trust was an illustration of the grand principles stated in 1 Cor. 1 : 26–29. There were in Carey five great elements of fitness for this work, and not one of them defies imitation, and that is the blessed encouragement for us all. The five elements were character, acquaintance with the Word of God and the facts of man, resolution, education of self, and yielding of self unto God. Let us glance at these five requisites.

Character underlies everything. Reputation is but its reflection and echo, and oftentimes untrue and unfair. The character is the man himself as he is ; the reputation is the man as others take him to be. We may all well care little for the reputation if we take care of the character. No man has ever wrought for God, from the days of Abel until now, who has not had this corner-stone beneath his work—CHARACTER. To *be* rather than to *seem*, to be what God would have us be, that is the first condition of doing what He would have us do. Carey was a genuine man. He represented that sterling worth which we call by the name of character ; and instead of his lowly calling or sphere or station in life degrading the man, the man dignified the calling and glorified his humble surroundings.

He next cultivated acquaintance with the Word of God, on the one hand, and the facts about man on the other. He found the remedy before he understood the need ; but as he studied Cook's " Voyages Round the World" and kindred books, and gathered information of the destitution and degradation of man, he saw that in that inspired, infallible, universal Gospel he had the sovereign panacea for all human ills, wants, and woes. Few things are more sublimely instructive in all history than the sight of that humble cobbler at Hackleton and Moulton, sitting on his bench with a shoe on his lap, halting in his work to cast a glance at the open pages of Cook's " Voyages," as the book lay on the end of the bench ; then, as the blows of his hammer fell on the sole of the shoe, his mind was reflecting on the misery of the millions of the pagan peoples and the way to reach and remedy their degradation. Absent-minded, indeed ! but not idly, indolently dreaming. He was a spiritual discoverer and inventor, planning one of the master enterprises of the ages. The spark of a Divine

life was in his soul, and the fuel of facts became just so much inflammable material to take fire and burst into flame, and so that conflagration in Carey's soul has lit up the darkness of a world and started fires burning in every Christian church.

Resolution, indomitable resolution was a third element of his power. The will makes giants for good and monsters for evil—a hero or a Nero; and where there is a will there is found a way, or a way is made. Nothing possible to be done is impossible to him who wills it. Carey's biographers may attribute to him genius, but he disclaimed genius; he said, "All I can do is, I can P-L-O-D." And plodding was his secret. His firm and fixed resolve made him strong against the ridicule of such as Sidney Smith and the opposition, or what is something worse, *vis inertiæ*, of even his own Baptist brethren. He determined to do, and so he did. He could wait, because willing was behind his waiting.

Education, self-acquired, was another secret. What is education? As Professor Shedd says, "Not a dead mass of accumulations, but power to work with the brain;" and, therefore, all true education is self-acquired. No university curriculum can make a scholar. Is it not the true scholars that make the university? It is time we understood that a man may be truly educated, like C. H. Spurgeon, who never saw college halls. Whatever makes the hand cunning and skilful in mechanic arts or fine arts; whatever makes the tongue attractive and persuasive in oratory, or the pen mighty to convince and control; whatever enables a man to evoke and then use his own powers for God and man—that is education, and such was Carey's self-knowledge and self-mastery.

Yielding of self to God was the last, not least secret; and I am more and more convinced that what in the last analysis determines the measure and even manner of use God can make of a man in His work, is more nearly than anything else *self-surrender*. Self-will is the subtle factor in us that to the last resists God's will. He who bows and yields, who can honestly ask, "What wilt *Thou* have me to do?" and then as honestly declare, "My meat is to do the will of Him that sent me and to finish His work," is the instrument, or, better still, *agent* whom God is ready to employ. From his conversion at Hackleton to his decease in India, Carey knew but one purpose: to do the will of God; and so God found in him a vessel prepared to be used.

In all these five elements of success there is not one that every one of us may not possess, and hence Carey's life is a universal, eternal lesson to every one who aspires to service.

And so we bid adieu to the great meetings of that great week. To forget them is impossible, but to remember them is not necessarily to embody their lessons in our lives. How much Christians need a *rachet* in their machinery to *hold* the wheel at the point where the lever brings it, to prevent an unwinding when the cylinder with its spring is wound up, to make conviction and impression permanent and perpetual! Oh, for the grace of continuance! Great gatherings furnish a mighty leverage, a grand momentum, but how soon it is practically lost, unless at the time godly purposes are formed and new steps taken onward, upward, forward! God grant that those who see duty and privilege in a new light may, while the vision is clear, *move;* for Satan is a master optician, and knows how to embarrass our progress by his magnifying and diminishing lenses and colored glasses; and how to veil and even blind our eyes to the true prospect. Let us have a new era of missions, as much beyond that which Carey introduced as that was beyond the epoch which preceded it!

THE YEAR 1891 IN JAPAN.

BY REV. GEORGE WILLIAM KNOX, D.D., TOKYO, JAPAN.

Sir Edwin Arnold is giving the world a poet's impressions of Japan. He makes its scenery and its art, its customs and its people pass before our eyes like the scenes of some fair drama, poetic, restful, pure, and far away, without one touch of rude reality to disturb the fond illusion. For our delight he exercises the poet's unquestioned right and sets forth his own sensations in the garb of facts. May no unfortunate read his poetry as prose and seek in real Japan the substance of these fancies light as air.

Readily as Japan lends itself to artist and poet, it is not fairyland. It has its own unyielding facts, painful and sharp, which remain, ignore them as we may. It is of our world of sin and sorrow, and has no beauty without the underlying pain, and wins no triumph for which it does not pay. The Japanese are learning this truth, and the time has gone past here, too, when "To be young was very heaven!"

THE GREAT EARTHQUAKE.

"The earth also shook and trembled, the foundations also of the mountains moved and were shaken; then the channels of waters appeared, and the foundations of the world were laid bare." Villages and towns fell with a crash, and from the clouds of dust and smoke the bewildered people, terrified, rushed forth, leaving behind the wounded and the dead. Ten thousand had been killed, fifteen thousand had been wounded, and five hundred thousand were homeless; and all was in a moment, without warning, in the twinkling of an eye. On such foundation rests the beauty of Japan.

The warnings are incessant. Look at the earthquake record in Tokyo for the few years past; in 1885, 51 earthquakes; in 1886, 55; in 1887, 80; in 1888, 101; in 1889, 115; in 1890, 95; and familiarity breeds not contempt, but increasing apprehension. The record includes many slight tremblings, but also severer shocks which have thrown down chimneys, cracked walls, and caused the earth to open. Nor has the memory of the earthquake of 1854 grown faint; and the story is often told of the destruction of the great city and the death of an hundred thousand persons. Now again whole provinces have suffered.

"The Nagoya-Gifu plain is one of Japan's great gardens, but it has been devastated. A disturbance occurred in the Mino Mountains, and at once an area greater than that of the Empire of Japan became a sea of waves, the movements being magnified on the surface of the soft alluvial plains. In Tokyo, more than two hundred miles from the centre of the disaster, the ground moved in long, easy undulations, producing in some persons dizziness and nausea, the movement being not unlike what we might expect upon a raft rising and falling on an ocean swell. Near to its origin the waves were short and rapid, cities were overturned, the ground was fissured,

small mud volcanoes were created, and the strongest of engineering structures were ruined."

Our learned men are busy with their explanations, saying that, after all, earthquakes are only the infrequent irregularities of the force on which our globe in its life-sustaining form depends. Were that force to die and the elevation of the continents to cease, the waste of wind and rain and storm would make uninhabitable the earth. The earth is alive and the mountains are thrown up from the depths. Thus was Japan formed in the past, and the process still goes on.

The great forces of sorrow and death call forth the hidden good. Japan were not so beautiful were its physical conditions the placid background of Sir Edwin's dream ; and human nature would miss its highest excellence were there no great griefs, no evil to call forth pity and beneficence. When the foundations are moved distinctions of creed and race vanish. Money was poured out, and philanthropists rushed to the stricken region with ready aid.

So do we comfort ourselves in the midst of destruction. "Oh, yet we trust that somehow good will be the final goal of ill." And yet we cannot forget, the deftest poet cannot persuade us to forget, that the soil which bears camellia, chrysanthemum, bamboo, and pine is formed by forces which in a moment slay ten thousand men and wreck the dwellings of a province.

THE IMPERIAL DIET.

The first session of the Diet ended with a compromise. The government yielded much, a group of radicals sacrified party to patriotism and the crisis was averted ; but the second session was less fortunate. The government was not ready to repeat its compromise, and the opposition said "No" to every proposal of the government. Even the grants for the relief of the distressed provinces were opposed on trumpery technicalities. The lower house seemed determined to force the government to resign or to dissolve the Diet. The government promptly chose the latter alternative.

The conflict between the opposition and the government involves much more than the existence of a particular ministry. The government is a faction, the representative of two provinces or clans, Satsuma and Choshu. It won its power twenty years ago on the field of battle, and has strongly entrenched itself. Army, navy, police, judiciary, civil service, the department of education, the great banks, steamship companies, and business houses, all are its own. Its continuance is not compatible with a representative, constitutional government. The gradual transfer of power demands a spirit of concession and of patience on both sides which is not now apparent. An immediate settlement of the question would involve the empire in serious difficulties and dangers. What is to be the solution the future alone can show.

THE ELECTIONS.

Upon the dissolution of the Diet a heated political campaign began at once. Ireland itself is not more passionate than Japan. Murders and mobs were many. The turbulent young men found ready employment and seeming immunity. In many of the provinces the authorities and the police were strangely powerless. It is significant that the majority of those killed were of the opposition party, the government adherents taking the lead in violence. This is thought to explain the apathy of the local authorities. The government will be stronger in the new Diet, but no one can foresee the course of events. The warnings are many that the political world contains seismic forces of unknown power.

THE ATTACK ON THE CZAROWITCH.

The great earthquake agitated Japan no more than did the attack upon the Czarowitch. The assailant found no sympathizer, never was the nation more unanimous in sentiment. The attack was taken as an affront to the Emperor of Japan as truly as to the Czar. No Western people could have expressed more plainly its detestation of the act of a half-crazed assassin. Yet had the deed something of exceptional significance.

Beneath their soft and friendly manners the Japanese too often conceal passions that only await opportunity to become deadly. Young men walk the street with the mien of scholars; they delight in books, poetry, and flowers, and yet are ready with dynamite or knife to destroy men whose opinions cross their own; and with desperate bravery the assassin plans to seal his murder with his own blood, while the populace with indiscriminating praise applauds the suicide as a hero. Self-destruction atones for any crime. So statesmen must surround themselves with guards, and public men are in constant danger of murderous assaults. Nowhere does life seem, on the surface, more contented and sunny, and nowhere is it thrown away with such unconcern. The spirit of old Japan remains beneath the modern garb.

LICENSED PROSTITUTION.

Prostitution is licensed by the government, and sections of the towns and cities are given up to vice without concealment or thought of shame. Parents sell their daughters with the sanction of the authorities and agents travel through the provinces and return with troops of young girls. The destruction caused by the great earthquake gave opportunity for this traffic and prices ruled very low. At the railway stations agents from these establishments openly seek guests, and the newspapers display advertisements as a matter of course. The sentiment of the people begins to show symptoms of revolt. Years ago some Christians began an agitation and formed a society which is already large and influential. Its membership is not confined to Christians. In several provinces it has already attained its ends, and even in Tokyo the adverse majority diminishes year by year.

THE ANCIENT RELIGIONS.

The moral condition of Japan continues to excite apprehension. It is apparent that Confucius and Buddha have no reserved forces for the present emergency. "Buddhism," said a priest recently, "is the best of religions, but its priests are the most degraded of their class." The Imperial Government in the summer publicly reprimanded the leaders of the chief sects, but though the disgrace was keenly felt, I hear of no reformation. Whatever moral power this religion may have exerted in the past, it is not now an active influence for good.

Shinto has been proclaimed to be "no religion" by the government itself during the year past. Its rites are declared to be strictly traditional and commemorative, and thus the consciences of Christian officials have been relieved.

Confucianism teaches that benevolence and righteousness are the powers that govern the universe and constitute life. As a philosophy it satisfied the chosen few; as a code of morals it met fairly well the needs of a rigidly conservative society; as a religion its morality was sufficiently touched with emotion to satisfy those who knew neither the true Fatherhood of God nor the personality of man. Its devoted adherents were the bitterest opponents of the opening of Japan. They knew that their philosophy could not continue should Western learning prevail, and they foretold thirty years ago the present moral interregnum. They were true prophets, and the young men of to-day know little and care less for the philosophy that ruled their fathers' lives.

CHRISTIANITY.

The nation needs Jesus Christ as Redeemer and Lord; but the rapid advance of the Church has been checked, and numbers no longer increase as a few years ago. The congregations do little more than hold their own, and the story of 1890 is repeated in 1891.

But there is a change for the better. The forebodings of disaster are gone. The Church faces its work with renewed faith and patience, knowing that Japan is not to be won in a brief campaign. It is recognized, too, that the fruits of Christian work are not all recounted in tables of statistics. Christianity has entered into the nation's life and manifests its power. No check to the numerical increase of converts checks the permeation of the nation with Christian life and truth. Already are these the strongest forces for righteousness in Japan, and would remain should every congregation disappear.

If the kingdom of Christ comes with less of observation, still does it come. Never, perhaps, were the congregations more intelligently in earnest. Though the people do not gather so readily in great crowds, still the preaching of the Gospel gains a hearing, and there are many inquirers. From some parts of the country there is especially encouraging news; never before were there so many earnest seekers after the truth,

we are told. The Christians continue to give liberally, and their contributions to home missions show no diminution. The number of candidates for the ministry steadily increases.

The mission of the American Episcopal Church is especially encouraged, reporting better prospects in the provinces than ever before. The mission has been reorganizing its methods of work under the energetic leadership of Bishop Hare, of South Dakota. It is now in harmony with the Congregational and Presbyterian missions in giving a large share of responsibility and control to the Japanese in all departments.

No table of general statistics has been prepared this year. The Nippon Kirisuto Kyokwai (Presbyterian Reformed) reports 960 baptisms and a net increase of 350 members during the year. The total is now 10,961 members The contributions for the work of the Church during the year were 16,628 silver dollars. The Kumiai churches (Congregational) report 1040 baptisms, a net increase of 668, and a total membership of 10,037. Their contributions during the year were 20,895 silver dollars. These two communions include almost two-thirds of the Protestant Christians in Japan, and from their reports we may fairly judge the condition of all.

While thus the increase is much smaller than in years past, still is there great cause for thankfulness. The Gospel has been preached ; the congregations have gathered in their churches Sunday after Sunday ; Bible and Tract Societies have distributed their supplies ; the schools have been maintained in spite of many discouragements ; orphanages and hospitals have cared for the bereaved and suffering ; in public and in private the seed has been sown beside all waters. All the varied forms of Christian activity are carried on with faith, hope, and increasing dependence upon our Saviour-Lord.

THE LIBERAL CHRISTIANS.

One of the Congregational ministers, a member of the well-known "Kumamoto Band," withdrew from his Church in the spring. He printed a book based upon Pfleiderer and Keim. His secession was the sensation of the hour, and the first edition of his book sold out at once. His congregations, however, refused, to follow him, and his friends hastened to announce their want of sympathy with his position. He was welcomed by the Liberal Christians, but has not identified himself with any branch of their force.

The theological unrest of a year ago has subsided. The presence of the Liberal Christians has not been without its benefits, for it has given shape to that which was undefined and in the air. Men have seen that they must choose, and the Christians have examined the foundations of their faith. Never was the divinity of our Lord so firmly and intelligently held. The theological unrest has given place to an earnest desire for His presence and blessing. Not in controversies or in novelties, but in the outpouring of the Spirit would the Church know and do the truth.

APPEALS FOR REINFORCEMENTS.

Some of the missions are asking large reinforcements from the United States. As the Church learns that Japan cannot be won in a rush, but that mission work is of the nature of a siege, the Japanese themselves become desirous of continued missionary co-operation. They have learned, too, that the missionaries desire to remain not as masters, but as fellow-workers.

At the request of the Japanese the mission of the American Board again seeks a large addition to its force. It would equip five new stations. This mission is already the largest and most thoroughly equipped mission in Japan. The policy of the American Board has been admirable from the beginning. It early appreciated the needs of the field and has freely given funds and men. This last request receives the same immediate and cordial attention as those which had preceded it.

The American Baptist Mission also repeats its request for twenty-five more men, most of them to serve as evangelists. This mission in the past has clearly shown how this work should not be carried on. The Baptists early sent their representative to Japan, one man, and he most unfitted for the place. The early years were worse than wasted. When, later, opportunity came for a harvest the Baptists were not prepared to take advantage of it. This first mistake was partly rectified, and missionaries were sent who commanded respect; but they were too few in number and pursued no general or united policy. There was no efficient school, not even for evangelists. Tokyo was manned with one missionary, and his health failing it was left without a man. The men on the field were not adequately sustained; and now at last, when the work is entering upon its final stage, when there is not a town of any considerable size without one or more foreign missionaries, the Baptists appeal for a large reinforcement and seek to do the evangelistic work by foreigners which Congregationalists, Episcopalians, Methodists, and Presbyterians are more efficiently doing by Japanese ministers and evangelists. If the Baptists purpose to participate in the Christianizing of Japan, it is high time that they should maintain an adequate force. Nothing is more discouraging than work half manned and half done.

MORE MISSIONS.

Still new missions appear. The Lutherans in the United States have sent out one man. Has the Church no mission field that needs reinforcement, and can it find no unoccupied field that it adds to the confusion in Japan? Must it send its little force, too small for efficiency and yet large enough to increase our denominations already far too many?

The new missionary zeal in the United States has another illustration. Our missions have been increased by one called the Scandinavian Mission. It is composed of nine unmarried men and six unmarried women. It

represents no board or church and has no organization. Its members are of different denominations and are supported by different congregations in the United States. The salaries paid are altogether inadequate for even a scanty living when the missionaries cease to live together in two large families. No theological training, no careful education, no peculiar adaptation to the field and work has been thought necessary. In dense ignorance as to the condition of Japan, in ignorance even as to the language spoken and the ordinary ways of life, this mission has been undertaken with the zeal that is not according to knowledge. There may be mistakes in missions as in other enterprises that are little short of crimes.

MISSIONARY POLITY AGAIN

Three such illustrations of method tempt a return to the subject of missionary polity.

The American Board sent its mission when the times were ripe for aggressive work. Strong men were sent; enough men were sent, and money was not grudged. The Board sent strong men and trusted them. The men on the field shaped the policy of the mission and the Board sustained it. When schools were needed they were established. When more missionaries were asked for they were sent. When the mission was ready to trust the Japanese Christians with larger responsibilities and powers the Board had no policy of its own to enforce. Strong men, enough men, adequate equipment, complete confidence in the men upon the field, a harmonious policy firmly carried out, these are the conditions that make success when success is possible at all.

Such a policy demands large resources freely used. That is merely to say that the missionary work demands large resources. Few men, weak men, inadequate equipments, *a priori* methods invented in the United States, will win no empires for Christ.

Missions, then, demand large expenditures from single societies or the union of missions representing several societies. Side by side with this great work of the American Board has been the equally successful work of the United Missions of the Reformed and Presbyterian churches. With smaller cost to each mission the united force has been larger. Small societies by combination can make their forces as effective as the missions of the strongest. Combination is a more difficult problem for missions and for boards. Japan is an illustration that it is a possible and an effective policy. It doubtless demands in a high degree mutual confidence between missionaries on the field and between missions and Boards. I can say nothing higher in praise of all concerned than this, that during fifteen years of trial the combination of forces has occasioned no serious difficulty on the field or at home.

An adequate policy does not demand endless resources. There is a natural limit to the force that can be effectively employed. Too large

forces may be as injurious as forces that are inadequate. There is no call for a large increase of missionary force in Japan.

The wrong policy sends a man to begin work in an empire. It does not reinforce him at the right time or adequately. It loses the golden opportunity, and only awakes when other bodies have ministers and evangelists, heads of colleges and theological professors who are native born. It is possible to go a step further in the wrong direction, send out men and women for this most difficult of all forms of work who are not adapted to successful work at home, and who have neither the education nor the peculiar qualities demanded by the field. Let faith and zeal attempt to supply the place of all else and carry on a mission that shall be futile in Japan and identified with fanaticism at home.

Strong men, enough men, a policy carefully studied on the different fields and adapted to them—this is not too much to ask for foreign missions at the close of a century of experiment. Missionary statesmen are needed to head the enterprise. Restraint is needed on the part of strong churches and societies that they undertake work only where they can adequately carry it on. Combination is needed by weak societies everywhere and by strong societies of kindred churches in the great strategic fields.

A missionary league is necessary. If still the proposal is thought premature a missionary council, composed of the representatives of the different societies, is surely practicable. Information and counsel, discussion of plans and purposes of work, a study of the whole field, this would be profitable, and preventive of waste, ineffective experiments, and the useless duplication of agencies. The uprising of the Church, the great outpouring of men and money, demand such consultation that the work may be done efficiently abroad, and that the missionary spirit may be nourished at home.

What Board will take the lead in proposing a council for conference and advice?

DEATH OF REV. B. W. CHIDLAW, D.D.

This remarkable Welshman was born July 14th, 1811, and died on his eighty-second birthday, in his native land, where he was visiting. He was a singular example of usefulness. Brought by his parents to this country seventy years ago, he studied in a log-cabin school in Radnor, O., a copy of Webster's spelling book which he had bought for four pounds of butter; was converted and joined a Presbyterian church at eighteen years; and the same year was graduated at Miami University. He studied theology at Oxford, O., and was ordained at twenty-five; and a year later entered on the long period of service as missionary of the American Sunday-school Union, whose representative he was at the Robert Raikes centenary in 1880. He has literally founded thousands of Sunday-schools in remote districts, and given the first impulse to new churches. For twelve years he was a Commissioner of the Ohio Reform School for Boys at Lancaster, and during the war did much good service in connection with the Christian Commission. He was a devotedly pious man and a very effective speaker.—EDITOR.

A STORY OF THE MARVELS OF MISSIONS—REV. JOSEPH HARDY NEESIMA, LL.D.

BY J. D. DAVIS, D.D., KYOTO, JAPAN.

Among the miracles of this nineteenth century the Divine leading and the life and work of Dr. Neesima should be recorded as one.

Mr. Neesima was born of Samurai parents in Tokyo, February 12th, 1843. He was ten years old when Commodore Perry first entered the Bay of Yedo. He was early taught to read and write Chinese, and later the sword exercise. He was also taught to worship the family gods which stood upon a shelf in the house. From the time he was about fifteen years old, however, he refused to worship these idols. He could see for himself that they were only "whittled ones," and that they never touched the food and drink which he offered them.

When he was fourteen years old he began the study of the Dutch language and continued it for a year with a native teacher. When he was sixteen he borrowed a geography of the United States, written in Chinese by Dr. Bridgman of China, and also an abridged Bible history in the Chinese language. The opening sentence in the history was, "In the beginning God created the heavens and the earth." In a brief description of this experience written in broken English, Mr. Neesima says: "I put down the book and look around me, saying, Who made me, my parents? No, my God. God make my parents, and let them make me. Who made my table, a carpenter? No, my God. God let trees grow upon the earth; although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe Him, and I must be upright against Him." He at once recognized his Maker's claim to his love and obedience, and began to yield to it; he prayed, "Oh, if you have eyes, look upon me; if you have ears, listen for me."

Again he says: "I found out that the world we live upon was created by His unseen hand, and not by a mere chance. I discovered in the same history that His other name was the 'Heavenly Father,' which created in me more reverence toward Him, because I thought He was more to me than a mere Creator of the world. All these books helped me to behold a being somewhat dimly yet in my mental eye, who was so blindly concealed from me during the first two decades of my life.

"Not being able to see any foreign missionaries then, I could not obtain any explanations on many points, and I wished at once to visit a land where the Gospel is freely taught, and from whence teachers of God's words were sent out. Having recognized God as my Heavenly Father, I felt I was no longer inseparably bound to my parents. I discovered for the first time that the doctrines of Confucius on the filial relation were too narrow and fallacious. I said then, 'I am no more my parents', but my God's.' A strong cord which had held me strongly to

my father's home was broken asunder at that moment. I felt then that I must take my own course. I must serve my Heavenly Father more than my earthly parents. This new idea gave me courage to make a decision to forsake my prince, and also to leave my home and my country temporarily."

His decision was made, and with an unwavering purpose he waited and watched for an opportunity to put it into execution; after four or five years it came. With great difficulty he obtained permission to sail in a ship bound to Hakodate in the spring of 1864. "Not thinking," as he wrote in his diary, "that when money was gone, how would I eat and dress myself, but only casting myself on the providence of God."

After months of waiting in Hakodate he at last found an American brig which was to sail for Shanghai. Making a confidant of a young Japanese who could speak a little English, this friend rowed him out to the brig at midnight and the captain received him on board.

Although the ship was searched by Japanese officials the next morning before she weighed anchor, to make sure that no Japanese were secreted on board, for it was then a capital offence to leave the country, Mr. Neesima was not discovered, and in due time he reached Shanghai, where in the providence of God he secured passage in a sailing-vessel bound for Boston, and owned by Hon. Alpheus Hardy, of Boston, Mass. It was many months, however, before the ship set sail for Boston, and in the harbor of Hongkong he exchanged his sword for a copy of the New Testament in Chinese, and he studied this on the voyage, and when, reading it in course, he came to the sixteenth verse of the third chapter of John, he felt that this was just such a Saviour as he needed. The ship on which he came was owned by Mr. Hardy, and when he had learned from Mr. Neesima through a brief statement which the latter wrote of his reasons for coming to America, Mr. Hardy decided that it was of the Lord, and he adopted him as his own son, as it were, and gave him the best education which New England afforded, in Phillips Academy, Amherst College, and Andover Theological Seminary. His faithfulness in his studies and his high character won for him the love and respect of all his teachers and classmates. When asked for a letter of recommendation at the time of Mr. Neesima's appointment as a corresponding member of the Japan Mission of the American Board, President Seelye of Amherst College said, "You cannot gild gold."

When he had been less than one year in the theological school at Andover the first great Japanese embassy visited the United States. "This was composed of four Cabinet ministers, of commissioners in the several administrative departments, and was under the conduct of one of the most distinguished of Japanese statesmen, Iwakura Tomomi." Its leading members were Iwakura, Okubo, Kido, Ito, Terashima, and Tanaka. These were the men who were to be at the head of the government for many years to come, and the providence which brought Mr. Neesima into

personal relations with them was one of the most striking providences in his life.

When this embassy reached Washington, they sent an order to all the Japanese students who were then studying in the United States, some twelve in number, to appear before them, and among others to Mr. Neesima, Mr. Neesima replied that he was an outlaw, and that he acknowledged no king but the King of heaven, and that he could not obey a *mandate* to come, but if they asked him as a friend to come he would do so. He wrote to Mr. Flint, one of his teachers, at this time : " I expect to stand up for Christ before the heathen embassy ; I think it is a good opportunity for me to speak Christ. I wish you would make special prayer for me, and also for the embassy." They sent the request, and when Mr. Neesima reached Washington he told Mr. Mori, the Japanese minister, that he could not consent to meet the embassy as a vassal, but only on terms of equality. When Mr. Neesima first met the embassy there were twelve other Japanese students present in the same room, who were being supported by the Japanese Government ; these made the old Japanese bow, but Mr. Neesima stood erect behind them in the corner of the room, and not until the Commissioner of Education came forward and extended his hand to him did Mr. Neesima bow, and then in the Western way.

From this time on for a year or more Mr. Neesima was with this embassy, and at their request he accompanied them to Europe, visiting all the European capitals. He writes of this decision : " I would not go abroad unless I feel it may be a good opportunity to promote Christ's kingdom to the heart of heathen noblemen and Japan." As Professor Hardy says, in the excellent " Life and Letters" of Mr. Neesima, recently published by Houghton, Mifflin & Co.: " In Europe, as in America, he gave all his time and strength to the study of the best methods of instruction then prevailing, the organization and conduct of schools and institutions of learning of all grades, and it was on the basis of his reports that Mr. Tanaka, appointed, on his return to Japan, Vice-Minister of Education, laid the foundation of the present educational system of Japan. His personal influence was also felt by all who were associated with him ; for his character marked him off from all others connected with the embassy in a like capacity, and won for him that sympathetic esteem and respect which was so valuable to him in later life. Travelling in close companionship with others, he never failed in his private devotions, in his conscientious resolve to rest on the Sabbath, in his effort to speak for Christ." Often did he stop off in Europe Saturday night, spend the Sabbath alone, and go on Monday and overtake the party.

As the time drew near for the departure of the embassy from Europe, to return home by way of India, Mr. Neesima was pressed to accompany them to Japan, and it seemed that it would be almost impossible for him to refuse to do so, but he decided to return to his studies in Andover, and a severe attack of rheumatism coming on at this time compelled him to

remain behind in Europe, among strangers, until long after the embassy had sailed for Japan, but on his recovery he returned to his studies. He graduated in the summer of 1874 and was ordained as an evangelist, the first of his race to take upon himself this office.

He was also appointed a corresponding member of the Japan Mission of the American Board. Mr. Hardy also arranged to have sent to Mr. Neesima each year what he needed for his support, so that he was placed above anxiety on that point. His farewell speech at the meeting of the American Board at Rutland, Vt., in the fall of 1874, just before he sailed for Japan, and its outcome may best be described in Mr. Neesima's own words in a letter, the last one in English which his hand ever penned, written only a few days before his death: "Fifteen years ago I had a day-dream to found a Christian college. I used to express my intense desire to found it, especially to raise up Christian workers, to Dr. Clark, Secretary of the American Board, and also to some other friends, but none of them gave me any encouraging words. However, I was not discouraged at all. I kept it within myself and prayed over it. In the fall of 1874 I was invited to attend the annual meeting of said Board, which was held at Rutland, Vt., to bid my last farewell to my friends. I was asked to appear on the platform on the very last day of the meeting. In the evening of the previous day I called on Mr. and Mrs. Alpheus Hardy, my benefactors, and consulted with them about the advisability of my bringing out my long-cherished scheme—that is, to found a Christian college in Japan, in my farewell speech. Mr. Hardy was rather doubtful about my attaining any success; however, I was rather insisting to do it, because it was my last chance to bring out such a subject to such a grand Christian audience. Then he spoke to me half smiling, and in a most tender, fatherly manner said, 'Joseph, the matter looks rather dubious, but you might try it.' Receiving that consent, I went back to the place where I was entertained and tried to make a preparation for the speech. I found my heart throbbing and found myself utterly unable to make a careful preparation. I was then like that poor Jacob, wrestling with God in my prayers. On the following day, when I appeared on the stage, I could hardly remember my prepared piece—a poor, untried speaker; but after a minute or two I recovered myself and my trembling knees became firm and strong; a new thought flashed into my mind, and I spoke something quite different from my prepared speech. My whole speech must have lasted less than fifteen minutes. While I was speaking I was moved with most intense feeling over my fellow-countrymen, and I shed much tears instead of speaking in their behalf; but before I closed my poor speech, about $5000 were subscribed on the spot to found a Christian college in Japan. That generous subscription of our American friends became the nucleus of our present Doshisha, which is now recognized as the best and largest Christian college in Japan."

Mr. Neesima reached Japan on his return in December, 1874. He

found great changes had taken place during his ten years' absence. The Mikado was reinstated, his capital was changed from Kyoto, where his ancestors had ruled for a thousand years, to Tokyo ; the Daimios had relinquished their feudal rights, and the pensions of their retainers were capitalized ; the Julian or Gregorian calendar had been adopted, and the Sabbath was made a holiday ; the post office with a money order system, a savings bank system, and a postal delivery system were established ; newspapers were being printed and circulated ; an army and a navy on a foreign plan were formed ; a mint was established ; the coast was being surrounded with light-houses ; the first railroads were opened, and a network of telegraphs was unifying the old feudal kingdom. Most of these changes had taken place one or two years before Mr. Neesima returned. The great question of constitutional liberty was beginning to be agitated, and the men whose confidence and love Mr. Neesima had gained in his intercourse with the embassy three years before were at the head of the government. Their prejudices had been removed and their minds broadened by their intercourse with Western nations, and they were ready to encourage the adoption of Western civilization in their own empire.

Mr. Neesima was offered, again and again, places of high position under these men and urged to accept them, but he steadily declined them. He allowed nothing to turn him from the great purpose of his life, to establish a Christian college in his native land.

Soon after landing in Yokohama he visited his aged parents, who had gone back to their native province and were living in Annaka. There were at this time small churches in Tokyo, Yokohama, Osaka, and Kobe, but it was hardly safe to profess Christianity, even in the open ports. Away from the open ports there was very little, if any, effort on the part of any Japanese to teach the forbidden doctrines ; but no sooner did Mr. Neesima reach Annaka, seventy-five miles from Tokyo, than the people began to beg him to tell all about foreign countries, and he took that opportunity to openly tell them about Christianity. He did this so boldly for several days that the governor of that province became troubled. Mr. Neesima was plainly violating the old law, but yet he was no ordinary person ; he had been attached to the Iwakura embassy and was already a widely known man. To arrest or even caution him might have some unknown results ; so the governor went hastily in person to Tokyo and aid the matter before some of the men who were at the head of the government. They replied, "If it is Neesima, it is all right, let him alone ;" so the governor returned satisfied, and the work was begun which resulted in the organization of the Annaka church a few years later under the labors of Mr. Yebina, and the Annaka church, with the five other churches, within a very few miles, which have sprung from it, make it probably the most thoroughly evangelized community in Japan. Several of the members of that provincial assembly and a majority of the Standing Committee are Christian men, and two thirds of the members of the

Imperial Diet, elected from that province, are Christians. From the time of Mr. Neesima's visit to Annaka dates the entrance of Christianity into the heart of Japan, and that was the beginning of the fearless preaching of the Gospel in the interior. The same count who gave to the governor the reply mentioned above, himself told Mr. Neesima of this fact a short time afterward.

After a few weeks spent with his friends in Annaka, preaching the Gospel, Mr. Neesima came on to Kobe and Osaka to confer in regard to the establishment of the Christian college.

A short time before Mr. Neesima's return, our mission received a letter from Secretary Clark, telling us that $5000 were waiting to found a collegiate and theological training school to train Christian workers for Japan. We had not yet begun to think of such a school, or, at least, we felt that it was far in the future ; our first two churches had been organized that year, one in Kobe with eleven members, and one in Osaka with seven members ; a few young men were found ready to listen to the truth, also, in Sanda, twenty miles from Kobe, but the villages about Kobe and between Kobe and Osaka were so much opposed to Christianity that it was impossible to even teach a few men in a hotel or tea-house.

Mr. Neesima tried for several months to secure permission from the governor of the Osaka-Fu to establish the college in that city ; he saw the governor many times and urged his plan ; the governor told him he would approve the establishment of the school there, but that no missionary should teach in it, so Mr. Neesima reluctantly gave up hope in Osaka, and then our thoughts were turned to Kyoto ; but Kyoto was an interior city where foreigners had never been allowed to reside ; it had been the centre of Buddhism and Shintoism in Japan for a thousand years, and, moreover, was away from the centres of work which our mission had opened.

The mission, however, gave a reluctant consent to the location of the school in Kyoto, if permission could be secured, and in the summer of 1875 Mr. Neesima went to Kyoto to see what could be done. The Lord had prepared the way before him ; the city had been opened for one hundred days during the three previous years while the exhibition was held there, and Rev. O. H. Gulick had spent three months in the city during the summer of 1872, and had made the acquaintance of Mr. Yamamoto Kakuma, a blind man who was then a private counsellor to the Kyoto-Fu. Others of our mission had met him during the next two summers, and he had become greatly interested in Christianity. When Mr. Neesima presented his plan for the establishment of a Christian college in Kyoto to Mr. Yamamoto, he was ready to give it his warm approval from the first, and he used his strong influence with the governor of the Kyoto-Fu in the same direction, so that the governor also gave his approval to the scheme.

The writer made a hasty visit to Kyoto in June of 1875, and with Mr. Neesima, looked at a lot of land containing five and one half acres,

situated in the northern part of the city, just above the old palace grounds, and with a large temple grove of one hundred acres on the north side of it. This land was the former site of the palace of the Satsuma Daimio, the last resident being Shimadzu Saburo. It was now in the possession of the blind Yamamoto, and he gladly sold it to us for the school for the sum of $550.

Thus the site for the school was secured. What should be its name? Many names were thought of, but finally the name "Doshisha" was decided upon; this means one endeavor or one purpose company. Mr. Neesima was in Kyoto all the summer of that year except during a hurried visit to Tokyo. Although the approval of the local government had been secured for the location of the school in Kyoto, the approval of the central government was necessary. A building must also be secured for the school, and permission for a family to reside in Kyoto, and for a missionary to teach in the school. Mr. Neesima was busy with all these plans, and his heart was stirred also to find some way by which the Gospel could be freely taught in the school and in the city and all over the empire.

There is not room here to speak at length of the wonderful training of the "Kumamoto Band," in the heart of Kiushu, where Captain L. L. Janes taught an English school from 1871–76, from which a band of over thirty young men took a decided stand for Christ which broke up that school; but they came to the Doshisha at the beginning of its second year, and brought new life and spirit into it, and among them were a class of fifteen who studied theology in the Doshisha and have been among the most efficient workers for Christ in Japan, laying Christian foundations as pastors and teachers.

We cannot speak at length of the five long years of trial and difficulty which followed the opening of the school; it seemed again and again as if its very existence hung in the balance, but Mr. Neesima's faith never wavered; though nothing was left "but heaven and prayer," he held on to God.

The strain of these years, however, told upon him and laid the foundation of that heart trouble which later ended his life.

In the spring of 1883 Mr. Neesima began to think and plan actively to enlist interest among Japanese friends in the establishment of a university, or in the broadening out of the Doshisha into a Christian university, and a year later he issued the first printed appeal for it. In the spring of 1884, by the advice of physicians, he left Japan to go to the United States by way of Europe, and it was in Switzerland that he had the first attack of heart disease which came near terminating his life then. From this time till the end came he had to work carefully and avoid as much as possible all excitement. He spent nearly a year in the United States, and his mind was wholly absorbed in plans for his Christian university and for broadening the evangelistic efforts in Japan.

At the close of a letter urging a broadening of the work, he says: "I cannot write such a letter as this without shedding many tears. My heart is constantly burning like a volcanic fire for my dearly beloved Japan. Pray for me that I may rest in the Lord." Before leaving the United States he wrote another strong appeal for the university. On his return to Japan in the autumn of 1885, although still suffering, he began to work quietly for the university, and in the summer of 1888, at a dinner given one evening by Count Inouye to men of rank and wealth, over $31,000 were subscribed.

The autumn of 1889 found Mr. Neesima far from well, but his intense desire to work for the university led him to go to Tokyo and vicinity, where he worked privately for his plan and received many promises of aid. A severe cold, however, coming upon him in his extreme weakness brought on the disease which ended his life at Oiso, on the coast west of Yokohama, January 23d, 1890. With the words, "Peace, joy, heaven" on his lips he fell asleep. When the body reached Kyoto it was nearly midnight, but about one thousand persons were at the depot to receive it, including nearly the whole of the teachers and six hundred scholars of the Doshisha. The latter carried the body two and one half miles to Mr. Neesima's home.

No private citizen has ever died in Japan whose loss was so widely and deeply felt as that of Mr. Neesima.

He lived to see the foundation of the university laid. The Lord moved Mr. Harris, of New London, Conn., to give $100,000 to endow the Department of Science, and with the endowment of about $60,000 secured in Japan, the Department of Jurisprudence has been opened this fall. The Department of Theology numbers over eighty members, and the College Department about two hundred and forty, and the preparatory one hundred and forty—over five hundred young men in all. There is also connected with the Doshisha a girls' school of about one hundred members, and a training school for nurses with twenty-five students. Nearly thirty buildings have been erected for these schools. Nearly one hundred men are now preaching the Gospel in Japan, who were educated in the Doshisha, and many others are engaged as Christian teachers, editors, etc.

Mr. Neesima's meekness was remarkable. When he was informed that his Alma Mater had conferred upon him the degree of LL.D., he wrote to a member of the mission that he was not worthy of it and asked what he should do with it?

It is difficult to analyze the great secret of his power and success, but we may mention a few points.

1. Loyalty to duty. From the day he read of the Creator in the Bible history in Chinese to the day of his death his loyalty to duty shines out. As soon as he gained an idea of God he felt his obligation to Him and he began to discharge it, and as the months and years went on and his vision of duty broadened, his sense of obligation broadened with it, and efforts to discharge that obligation kept pace with his enlarging vision. No

matter what were the circumstances, and no matter how great the loss, he was always loyal to the higher duty. Take the example of his travels in Europe with the embassy; he would stop off and spend the Sabbath alone.

2. He took a great aim and one which was in harmony with God's great aim. He did not take a low aim, he did not take a selfish one; he took for his aim the establishment of a great Christian university for the sake of lifting up, so far as he could through that, his whole nation toward God and a Christian civilization. His great aim was not education for its own sake, but for Christ's sake and as a help to lead the millions of Japan to Christ and eternal life. The results of that school are already changing the history of the empire.

3. He had a holy, absorbing ambition to realize his great aim. This ambition led him to forget himself and devote his whole being and all his powers to secure the great aim of his life. He counted not his life dear to him if he could accomplish his great object. When, a few years before he died, the question was raised of his going to the United States a third time to try and secure money for the endowment of the university, and his physicians told him it would be almost certain death for him to go, he replied that that would make no difference with him, if he felt that by going he could secure the money. His going to Tokyo and working during the last months of his life were done in a similar spirit. He wanted to die in the harness, and he did.

4. He committed himself and his great plan and all its details to God, with a firm faith that God would give him success. He never seemed to waver even in the darkest days. In the last English letter which he wrote this faith shines out. After speaking of the gift of $100,000 for the scientific school, just as Professor Shimomura was ready to return to his work in the school, he says: "Is it not wonderful that when he was about ready to come home the way to make himself useful was opened before him. Oh, dear friend, I am a strong believer in the most wonderful dealings of Providence with those whoever believe in God. As for me, I am a man of delicate health and am not permitted to do much now. However, He has employed this poor and helpless instrumentality to bless others in His behalf." And then in that letter he tells of his "day-dream to found a Christian college," and how he received no human encouragement, but he says: "However, I was not discouraged at all. I kept it within myself and prayed over it." Then the night before he made his appeal for money at Rutland he could not sleep, and says: "I was then like that poor Jacob, wrestling with God in my prayers." Then, later, when he took up the larger work of founding a university, he says, in the same letter: "The matter seemed to myself and also to my friends that I am hoping for something altogether beyond a hope. However, I had a strong conviction that God will help us to found it in His name's sake;"

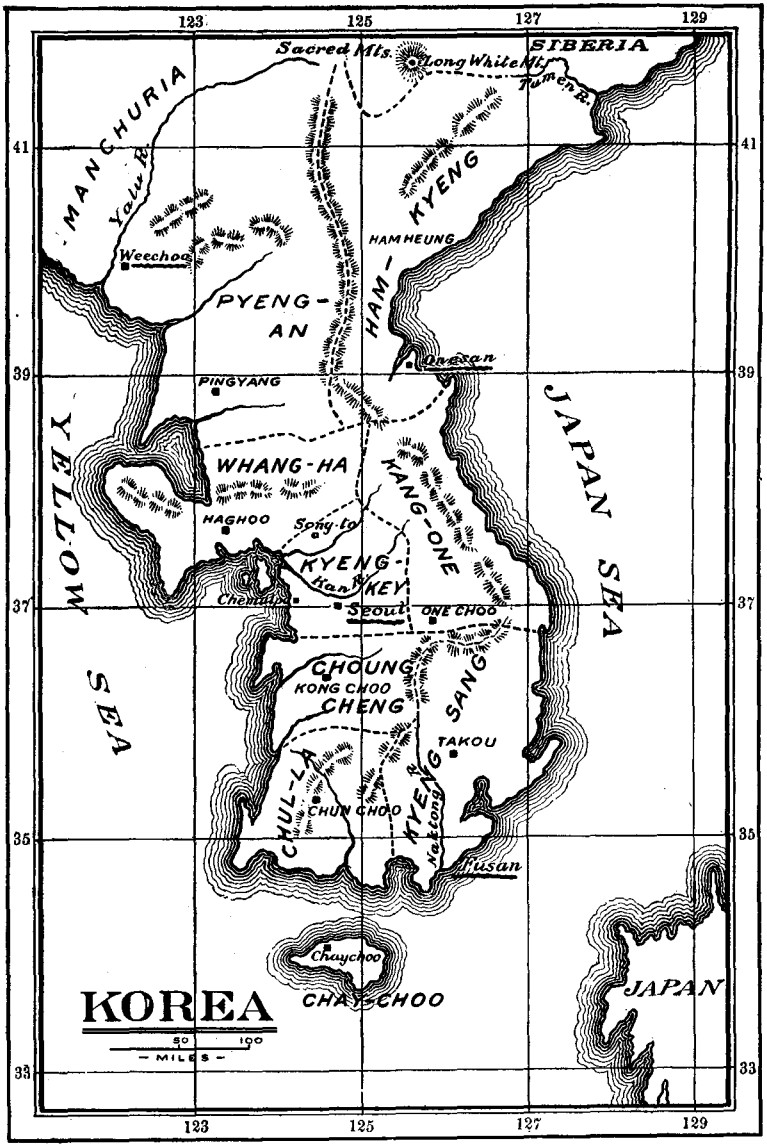
and again, "I have a full hope that my vague day-dream for a Christian university will sooner or later be realized, and in some future we shall find occasion to give thanks to Him who has led us and blessed us beyond our expectation."

5. His heart was greatly interested in direct mission work. Deeper than all other thoughts, more important than all other plans, was the thought and the planning to bring the millions of Japan to Christ. This was fundamental to his whole plan for a Christian college and university. When compelled to rest in the United States, or in Ikao, or in Oiso during the last weeks of his life, he never could rest from thinking, planning, writing, and praying over the great problem of the speedy evangelization of Japan.

When the writer visited him for an hour in Ikao, where he rested in great weakness during the summer of 1888, he was no sooner seated than Dr. Neesima said, "I have *something* I want to show you," and he went to the adjoining room and brought out a map of the province of Joshu, and on it he had marked every place where there was a church, every place where the Gospel was regularly preached, and other places for which he was praying and planning to secure evangelists.

He was always doing personal work also. Before he had been in America two years he was asked to sit a few minutes with an old lady who was seventy-two years old, not a Christian, and on her death-bed. While sitting there alone with her he so spoke to her of Christ that she gave herself to the Saviour. So, in the shoe factory at North Adams, or at Green River, Wyoming, when he stopped off to spend the Sabbath, he talked with the Chinamen, *writing* his words of Christ to try to lead them. When in Berlin among the eighty Japanese students, he led one to earnestly study the Bible with him. Once when travelling near Tokyo, he talked so earnestly to the man who pulled him in his jinrikisha, that this coolie went home and spoke of the truth to his friends, and they called an evangelist, and Mr. Neesima helped to support him until his death, and now there is a flourishing church there.

Those who would read this wonderful story more fully would do well to get Dr. Neesima's Life, written by the author of the foregoing article. It is printed at Tokyo, by Z. P. Maraya & Co., and can be ordered also at Shanghai and Singapore. I believe there is also an American edition, though I have not seen it. Few books of a biographical nature have ever fallen under my eyes which have so interested and delighted me. The riches of missionary literature more and more increase. No man or woman can read this book without a positive addition to heart-wealth.—EDITOR.



Four Divisions of Korea.

			Houses
(1) Seoul	Kyeng-Key		186,600
	Whang-Ha		138,000
	Choung-Cheng		244,080
		Total - 568,680	
(2) Fusan	Kyeng-Sang		421,500
	Chul-La		290,556
		Total - 712,056	
(3) Onesan	Ham-Kyeng		103,200
	Kang-One		93,000
		Total - 196,200	
(4) Wee-choo	Pyeng-An		293,400

STRATEGIC POINTS IN KOREA. (*With Map.*)

BY REV. JAMES G. GALE, SEOUL, KOREA.

I have divided Korea into four districts, according to the points already partially occupied. Whatever the changes of the future may be, these four —Seoul, Fusan, Onesan, and Weechoo—will remain the basis of missionary work, and from these even at this early day we are safe in drawing plans.

Seoul, the centre of the kingdom, is also the centre of the first section. With its official record of 568,680 houses it ranks second in population. It is four days' journey from Hachoo, the capital of Whang Ha, and also four days from Kong Choo, the capital of Choung-Cheng. The roads through each of these, though nothing to boast of, are the best in the kingdom. We may say that it is within five days of any part of the district.

The climate of the capital, given to extremes somewhat more than the seaports, is yet suitable in every way to a western constitution. During the two summer months the neighboring mountains are sufficient for any number of people who may wish to escape the heat and carry on their work there.

The natives of the capital have more selfish ambition than those of the country, which makes them a harder class to reach. Their worship of "rank" excludes all other thoughts of time and eternity, while their limp, aimless lives forbid expectation of vigor in either the natural or spiritual world. Korea as a nation is asphyxiated with tobacco smoke, has been inactive for centuries, is dead, long since dead, and Seoul the deadest and most putrid of it all. The nation as a whole is thus; viewed individually the people have hearts like our own, they know of joy and pain, of hope and fear, are kind and lovable, poor, lost mortals who need the prayers and sympathies of every one of us!

Seoul is the best place to learn the language. Those in the country or open ports should have Seoul men as teachers if they would escape provincialisms.

The Seoul district has been the centre of mission work now for seven years. The people are beginning to know the name Yesow (Jesus), and to recover somewhat from their first shock in seeing mortal man in any but white habiliments. There are three other points in the district where foreigners may, perhaps, expect to live in future—Hachoo, Kong Choo, and Song-to.

Fusan is the sad-looking settlement at the far south of Kyeng Sang. Notwithstanding its uninviting prospect, it is the gateway to the two largest provinces, Kyeng Sang and Chulla. The Japanese have a town here of some three thousand inhabitants. A grove or two of pines somewhat relieves the barrenness of it all. To this shipping port come wayfarers from all parts of the south, through whom the missionaries hope to reach many of the inland cities.

The language here is explosive in sound and unpleasant to the ear. The people are less ambitious and infinitely more stolid than those of the capital. They are an ignorant, tough-hided race, and the most difficult to approach of all the "hermits."

The climate is pleasant, being tempered by the sea. Fruits grow in abundance, while the sea swarms with fish. The air is purer than in Seoul, and better suited to a delicate constitution. I say this notwithstanding the fact that on the hill overlooking the harbor there are two missionary graves, of Mr. Davies and Mrs. Mackay, both from Australia. There are some five or six missionaries already settled here from Canada, United States, and Australia, with whom rests the problem of these southern millions.

Onesan is a port on the east coast. It is touched by all ships bound for Russia, and being exposed thus to the open sea, the climate is not unlike the northwest. Opening from it is the smallest district of the four. Though smaller in numbers, it stretches over a wide territory away to the Siberian frontier and the land of the sacred mountains. The capital of Ham Kyeng is three days from Onesan, through a beautifully cultivated country. This district is drawing numbers of people from Pyeng-An, which has been losing its trading class since the opening of the ports. The dwellers in the ports are in intelligence the lowest of the low. Our hopes are not centred so much in them as in the quiet country people inland. Onesan is yet untouched by the missionaries. Roman Catholics have been here for a few years and have a great following, so the natives say. The language is colored with provincialisms, which neither add to its ease or beauty of expression. The people of this northern district are more vigorous and, as far as I have seen them, have more character than those of the south.

Weechoo is the old gateway to China. Before the opening of the ports it was the first city of the north for life and commerce, but it has fallen away, and but few traces remain of its old-time vigor. Its public buildings in ruins, its walls crumbling, its citizens idle, are symptoms of the same disease that we find through all the rest of Korea. Its people have heard the Gospel for some fifteen years through the new Chang missionaries, and from that number come the best helpers that we have. One is delighted to find, away in that lonely, far-off city, so many who know of a Saviour as well as of sin. Even though nothing can be hoped for Weechoo from a commercial point of view, we yet expect great things from its Christians. Though not an open port, it is visited by itinerating missionaries many times a year.

In all Korea there are 1,770,336 houses. Some estimate the average inmates to a house at ten, which would make the population over seventeen millions and a half. It seems to me that seven would be a high enough average, bringing the population to about the estimate of Von Moellendorff, the first foreign adviser of the king.

FOREIGN MISSIONS ONE HUNDRED YEARS AGO.

BY REV. EDWARD STORROW, BRIGHTON, ENG.

The era of modern missions dates from 1792. Since then the Baptist Missionary Society was formed, followed in 1795 by the London Missionary Society, in 1799 the Church Missionary and Religious Tract Societies, in 1804 the British and Foreign Bible Society, these being the precursors of the more than two hundred societies which now represent the Protestant missionary force for the conversion of all heathendom to the Christian faith.

It will interest many to sketch the conditions of the missionary problem at the commencement of this era, when the society first named was formed, and Carey and Dr. Thomas had been accepted as its pioneer missionaries.

But the missionary idea did not originate with the last decade of last century, though then it assumed a more definite and combined form. For almost two centuries it had shown itself here and there in personal desires and efforts, or on the part of small groups of influential individuals, or in vague connection with schemes of conquest and colonization.

It was, therefore, unsystematic, intermittent, and unproductive; much good seed was sown, but the grain grown was neither plentiful nor strong, and was subject therefore to deterioration and even destruction under adverse circumstances. Into the history of these early efforts I cannot enter. The purpose of this article is rather to describe how the missionary enterprise stood in 1792 in agency, methods, and results. There were then but four missionary societies, all very restricted in their resources and spheres, for their aggregate annual income did not reach £12,000. The oldest, the Society for the Propagation of the Gospel, confined its efforts almost entirely to the colonists and few aborigines in the British possessions. The Danish Society labored solely in South India.

The Moravian Society confined its operations almost exclusively to the scattered and uninfluential races of heathendom, and the Baptist Missionary Society was formed on October 22d, 1792, but with no missionaries in the field until the following year.

The Society for the Propagation of the Gospel had 38 missionaries thus located: Newfoundland, 4; Nova Scotia, 14; New Brunswick, 7; Canada, 6; Cape Breton, 1; the Bahamas, 4, and on the Gold Coast, Africa, 1. These were assisted by about an equal number of schoolmasters.

Their joint duties were to instruct the colonists and the Indian aborigines, but apparently the former received the greater part of their attention.

The Moravians counted 137 missionaries, distributed as follows, though of this number 25 were wives and 4 widows of missionaries: St. Thomas, St. Croix, and St. Jans, 29; Antigua, 11; St. Kits, 5; Jamaica, 6; Barbadoes, 4; South America, 18; Greenland, 15; Labrador, 25; Canada, 6; Cape of Good Hope, 3; Tranquibar, 15. A small Moravian

mission established in 1765 on the Volga, near Astrakan, for the conversion of the Calmuc Tartars, was abandoned at this time. Also Stocker then died, after a most romantic and perilious career, extending over forty years, commencing with an attempt to settle as a medical missionary in Persia, then in Abyssinia, and finally in Egypt. Here, too, from 1769 for almost twenty years another remarkable Moravian, John Antes, labored, seeking to find a sphere in Upper Egypt and then among the Copts in the lower Nile Valley.

Two more groups of laborers demand notice. The first Protestant mission in India commenced at Tranquibar, in the first decade of the century, had extended to some important centres before its close; but in 1792 there were but twelve missionaries in all India—some of them very old veterans—all Danes and Germans, though mainly sustained by English money through the Christian Knowledge and Propagation Society. Schwartz had been in India forty-two years, and was at Tangore with a very young colleague, J. C. Kolhoff. Konig and John had been at Tranquibar for more than a quarter of a century, and had now some younger colleagues. Gericki was at Madras, and Janniske at Tangore. The only missionary away from the south was Kierwander, who went to Cuddalore in 1740 and to Calcutta in 1758, where after a romantic life, most varied labors, and not a little success, he died in 1794.

The Dutch with much earnestness, but no great judgment, attempted to evangelize their heathen subjects. In Ceylon, Java, and some adjoining islands they placed several ministers, a part of whose duty it was to see to the education of the young and the Christianization of the people generally. A few were devout men with spiritual instincts, but the majority were mere officials and formalists, who appealed only to the worldly side of human nature, and were content with the merest profession of religion based on the most mercenary motives. The result was a huge, ignominious, and most disgraceful failure. Even as early as 1722 the native Christian population of Ceylon was officially declared to be 424,400, but in 1813, eighteen years after the English had swept away the temptations to hypocrisy, the number had fallen to 146,000, and this in subsequent years was yet further reduced.

Two spheres in America require some notice. The work so nobly begun and so unselfishly prosecuted at various places among the Indians, by Eliot, Jonathan Edwards, Brainard, and the Mayhews, after a season of promise now languished through want of suitable missionaries. In the West Indies there were more laborers, more zeal, and more success. This was mainly owing to the indomitable energy and wise influence of Dr. Coke.

In 1786, in company with three other preachers, he went to America, and in Antigua, St. Vincent, Jamaica, and other islands either breathed new life into efforts struggling with difficulties or gathered new congregations in which were the elements of vigorous life.

Thus the total number who in 1792 could in the widest sense be called missionaries to the heathen was less than one hundred and ninety, and of these more than half gave but a part of their attention, in several instances but a very small part of their time to direct missionary effort.

Nor were they or their predecessors very successful in consolidating such success as they had or in supplementing their own by native agency. There were about forty thousand converts in South India, but excluding those in the Dutch possessions, who were Christian only in name but Buddhists in reality, there were not six thousand converts elsewhere. Nowhere was there a strong, intelligent, self-supporting native Christian church with its ordained native ministers. The decline, indeed, of some missions toward the close of last century and the little progress made far into this was largely owing either to the defective quality of the converts generally or to the reluctance of the missionaries to train for service the most promising of them. Both causes, I think, were operative. However it was, the native laborers were singularly few and inefficient. A few were school-teachers, but there does not appear to have been an aggregate of even fifty native evangelists, and of those not four who had received ministerial rank and recognition.

What a contrast between 1792 and 1892 !—a contrast which proves the splendid progress of the missionary enterprise, and which should inspire all its friends with elation and confidence.

In 1792 not 190 missionaries—four only in all Africa, 12 only in India, but not one in China, or Japan, or Burmah, or all Central and Western Asia, with not 50,000 reliable converts around them or 50 of these converts to give them efficient aid. Now there are 3000 ordained missionaries, with 2500 lay and lady coadjutors, with no fewer than 30,000 native evangelists, one sixth of them ordained and for the most part well tried and trained. Around them have been gathered a native Christian population of three millions, far in advance of their heathen neighbors in intelligence, morals, and enterprise.

Into every non-Christian country with but three exceptions the missionaries have entered and converts have been made, in some cases numbering their thousands, their tens of thousands, and even their hundreds of thousands, and what is equally significant and important, the Bible and its conceptions of God, of a Saviour, of a future life, and of morals is rapidly spreading everywhere. During the past one hundred years Christianity has spread more widely and won more triumphs than in any three centuries during the previous fifteen hundred years. These are facts which make it absurd to speak of missions as a failure.

The philanthropic Mr. Quarrier, carrying on Christian work in the worst part of Glasgow, has just received $10,000 for building an orphanage, from unknown friends.

OUR INDEBTEDNESS TO CHRIST FOR TEMPORAL BLESSINGS.—PART I.

BY REV. T. LAURIE, PROVIDENCE, R. I.

The truth that there is none other name under heaven given among men whereby they must be saved, constrains us to preach Christ to the race. Comparatively few, however, are aware that we are equally dependent on Him for temporal blessings, and that this also is an urgent motive for preaching the Gospel to every creature, gratitude for our own blessings leading us to impart both them and salvation to others.

When the writer was a resident in Turkey, one of the strongest impressions made upon him by daily occurrences was this of our great indebtedness to Christ for every good thing in the life that now is as well as in the life to come, and he often wished that he could let Christians at home look through his eyes, if only for a few days, for he felt sure that in that case the love of Christ would constrain them to labor for the conversion of the world as they had never done before. More than forty years have passed since then, but the impression of those days has never been effaced, and he feels that he cannot more effectually deepen interest in the missionary work than by recounting some of the facts that moved him then.

The impression was made by no one event or line of things, but it was the result of many things in all departments of daily life. Others, who have toiled in different portions of the one field, may contribute other facts; but, however they may differ in detail, all corroborate the one truth that everything which makes this life desirable we owe to Christ.

No doubt, isolated facts might be discovered at home corresponding to those observed abroad, but so exceptional that, instead of representing the general condition of things, they are in sharp contrast to that condition, whereas that which makes missionary facts so terrible is that they truthfully describe the ordinary state of affairs.

There is no more reliable measure of the material condition of a community than the houses of the common people. I say the *common* people, for the magnificent castles of the nobility may only serve to make more conspicuous the wretched abodes of the poor.

Here in New England the traveller is struck by the neatness of its homes. In the villages hardly two houses are alike. Each reveals both the taste and the resources of its owner. Even the buildings erected for the operatives in our factories are pleasant cottages lining well-paved streets in picturesque valleys; or they are goodly brick blocks, as in Lowell or Lawrence, Holyoke or Lonsdale.

In Turkey we find an entirely different state of things. True, different regions have different styles of building, and in Mt. Lebanon and some other places they are often well built and of good appearance, but this is exceptional. Generally in the interior the variety is only a variety in poverty

and discomfort. In some villages a stranger is riding over the roofs of the houses without being aware of it, for they are under the surface. Sometimes on steep hill-sides the flat earthen roof of one house forms the front yard of the next above. Often windowless walls are the only things visible to a stranger. Among the mountains of America the family often occupies a raised corner in a stable or a dark cabin opening out of the stable for the sake of warmth; add to this that the whole is either partially or entirely underground, the light struggling down through the smoke that escapes from a hole in the earthen roof. The writer has wakened in such a stable-home, to find a cow chewing her cud over his head or a horse munching barley and straw at his side. Often has he spent the night in a hut built of loose stones, so low that in moving about one must take good care not to hit some twig projecting from underneath the roof, and so start streams of dry earth from a dozen apertures. In a rain the stream of earth becomes mud.

In Berwer he lodged in a Nestorian house, the roughness of whose mud floor reminded him of the surface of a New England barn-yard when a frost follows a January thaw. Lying in one corner, with nothing under him but a Turkish rug, he envied the calf in the adjoining corner that lay on some soft, green grass. Half way between a door opened into another apartment. I say opened, for there was nothing to close it, only some round sticks were so arranged as to shut in a cow that stood up to her ankles in a semi-liquid mass, whose material it is not necessary to specify. Every sound from my four-footed room-mate called forth a maternal response, and a restless movement hither and yon that stirred up the odorous mire. As the night was cold, I had asked the landlord before retiring if he could not in some way close the outer doorway, and in reply he unearthed a rough door from the floor of the inner apartment and set it up, with barely the semblance of a scraping. The picture may perhaps provoke a laugh, but it was no laughing matter for a family to live in such a place day in and day out through all the year, and for children to be educated in such a school-house for the duties of future life; and the question is, Could such a home exist in a community leavened by the Gospel? If there is anything at all approaching to it in our land, it must either be in some corner where the Gospel was never known, or where men have broken away from it and are on their way back to heathenism.

In the swamp at Scanderoon I looked into several native houses, and saw that the damp, black surface of the soil formed the floor, enclosed by a wall of reeds or sticks not much larger. What must be the life spent in such a home—in a place which is the headquarters of fever and ague!

True, I found in some cities palatial residences whose courts are paved with marble varied with beds of flowers and shrubbery, while inside of lofty halls the gilded stars of the ceiling look down on soft Persian carpets and divans covered with brilliant satin; massive mirrors reflect the elegant arabesques on the walls, and large Arabic inscriptions, with their bright

colors and graceful curves, extend round the room ; but the question is, How are the people lodged who support these luxuries of the nobility ?

Amadia represents an ancient city. Its position on the broad top of a steep, rocky hill is just the place that would have been selected for a city in ancient times. Then the deep road excavated up through the rock at the gate, and the wells sunk for more than one hundred feet in that same rock, are not the work of modern times. The spacious ruined halls in the serai are also a relic of former glory ; but how shall I describe the houses of the people to American readers so that the account shall be received as credible and at the same time be truthful ? We read of the heathen so called in our own cities, but nothing that I ever saw or read concerning such things at home can compare with Amadia.

The house of one of the leading men I mistook at first for an abode of poverty, but the homes of the common people seemed more like dens of wild beasts. The only door in some cases was a hole in the wall half choked with rubbish, down which we scrambled as into a dungeon. When the eye became accustomed to the gloom, in one we saw only a cradle and an earthen jar, and in another two jars and a heap of rags. The clothing of the inmates hardly served the purposes of decency, much less of warmth, so that we could understand how women on the plain of the moosh to the north hid themselves on the approach of visitors, and did not come forth from their hiding-places till after they had gone. How these found shelter from the cold either by day or by night we could not see. Fifteen years before the population had been two thousand houses ; now it was only two hundred and twenty.

The floor of the selamlik (reception-room) of the Mutsellim was coated with mud, the divan was in tatters, and with a dozen guns, swords, and pistols constituted its only furniture.

An Armenian showed the wounds made by the fetters in prison, where 3000 piasters were extorted as the price of his ransom. It explained the misery around us to see seven hundred soldiers over against those two hundred and twenty houses of peaceful citizens. These force the people to toil not only without pay, but without giving them a morsel of food to sustain them under tasks sometimes imposed for days. While we were there several Nestorians were forced, like beasts of burden, to carry wood for the troops up the steep hill-side. One applied for medicine for an eye destroyed by a blow from the soldiers. The priest and even the women were compelled to do the same. One shudders to think of other wrongs perpetrated on defenceless women for which there was no redress. Many of the people had died of starvation, and—something very unusual in Turkey, where men expect wrong and suffering as their alloted fate—others had committed suicide. Is it strange if amid such scenes the writer felt that Christians at home did not appreciate how much they owe to Christ for temporal blessings ? But this is only one of many things, all teaching the same lesson. In another number the subject will be continued.

PRESENT OUTLOOK IN JAPAN.

The two years from July, 1888, to June, 1890, were years of deep solicitude in Christian work in Japan. The year 1888 was the climax of Christian effort, and results that year marked the largest increase of any year in the history of Protestant missions in Japan. Since 1888 the progress has not been so rapid—discouragement and difficulties have arisen. The cause of this decline—rather standstill—in Christian work was twofold. The anti-foreign feeling that arose on the failure of the treaty-revision negotiations with foreign powers, and the presence and teachings of so-called Liberal Christianity (the Unitarians of America and the Rationalists of Germany). Without discussing the working of the Unitarians in Japan the past three years, it can now be safely affirmed that they have already had their day, and already the tide is turning in favor of evangelical Christianity. Even from the standpoint of Japanese Christians, judging from expressions heard frequently among them, the Unitarian movement has been "weighed in the balance and found wanting." Its teachings do not satisfy the wants of the human heart. While some have wandered away from the faith—a few, perhaps, hopelessly lost—it is a matter of devout thanksgiving that the many are stronger in their allegiance to Christ to-day than when the Unitarians first set foot on the soil of Japan. They may not be as demonstrative or emotional, but they are deeply in earnest and are planning for larger work and more aggressive movements. A series of meetings was held in the city of Tokyo, continuing for *five* months—meetings designed to arouse the dormant energies of the Church, and awaken deeper interest in the truths of Christianity among the people. A committee of eight—four foreign missionaries and four Japanese preachers—had this matter in hand. One day was set apart as a day for special prayer to God, that He would pour out His Spirit upon the churches and people, and make these meetings a great blessing to all. On this committee are two Presbyterians, two Congregationalists, one Episcopalian, and three Methodists. We are looking and praying for great results.

Since the spring of this year the work of Christian missions in Japan has greatly improved. I have specially noticed this in my fall trips in the country, as well as my late visits to our Tokyo churches. Never did the country work look more hopeful and encouraging. The Tokyo congregations are not so large as they were several years ago—notably in 1888—yet the attendance is good and gradually improving.

On Saturday, December 11th, at the invitation of the pastor of our Shirakawa Methodist church (one hundred and twelve miles north of Tokyo), I left the city and spent five days in Shirakawa and vicinity. I never had a more encouraging trip into the interior. For *five* days I was preaching, holding religious conversations, and explaining the great truths of Christianity *day* and *night*. I delivered six addresses or sermons, besides holding a large inquiry meeting. At one place the crowd that filled

the theatre numbered eight hundred. At two of the other places about five hundred each. These services usually lasted from seven to ten o'clock in the evening, averaging *three* hours. The inquiry meeting held on the night of December 8th, lasting from six to ten o'clock, was the most interesting of all. There were about sixty persons present, gathered in the hotel where I put up. When they first spoke of an inquiry meeting, I thought a few of the friends and neighbors would assemble, and we would have a kind of Bible class; but to my great surprise they went into the very depths of Christian doctrine. They asked all sorts of questions. I was on the "witness stand" for over *four* hours answering their questions and trying to make them plain with suitable explanation and illustration.

The following are the main questions they asked, mostly at the mouth of two of the company (one a Christian), who acted as its mouthpiece. These two were well acquainted with the doubts and difficulties existing in the minds of those present.

THE QUESTION DRAWER.

1. What induces the Christians of the West to expend so much money annually, and the missionaries to separate themselves from their kindred and native land, and labor on from year to year, for the spreading of their religion in foreign lands?

2. Will you give us a short account of the life of Christ?

3. You say Christ was "conceived of the Holy Ghost and born of the Virgin Mary"—that is, that He had no human father; will you explain this—it is difficult of comprehension.

4. What proof have you that Christ was a Divine being?—that is, that He was the Son of God? Doubtless, He was a superior being (personage), the greatest of the world's great men; but, how He could be the Son of God is most difficult to understand.

5. What proof have you that the Bible is inspired of God?

6. What relation does the atonement of Christ have to mankind?

7. Why cannot men be virtuous and be saved without trusting in Christ?

8. What becomes of those who die without the knowledge of Christ—some of whom, at least, are trying to lead virtuous lives?

9. Suppose a man, after studying Christianity, comes to the conclusion that Buddhism is better, what have you to say of such an one?

10. How can one become perfectly satisfied in religious matters, and find true peace to his soul?

11. What explanation can you give of human suffering?

12. Why should Christ have suffered, as the Bible declares He did? What need was there for such suffering?

13. Why is it that so many die while young—before they reach maturity and the full development of their powers?

14. Why are the rewards and punishments so unevenly distributed in this life—the wicked seeming to flourish more than the righteous?

15. Are there degrees of rewards and punishments in the future world?

16. What is the origin of evil—did not God create evil?

17. Does God directly or indirectly inflict punishment on a lost soul, or is punishment the inevitable result of the violation of law?

18. Why did not God make man so as to be incapable of sinning, and thus have avoided all the misery, woe, and suffering in the world?—*World-Wide Missions.*

THE DEVELOPMENT OF CO-OPERATION.

BY W. A. FARNSWORTH, CESAREA.

Our great secretary, the late Dr. Anderson, is credited with a remark to this effect: "We have yet much to learn as to the best methods of carrying on missions." This is an acknowledgment of the truth of the adage, "Practice makes perfect." The Reformed churches look back scarcely more than one hundred years to find their first systematic efforts for the enlightenment of those who "sit in darkness." It would be strange, indeed, had not serious mistakes been made. The work was both new and very difficult. The workers must have been very dull pupils had they not learned much from their ample experience. We should not, however, credit to *experience* that which is simply *development.* Systematic co-operation is a natural result of healthy growth. Co-operation is not new. *Systematic* and *efficient* co-operation *is* new. From the time when the first evangelical church was organized in Turkey and the first pastor ordained there was a kind of co-operation. Where, as was the case several years in Cesarea, there was but one missionary, it was perfectly natural and easy for him to co-operate with the pastor, and they consulted freely and fully.

When other missionaries came that kind of co-operation was no longer practicable. It could not fail to cause friction in the circle of missionaries. As a natural result the work was carried on too much as if it was the work of the missionaries. There was this in favor of its being conducted thus —viz., the missionaries alone were and still are responsible to the Board. As time went on and the work enlarged a band of fellow-workers was raised up—pastors, preachers, teachers—many of whom were, in some respects at least, the peers of the missionaries. These could not fail to see that in many important matters pertaining to our common work they were apparently quite ignored. Jealousies and heart-burnings arose. Some of the missionaries, if not all, saw that there must be a readjustment of our ways of working. Just how to make it was a serious question. The trouble became acute, and showed itself unmistakably at the meeting of the Board in Portland in 1882. The result was the visits of the two committees in 1883, the one representing the Board and the other the Prudential Committee. Representatives of the four Turkey missions met them in convention at Constantinople. Eight topics are given as occupying the attention of the convention (see *Missionary Herald,* 1883, p. 289), but the one subject of prime importance was the third: "The best methods of co-operation between missionaries and native pastors and churches." In this meeting it was found that, from nearly all quarters, there was an earnest call for some formal and efficient co-operation. On this subject the report presented at the next annual meeting of the Board (*Herald,* 1883, p. 435) said: "It was left to the conference . . . to formulate

such general principles as should secure the greatest harmony of action, without trenching on the privilege of the different stations to exercise their best judgment in their own field." All the missionaries of the Cesarea station were present at this conference. Immediately on their return they adopted the following: "Desiring to give practical effect to the suggestions made in the fourth resolution adopted at the late conference" (*Herald*, 1883, p. 291), "resolved that all matters of business relating to the educational and evangelistic work of the station shall be decided, after full and free discussion, by the approval of a mixed conference consisting of the missionaries of the station and such pastors and licensed preachers as may be present at any regular meeting of said conference." A second resolution guarded the station against any action that might seem to contravene any rule of the Board. As yet there has been no occasion to even allude to that resolution. At the third meeting of this mixed conference this was adopted: "At any regular meeting of this conference two missionaries and two other regular members shall be considered a quorum for the transaction of business." From that time to the present, almost nine years, our efficient working force has been this conference. In the first nine months it held eighteen formal meetings. Frequently it meets once a week, and on an average once in about two or three weeks. Usually there are present three missionaries, two native pastors, and three or four preachers. This is our *station* or *mixed* conference. Besides this we have a special meeting once a year, to which all the pastors and preachers in all the field are specially invited. At this *general* conference reports are presented from each of the thirty-eight congregations, the needs of each are considered, and a schedule of estimates, subject to revision by the station (but never yet altered), is prepared. It has just closed its ninth annual session, and a most delightful and encouraging meeting it was. Nearly every station in the four Turkey missions has now adopted some form of systematic and efficient co-operation. As was anticipated in the conference of 1883, *plans* differ according to the varying conditions of different fields. Perhaps no missionaries had a more competent or a more sympathetic band of fellow-workers with whom to co-operate than did those of Cesarea. We are glad to know that in some places, if not in all, the results of similar efforts have been equally successful. A trial of nine years has demonstrated the fact that the time had fully come for systematic and efficient co-operation.

A Syrian convert was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert, "but if the ass had the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."

OUR GOD IS A PRAYER-HEARING AND PRAYER-ANSWERING GOD.

A Personal Narrative.

BY MRS. S. G. WEEMS, MEXICO CITY.

I left my native land and all I loved best on earth except my husband, with whom I came to this beautiful and historic capital of the Montezumas —as a missionary. In a short time I was prostrated on a bed of pain, being strangely afflicted. After weary days and weeks of suffering the physicians decided that my last and only hope for life was removal from the city. Before this could be effected I was so low they feared I'd die on the way. My husband persisted in trying it, while the native Christians prayed without ceasing, begging God that I might not lay down my life for them, but live to work in the Church in this field. I stood the journey to another city, and the natives continued to have special prayer for my restoration. After five months of suffering I began to recover, to the astonishment of many; but it seemed I was destined to be a cripple. The natives then asked God that I might lay aside my crutches, never doubting that He would regard their petitions. In a short time I was on my feet, and *now* do as much mission work as any one in the field. I feel that I live and am able to work in answer to their prayers.

This year my husband was given a very important work, though his ignorance of the language caused him serious difficulties; however, he asked this faithful band of Mexicans, who prayed so persistently for me, to join him in asking the Lord to give him three hundred souls for his hire. They did so, and he has received three hundred and twenty and the year is not ended.

Brother G——, a missionary in our church here, while living in San Luis Potosi had a fearful attack of typhus fever—was given up by his physician to die. A glass was held to his lips to see if the breath had left him, and all things were arranged for his expected death. However, the natives continued to pray and ask for his life. When he rallied the physician (not a Christian) said, "It is a miracle; not *my* medicine, but the prayers of those people saved you."

Some years ago, when to labor in this field was even more difficult and dangerous than now, the life of our missionary, Rev. D. F. W., in Guadalajara, was threatened by an infuriated mob. He, with his wife and little babe, were clinging together, expecting the next moment they would have to die. Brother W—— said to his wife, "God is able to save us;" but his wife replied, "Though He has brought us safely through many dangers and difficulties in the past, I can see no chance for Him to save us now. Hear the cries of the advancing mob drawing nearer." She and her husband knelt together, clasping their babe to their hearts, to resign themselves into the hands of God. Suddenly the cry of "Death to the

Protestants !" was changed, as there was heard an awful, roaring sound. The would-be murderers fell on their knees in the street crying for mercy, for the Lord had sent an earthquake to save His servants. The house in which they prayed was sound, but every other in the city was more or less injured.

Again, this same servant was stricken with disease, and all hope of his recovery was given up. His wife says she saw him die three times. The poor people of his charge gathered and prayed, offering their children to the Lord in place of their pastor. The dear Lord saw the earnestness of their hearts, and restored the shepherd to the flock.

There came into our church a poor little ragged girl asking membership. When examined, and the pastor satisfied that she understood the importance of the step she was taking, she was duly received. When she returned home it was to meet severe persecution from her Catholic mother, who was most cruel to the child. She came to me asking that my husband and self would join her in praying for her parents. We agreed to do so. In a little while, so unhappy was her home, I asked for and obtained the child, and got her in a good school. The first Sabbath after her departure the mother was at church, and after my husband preached she rose in the congregation and asked to be received into the church. The father came forward, too, and was received with his wife, and has been faithful since ; all in answer to the prayers of this little Mexican girl, who is now mine, having been given to me by her parents.

Several months ago, after I had employed as a Bible-woman in Toluca, a poor widow, who had a family of children, her relatives and friends began to persecute her in various ways to force her to give up her work, which she refused to do. As she had no means of support, she had to be separated from her children. So, failing in other ways to make her surrender, they began to try to force her daughter, a girl of fourteen years, and her son of eight to go into a school of nuns. They refused, and were turned into the street. They managed to find their way to their mother. She came at once to me, with her children clinging to her skirts. When she entered my room she fell on her knees and said, " Let us ask our God for light and help ; I know not what to do." After we had wept and prayed I told her I would write some letters and see if I could not get the children into a Christian school. The poor mother said, " Oh, if God will only hear this prayer, I'll bless Him for the trouble caused me by my children being cast off." God did hear. The little boy is in our college in San Luis Potosi, and the girl in the college at Laredo, both well and happy, and the mother more successful as a Bible-woman. She is supported by friends in Livingston, Ala., one of whom is Mr. C. K. Pickens, who is posted in regard to the experience of this woman.

A few weeks ago one of our native Protestant Episcopalians, Rev. Luis G. Prietor, was telling us his experience as a Christian, and how God had answered his prayers. He said he married a Roman Catholic, and he began

praying at once for her conversion, and for three months he wearied heaven with his petitions. God mercifully heard and answered him in giving him a Christian helpmeet in his work. Her family were still out of the ark of safety, and at our last conference he said he felt that he ought to be near to talk to them constantly and pray for them, lest they die soon and be lost. Instead, he was appointed to an important work far away. Though grieved to be away, he prayed for them. On coming to the city on business he called to see them ; found them converted and in the church, and he was taught the Lord could answer prayer without his personal help. He went home, stronger in faith, to tell his wife the good news, who shouted, " Glory to God !"

The Bible-woman in this city related to me a remarkable experience she had with a Mrs. P——, who was a Roman Catholic and seriously ill—indeed, sick unto death. She visited her, began praying for her conversion and restoration to health, though that *seemed* perfectly hopeless. She seemed to grow weaker and approach nearer the grave, though this faithful Christian nurse did not falter in her petitions for the apparently dying woman. At last the priest came to offer such consolation as he gave the dying, but she waved him off, and in a faint whisper called for a Protestant minister. This woman, who had watched for this moment, went as if winged to call our missionary to the bedside of her charge. He went and prayed with and for her, had special prayer-meetings, etc. The Lord heard, converted the soul of the feeble creature, and her health began to improve. She is living to-day, and the Lord raised her from a bed of affliction, and from Romish idolatry and superstition several years ago, in honor, as I believe, to the simple, child-like faith of these native Christians.

About three months ago, while my husband was in an Indian town called Tecalco, holding special services, where were many who had not heard the Gospel preached before, eighteen persons presented themselves for membership, among the number an old man over sixty years old and his wife. When they were all on their knees ready to receive baptism, this old man asked if he might be permitted to pray that the baptism of the Holy Ghost would come with the water. He prayed very earnestly for the descent of the Holy Spirit with the water. When he concluded his aged companion began to pray, when the Holy Spirit descended with power from on high, lighting the countenances and causing many to cry aloud. There was but one person in the congregation who was not visibly moved by this strange, wonderful power, and she was a poor Indian woman who could not understand a word of Spanish. All these incidents occurred in our mission in Central Mexico, and will serve to show that our God does not disregard the cry of the humblest of His creatures.

CREED FORMATION IN JAPAN.

The Synod of the "Church of Christ in Japan"—composed of the various Presbyterian bodies — was marked by two significant features: First, the controlling influence of the native ministers and elders; and, second, the refusal to express their faith in the statements of the "Reformed Confessions," and a return to the primitive Apostles' Creed.

In the Confession of Faith will be observed a significant silence upon the subject of retribution and of the future state. It reads thus:

"The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous, and faith in Him working by love purifies the heart.

"The Holy Ghost, who, with the Father and the Son, is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man, being dead in sins, cannot enter the kingdom of God. By Him the prophets and the apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; hence we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving."

Then follows the Apostles' Creed.

Dr. Knox wrote to the New York *Evangelist:*

"Small bodies move swiftly. While the Presbyterian Church in the United States lingers hesitatingly on the outskirts of revision, its youthful sister in Japan covers the whole territory from centre to circumference, and boldly revises name, constitution, and confession. 'Boldly' may be thought too mild a word. Conservatives substitute 'rashly,' and for 'revision' they say 'revolution.' But boldly or rashly, revision or revolution, Synod made no delay and did its work with a thoroughness rarely witnessed outside the land of the Rising Sun.

"Revision was imperative. To attempt it may have been 'rash,' but to postpone it would have been folly. The problem was already complicated, but delay would have added to the difficulties. Years ago the missionaries gave full heed to the counsels of conservatism when in 1877 they tried their hand at Church making. Then foreigners had their own way, but now the Church thinks itself of age. The revision is the work of the Japanese."

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

AFRICA.

—"TRADE PROSPECTS IN UGANDA.—These, from a lecture of Mr. Jephson, one of Stanley's companions, delivered at Edinburgh, are very favorable: 'The healthiness of its climate for Europeans, the richness of its soil for cultivation, the vast superiority of its people over the surrounding tribes, its central position, and its command of a great waterway—all marked it as the country of the future in connection with the trade of equatorial Africa.' In coffee it might become a second Ceylon, while it had valleys also excellently fitted for tea cultivation. It was also a great up-country depot for ivory, and in the equatorial provinces farther north there was an abundant supply, as Emin Pasha had shown. In the large forests at the headquarters of the Nile there was also an unlimited supply of rubber, and the trade in ostriches might become a large one. As to minerals, there was abundance of iron ore, and copper and gold were found. The great difficulty was the expense of transport. . . . This, as well as the great value a railway would be toward the suppression of the slave trade, are convincing arguments for the construction of a line betwixt Mombasa and Lake Nyanza."—*Church Missionary Intelligencer.*

—"*Central Africa* continues to deplore the lack of missionary zeal among High Churchmen. 'Nine years ago we had as many priests working in Africa as we have now,' although the lay helpers, male and female, have increased to 54. Three urgent letters on the subject are published, in which 'the other great Anglican party' and the response to Bishop Tucker's appeals are contrasted with their own lukewarmness. However, two new ordained missionaries have been accepted, and have already sailed with Archdeacon Jones-Bateman and his party for Zanzibar."—*Church Missionary Intelligencer.*

—"In early ages the whole of North Africa, from the Red Sea on the East, to the Pillars of Hercules on the West, was mainly Christian. Here lived Clemens and Tertullian, Origen, Cyprian, and Augustine—men mighty in faith and love, who, being dead, yet speak. Here were flourishing churches, and here the Truth seemed established beyond all the vicissitudes of time. To-day all this is changed: North Africa is now Mohammedan; the crescent is now waving where the cross once stood, and all Christianity —'save an oppressed remnant'—is gone.

"The question cannot but present itself, Why was this sweeping judgment allowed? No answer can be given except that the Church of North Africa had lost her first love, and had ceased to let her light shine. Careless of the great commission of her Lord, she had ceased to be missionary, and so provoked His indignation that at last He utterly removed her candlestick and submerged all her glory beneath the wave of Saracenic woe. And He who did all this still walks amid the golden candlesticks and still tries the children of men."—*Canadian Church Missionary Magazine.*

CHINA.

—"Sir Monier Williams, in his work on 'Buddhism,' says: 'Christianity demands the suppression of selfishness. Buddha demands the suppression of self. In the one the true self is elevated. In the other it is annihilated.'"—*Spirit of Missions.*

—Archdeacon Moule writes, as quoted in the *Spirit of Missions:* "Twenty-nine years havs passed since I arrived in Shanghai, and my acquaintance with the country and the people makes me wonder less and less at the title given to China by the Chinese—the Glorious or Brilliant Land. China is often called the Flowery Land. This is not exactly a misnomer, for the hills and plains of China are fair and fragrant with both wild and garden flowers. The chrysanthemum and the peony; the *olea fragrans* (changing for a few short weeks the air, heavy with the evil odors of earth, into the sweetness of Eden); the azalea, red and yellow, covering the hills for thousands of miles; the sheets of wild but almost scentless white and blue and red violets carpeting the banks of river and canal—all these belong to China; but they are not sufficient to give her the distinctive name of the Flowery Land; for European wild flowers are sweeter and fairer than those of China, and the Himalayas are more bowery and beautiful than Chinese hills. Her true name is, rather, the Glorious Land; the same word in Chinese meaning both flowery and glorious. And glorious the land is, indeed, with its wide boundaries and enormous area. The region of Western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szchuen, Yunnan, and Kweichow, is larger by 20,000 square miles than Great Britain, Ireland, and France, and contains 80,000,000 inhabitants. The gigantic uplands of Thibet, from which the rivers Brahmaputra, Irrawaddy, Mekong, Seluen, and Yangtse all take their rise, own China's supremacy; and the 'roof of the world' in Nepaul is in theory, at any rate, under China's jurisdiction. Her outer rim is as long in mileage as the overland route from North China to England."

—The Manchu Christians say of their late missionary, Mr. Gilmour, that he fulfilled all the eight beatitudes, and enjoyed the blessedness belonging to them.

—"The charge of the New York *Times*, that missionaries have frequently been the aggressors in controversies that have arisen, cannot, in our judgment, be supported by the facts as developed by judicial investigation."—*Chinese Recorder.*

Miscellaneous.

—*Nachrichten aus dem Morgenlande* has a report from the German Hospital in Constantinople, in which the good sisters express the great satisfaction they had enjoyed in receiving a visit from their empress. Augusta Victoria is known to be deeply interested in all works of Christian evangelization and benevolence.

—The Rev. A. H. Kelk, of Jerusalem, in reference to the statement that the latter rains are recommencing, says that they have never ceased. The average rainfall, however, which up to 1881 was 22 inches, has since then risen to 28 inches. So that if the chosen people are to be brought back God seems to be making the way ready for them.

—"The fourth annual report of the Medical Mission and Orphans' Home at Scutari, Constantinople, conducted by Dr. and Mrs. Alexandrian, states that during the year about six thousand of all ages have attended at the dispensary, and over three hundred have been waited on at their homes. Jews and Mohammedans, Armenians and Greeks were among those who came under instruction and care. Dr. Alexandrian continues to realize the great power of kindness in commending the Gospel. He writes: 'True kindness, through Christian hands, is powerful enough to open the

Mussulman mind to the truth as it is in Jesus. Our visits to the patients' houses are welcomed everywhere with no sign of dislike for the Word of God. In the house of a Turk, every time of my visiting, the rooms were half filled with the household and neighbors.' "—*The Christian.*

—"If cities be determined by the majority of their inhabitants, Jerusalem is at last again a Jewish city."—*The Spectator* (*quoted in Jewish Intelligence*).

—"At Chigakhor, a chief of the Janniki tribe came to my tent to ask me to go with him a three days' journey, to cure his wife's eyes. He had brought baggage and saddle-horses, a tent and escort, and said that I should have neither expense nor risk if I would go. He was greatly disappointed when I told him that, from his description of the symptoms, his wife's eyes were far beyond my simple remedies. A question he asked led to Christ the Healer being mentioned, on which he became very thoughtful, and after a time said, 'You call Him Master and Lord; He was a great prophet; send us a hakim (physician) in His likeness,' the briefest and best description," added Mrs. Bishop, "of a true medical missionary which was ever given."—*Quarterly Paper Edinburgh M. M. S.*

—"It is touching to think of the last of an ancient and proud line of nobles dying as a simple missionary of Christ far away in obscurity and solitude; but to the spiritual eye the greater glory rests upon such a close. 'What to me,' said Von Weltz himself, in his farewell address, 'is the title "well born," when I am one "born again" of Christ? What to me is the title "lord," when I desire to be a servant of Christ? What to me to be called "your grace," when I have need of God's grace, help, and aid? All these vanities I will away with, and everything besides I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright.' His was a rare devotion. His life, indeed, seemed to issue in total failure; his toil seemed fruitless, his great endeavor completely frustrated, his sacrifice of rank, property, life itself, to be all in vain; but such a surrender in the service of God could not be in vain. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' His words and his example are finding now a growing fruitage; and out of long oblivion and opprobrium the name of Justinian Ernst von Weltz is emerging like a star from behind a cloud, to shine with growing lustre as that of the pioneer of Protestant missions in Germany."—*Missionary Record* (*U. P. C.*).

—"David Livingstone could say: 'People talk of the sacrifice I have made in spending so much of my life in Africa. Say, rather, it is a privilege. I never made a sacrifice.' "—*Spirit of Missions.*

—The Moravian Church being of German origin, we should naturally suppose that its German publications were the eldest. It appears, however, that the *Periodical Accounts*, published in London, are some fifty years older than the *Missions-Blatt*, published at Herrnhut.

—"At a missionary meeting recently the venerable Rev. Edmund Worth, of Kennebunk, Me., stated that he well remembered hearing Adoniram Judson preach while he was still a student at Andover. It seems almost incredible that the great development of modern missions has occurred within the space of a single lifetime, and yet such is the fact."—*Baptist Missionary Magazine.*

—The Syrian Orphanage, to the northwest of Jerusalem, continues to flourish under the direction of the venerable House-father, J. L. Schmeller. It has at present 136 inmates. Its 550 former inmates, dispersed over Palestine and a part of Syria, are regularly visited, at least once a year, by two native evangelist colporteurs.

—"The United Presbyterians are said to be, next to the Moravians, the most missionary Church in the world. Their returns show that they raised £41,602 for foreign and £17,725 for home missions during the past year. Most of their work is done in Jamaica, Rajputana (including a Bhil Mission) and Manchuria. Dr. Gray, whose ill-treatment during the recent anti-foreign riots will be remembered, is a member of the U. P. Manchuria Mission. The U. P. *Missionary Record* has a circulation of 63,000."—*Church Missionary Intelligencer.*

—The Netherlands Government has declared that, in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it shall hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place. The Dutch are a sensible race.

—Edward Hicks, Jr., of London, has published an excellent essay by an unnamed author, which, while warmly vindicating that doctrine of the indwelling Spirit of God, granted to every man who will receive it, which the Friends have stood for, yet shows how far this is from excusing indolence in missions, since it is, after all, compared with the historic revelation of God in Christ, as twilight to noonday.

—The catalogue for 1892–93 of Anatolia College, at Marsovan, Pontus, Asia Minor (American Board), shows 3 professors, 6 instructors, 40 college and 77 preparatory students, of whom 92 are Armenians, 20 Greeks, 2 Germans, and 2 Osmanlies (Turks). The whole number from the opening, in 1886, has been 356. The official language of the college is English. Robert College is Christian, but not distinctively Protestant; the colleges of the American Board are Protestant, but not acrimoniously so. The object of the Board is to propagate sound knowledge and pure religion in the Ottoman Empire, and leave it to determine its particular forms of manifestation for itself. It is sufficiently natural that its most welcome home is usually found in Protestantism.

—There are about three hundred Protestant Germans in the Holy Land. They have lately been holding a reunion in Jerusalem. The Roman Catholics and the Greek Church are both showing so large a foresight of the necessity of maintaining their influence in Palestine, that it highly behoves German and British Protestantism to do the same.

—*The Medical Missionary*, of the Seventh-day Adventist brethren, is a large and very agreeably edited periodical, published at Battle Creek, Mich.

—Mrs. Bishop, in a recent book, quoted in *The Church Missionary Gleaner*, of travels in Persia, says: "So much has been written lately about the 'style of living' of missionaries, their large houses, and somewhat unnecessary comfort in general, that I am everywhere specially interested in investigating the subject. . . . The mission-house here is a native building, its walls and ceilings simply decorated with pale brown arabesques on a white ground. There are a bedroom and parlor with anteroom giving access to both from the courtyard, a storeroom and a

kitchen. Across the court are servants' quarters and a guest-room for natives. Above these, reached by an outside stair, are a good room, occupied by Mr. Carless as a study and bedroom, and one small bedroom. Another stair leads to two rooms above some of the girls' school premises, having enclosed alcoves, used as sleeping and dressing-rooms. These are occupied by two ladies. One room serves as eating-room for the whole mission party, and as a drawing-room and work-room. Books, a harmonium, Persian rugs on the floor, and just enough furniture for use constitute its 'luxury.' There are two servants, both, of course, men, and all the ladies do some housework. At present the only horse is the dispensary horse, a beast of such rough and uneven paces that it is a penance to ride him. The food is abundant, well cooked, and very simple. . . . I have told facts and make no comments, and it must be remembered that some of the party have the means, if they had the desire, of surrounding themselves with comforts."

—Speaking of Argentina, Bishop Walden, in *Harper's Magazine* (quoted in the *Missionary Reporter*), says: "In several of the cities there are hospitals, orphanages, and other humane institutions incident to Christianity. Many of these are under the charge of the Sisters of Charity, some of them built through their instrumentality. These devoted women have schools also at several points. The services in the churches being so largely ritualistic, the impression seems to be warranted that the charitable ministrations of the women in the Roman Catholic orders are doing far more to illustrate the true spirit of Christianity, and perpetuate the hold of the Church on the better classes in Argentina, than all the offices of the altar and sanctuary maintained by the priests." The bishop, however, praises the kindly and elevating influence of the Church toward the natives. Argentina is at once cordially Catholic and cordially tolerant, and it should seem from Bishop Walden's article that the clergy has not been so factious in opposition to this broader policy as in some other countries.

—"Jewish history is not only fascinating in itself, but remarkable in its characteristics. Some of these are well indicated by Rev. T. Pryde, of Glasgow, in the current issue of *The Old and New Testament Student:*

"'When we review the history of the Jews, from the call of Abraham to the persecutions in Russia, we can truly say, "God hath not dealt so with any nation" (Psalm 147 : 20). There must be something very enduring that can keep them alive through five thousand years, in the midst of such vicissitudes. The empires of Asia, such as the Chinese and the Hindu, may be as old, but, properly speaking, they have no history. There seems to be no progress, but only stagnation for millenniums, in the same social and religious state; but the Jews have always been in the van of progress. They have been able also to adapt themselves to all times and to all climes. They multiply in Egypt and Babylon under taskmasters and a burning sun, and they can now live and thrive in the midst of Siberian snows. This power of endurance and this power of adaptation to changing circumstances have not been given to all. They belong to the favored people.

"'The dispersion of the Jews was not only effected by God, but has by Him been made effective to an important end. Wherever they have been, these people have borne a passive, but still undeniable testimony to the truth of the Holy Scriptures, which set forth God's love in Christ, and also declare, in varied tones and on many grounds, that He "now commendeth all men everywhere to repent."'"—*The Christian.*

The United Kingdom.

—"Reviewing the present position of the Friends as a society, *The Friend* calls attention to the fact that sixty years ago they were one of the most self-contained sects; to-day they have become one of the broadest in Christian sympathies and philanthropies. The change is shown to be from that of a religious recluse to that of an active citizen."—*The Christian.*

—Archdeacon Moule says: "The formation of the Gleaners' Union of the Church Missionary Society is another very remarkable evidence of the revival and growth of missionary zeal in the Church of England. . . . The Union numbers more than 40,000 members. Though only five years old, my own ticket is numbered 36,841. Very many of the recent missionary recruits are drawn from the ranks of this Gleaners' Union."

—"We take the opportunity of congratulating Sir M. Monier-Williams on the success which his Indian writings have secured. We believe that even much larger praise would have been accorded to them, and without question a larger circle of readers would have been secured, had not Sir M. Monier-Williams been content to be orthodox. Had he professed to have discovered, in the course of his Sanskrit investigations, independent evidence for rejecting the Christian scheme, or had he set himself to prove that the whole of Christian morality had been forestalled in the Vedic hymns, our author would have enjoyed a popularity whose dimensions would have been in exact proportion to the measure of his abilities, the ignorance of his readers, and the degree of contempt he had been able to cast upon the Christian name. This temptation, we are thankful to say, has not prevailed with the author of 'Brahmanism and Hinduism.' He is much too candid to avail himself of such short cuts to literary fame. He seeks no monument of such perishable brass. He has laid his finger with no sparing force upon the darkest feature in the whole compass of heathen life—namely, the perpetration of vice in the name of piety, and the clothing of the vilest degradation with the sanction of a sacred service to the gods."—Rev. George Ensor, *in Church Missionary Intelligencer.*

—"Nor must we omit, in our estimate of the Indian theism with its various societies, reformed and revised and reformed again as they are, one serious element of consideration. We believe that they serve to receive multitudes of India's seeking souls who else would not have rested until they had found themselves within the fold. These theistic societies meet the souls awakening from the superstitions of idolatry, and promise them a salvation without a Christ. While they welcome the soul which seeks a refuge from the burden of innumerable deities, and promise a return to the ancient monotheism of the Veda, they deny that such a deity is intelligible only in Christ. The heart that is yearning after rest from sin is pointed to the perfect example presented in the life of Christ, but that pardon alone can be procured through the shedding of His blood, and power only can be received through the gift of His Spirit—this, in spite of much effusive and meaningless laudation, is emphatically and firmly denied. Meanwhile full tolerance is accorded in its ancient paths of error to the sin-stricken soul, and the one decisive step of the confession of Christ as the sole Saviour of the world is denounced as unnecessary and condemned as a mistake."—*Ibid.*

II.—INTERNATIONAL DEPARTMENT.

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

The Missionary Issue in the Ottoman Empire.

[EDITORIAL, J. T. G.]

We have noted in a previous number, the serious character of the actual and proposed interference of the Turkish Government with evangelical operations of the Protestants, which have been hitherto supposed to be protected by treaty rights, and which have so long been permitted as to have not only become custom but that the very custom stands as commentary on the text of the capitulations. The encroachments on the religious liberty hitherto enjoyed, became so alarming to the missionary work of Protestants throughout the empire, that the British and American missionaries at Constantinople issued a pamphlet complaining of them, and of other proposed encroachments. These related to the circulation of books, and the use of property other than strictly houses of worship for public religious services.

The publication matter may be briefly outlined. No books are legally circulated in Turkey until they have been sanctioned by the official censor of the Government. This itself puts a severe limitation on the manuscripts of Christian writers. But that is not now at issue. The missionaries suppose themselves to have complied with these regulations, and to have offered for sale or put into circulation only such publications as were properly sanctioned by the State authorities. But in 1890–91, for instance, we are informed, the officials in Erzroom confiscated five hundred volumes of officially authorized books consisting of hymn-books and a Bible dictionary; and in June, 1891, a colporteur was imprisoned twelve days for selling authorized Bibles. The history of these encroachments is greatly involved. A striking illustration is found in the article of Rev. W. N. Chambers, in this number of the REVIEW. The obliteration of ethnological and political differences being sought, the Armenians are prohibited from using the word Armenia. But this name is found in the Bible; and on this pretext the subordinate officials seek to prohibit the circulation of the Bible, notwithstanding it is officially sanctioned. Another illustration is seen in a regulation that foreign colporteurs shall sign a bond, certified to by the embassy of their Government, whereby they agree to be treated as subjects of the Ottoman Empire. This prevents their appealing for protection from their governments under the treaties. These regulations are ostensibly to secure a legitimate supervision of the sale of books. The proposal was that the Sublime Porte should legalize many of these restrictions, from which the societies had suffered—mutilation and destruction of their literature, and imprisonment of their agents.

The other exhibition of recent intolerance relates to the use of ordinary property as places of religious worship. During 1891 an edict was promulgated which restrains missionaries from "transforming" dwelling-houses "into churches or schools" except by authority or imperial firman. This strikes also at holding schools in dwelling-houses—the subordinates, for instance, claiming that a dwelling, if used as a school, becomes thereby a church, and must have the sanction of an imperial order. When the attempt is made to secure such official sanction, it is denied on the ground that the building is not a church. The edict may have been defended on the ground that it was necessary to prevent the unlawful transfer of dwellings into the category of permanent churches and schools, which by law are freed from taxation; but its

application is to private dwellings, on which the taxes have been duly paid. It is not said that the Imperial Government has instigated nor authorized these restrictions of its subordinates throughout the empire; but it is claimed that the Sultan should suppress them.

The several governments who have treaties with the Ottoman Empire, securing these long-used and well-understood privileges of missionaries, are called on by the nature of the case, to interfere for the observance of these "capitulations."

We are gratified to read in the *Mail and Express*, of New York, the statement from Rev. M. T. Bliss, of Beyroot, Turkey, that the imperial firman of January last, ordering the closing of the schools, was in a very summary way "suspended temporarily," owing to prompt appeal of the American Minister Hirsch, at Constantinople, to the Government at Washington, and the equally prompt action of President Harrison and his associates. Mr. Hirsch's contention was, that no obligation can be laid on mission schools to exclude Moslem pupils, as was demanded; and that nothing but non-compliance with the Turkish school law can justify the prohibition of American schools. Mr. Bliss says the end is not yet, although France and Great Britain have re-enforced the American movement for the protection of missionary interests by instructing their ambassadors to pursue a similar course. The "end" is far enough away; for it will not be till Islam changes—which is an impossible supposition—and Christianity, through political, social, and religious influences, elevates the masses of the land into true notions of liberty of conscience. We do not think the American Government ought to be summoned as a religious propagandist; but we do think its self-respect requires that it demands the observance of treaties. The interests of individual Americans, whether in Turkey, Samoa, China, or anywhere else on the globe, ought to be protected; and we hope there will be no failure of this result in this case.

The Nature of the Crisis in Missionary Work in the Turkish Empire.

BY REV. WILLIAM NESBITT CHAMBERS, ERZROOM, TURKEY IN ASIA.

If it be true that "possession is nine points in law," Turkey has a right to voice and put into execution the principle which has silently influenced her in all her national life. Spurred on by the example of her neighbors, she has begun to emphasize as a working policy, and urge with considerable aggressive zeal, the thought that the Government should be administered in the interests of the ruling race. So "Turkey for the Turks" becomes an emphatic voicing, with a new application, of the old spirit of Mohammedanism. "Islam, tribute, or the sword" is just as much a foundation principle to-day as it was twelve centuries ago. Any apparent modification of this principle has come about by the force of circumstances, and not because the spirit is changed. This new way of expressing it is more in accord with the custom of nations around, and is more popular in form. Outside complications and the changed conditions of national life have made it impossible for the Moslem to enforce it in the manner observed in the days of his vigor. The spirit is there, nevertheless, and only needs opportunity to manifest itself with ancient severity. "*Jan chucmaienja, khuî chukmaz*" is a Turkish adage which the subject races are accustomed to quote with the conviction of hopelessness when speaking of the nature of the ruling race. It may be freely rendered, "Until the giving up of the ghost the nature changes not." It is about equivalent to the saying in English, "The ruling passion strong in death." True, there have been changes, but they have been, to a great extent, superficial. So long the "sick man," the Turk has lost much of the wonderful vigor manifested in his early conquests. Hurled back from the walls of Vienna, he was effectually arrested in his onward march, and bounds were set to the farther enlargement of his em-

pire. He settled down to enjoy what he had gained in luxury, sensuality, and indolence. From that time no progress has been made in the development of the rich empire of which he became master. The conquered races became a source of revenue of no little importance. That, with the fact that the Christians and Jews possessed their sacred books, gained for them some consideration at the hand of the conqueror. They were ruled, however, in such manner that they were unable, or at least failed to exert any influence in modifying, to any appreciable extent, the constitution of the empire. Because of this the Moslem's contempt grew into indifference. Their religion was not materially interfered with, and they were protected in its exercise, and some civil privileges were accorded to them as long as they endured the oppression and paid their taxes. Indeed, in one sense, it may be said that the Government has been tolerant. The tolerance, however, has been that of contemptuous indifference.

Let it be remembered that the Turkish Government is founded on the Koran. The sacred law—*sheriat*—is supreme. The Sultan is the Khalif—the head of the Khalifate. One most important part of the ceremony of his coronation is the girding on of the sword of the prophet. He is nothing if not the prophet's successor. The religious idea overshadows everything in the conception of the State. The civil power is simply the handmaid of religion, and is to be used to its utmost extent in the defence and preservation of the Government as a religious organization. A Turkish pasha expressed the idea in a conversation when he said that the Government should be paternal in its nature and function. It should rule the people in the interests of the established religion. That religion must of necessity be protected, and the people obliged to conform to it. No defection from it should be tolerated. Anything, therefore, that contemplates radical change in either threatens injury to both, and must not be considered for a moment. The few concessions—some of them in the interests of Protestant Christianity—were effected at a time when the Moslem had not come to realize the danger which threatened, and also when, even if he had fully realized it, he had not the power to resist.

During the last decade or two he has begun to appreciate the influences at work which threaten his cherished institutions. He is, therefore, forced from his position of indifferent and contemptuous tolerance to one of aggressive intolerance. Among the various reasons for this change of attitude we will mention two which are of importance.

1. *External pressure on the Government.*—The international relations of Turkey present questions of the gravest nature. She has become aware of the fact that she owes her political existence to-day to the jealousies of the European Powers. She knows that if those interested could agree on a plan of partition, her lease of life would be measured only by her own power of resistance, which would indeed be small as compared with that arrayed against her. Aside from her geographical position, which subjects her to international envy, this condition is largely due to her inability to administer properly the financial affairs of the empire. Her enormous debt is a crushing burden. To carry this weight and provide for current expenses concession after concession has been made to foreign monopolies, until much of the revenue has passed out of the hands of the Government. The Turk finds himself in the humiliating position of having to purchase a stamp from what is virtually a foreign agent, in order to legalize a travelling permit issued by the local governor. The salaries of those in Government employ are very greatly in arrears. The result is increased oppression. Trade is but a small fraction of what it might be. Progress is impossible. In fact, such is her condition that in any other country the result would be revolution. Even the lethargic Moslem himself galls under the burden.

The only way the Government can sustain itself and maintain its hold is by appealing to the religious sentiment, which is equivalent to developing a patriotic spirit. To this end religious rights and ceremonies are emphasized, Turkish national days, such as the birthday of the prophet, the coronation of the Sultan, the Bairam festival, are celebrated with considerable elaborateness. Feasts are given, cities are illuminated, exhortations are pronounced in the mosques, and military displays are made. And, what is in the eyes of the Turk of equal importance, he does all he can to repress national sentiment in the minds of the subject races. For instance, the Armenians of the province of Erzroom may not lawfully use the word which racially distinguishes them —the word Armenia. The Bible dictionary, published by the American Mission at Constantinople a score of years ago, may not now be sold because that word occurs in it once.

The discussion raised by Canon Taylor concerning the respective merits of Christianity and Mohammedanism as a missionary religion was made much of in Mohammedan circles. It became the absorbing topic of conversation in government offices, even to the hindering of the proper work of the courts. The *Eastern Light*, the local paper of an eastern city of the empire, contained lists of converts made during the year to Mohammedanism, with suitable comments thereon. All this and much more was and is being done to magnify Moslemism, and to arouse the people to renewed loyalty to their religion and so to their government The wonderful contrast presented in the comparison of the material condition of the country with that of any of her Western or Northern neighbors is apparent to the most lethargic and fanatical, and causes much discontent and envy. The only cry that will arouse the people to the defence of the Government is the cry, "For Allah and his prophet."

2. *Institutional forces developed within the empire.*—Another danger which the Turk begins to realize as threatening lies in the institutions which have been established and the movements which have been set on foot within the empire. These threaten to shake the very foundation of the politico-religious fabric. These are the results of the efforts of foreigners, and so are, in a sense, from without. But they have become essential features in the development of the country. These institutions have become rooted to live and grow. They have started to gather force and influence. As they do so, they challenge the opposition of that organization which they threaten. An eloquent senator, in the course of a speech on the Indian question, delivered in Philadelphia some time ago, said that if he were asked to name the three things that in his opinion are calculated to solve the Indian question and make the Indian what he ought to be, he would answer that "the first was education; the second was education; and the third was education." Taken in its best sense, there is here a vital principle enunciated. One of the greatest factors in the progress of civilization is education. When that becomes a liberal Christian education, the force of it can scarcely be overestimated. When the uneducated are started in the path of education a great change is inevitable. When a man, accustomed to think only within the narrow lines of a great overshadowing and uncompromising organization in which change is abhorrent, begins to think for himself, or in any way questions what he has been taught, a most serious problem confronts the organization in which he is found. It is forced either to suppress the individual or make concessions most fatal to its own life. We take education in the broad sense of being the effort to arouse people to think and investigate for themselves. It is none the less education, whether that effort is put forth in the school-room or chapel, in the homes or on the highway, by the distribution of books. The essential point is to arouse men to think and question—in other

words, if you please, make sceptics of them. Then they begin to realize the desirableness of enjoying their rights of freedom of thought, liberty of conscience, and outgrowing privileges. The concession of this to any extent would be fatal to the Mohammedan system. The Mohammedan finds that he has committed a great error in granting the few concessions already made. He perceives that the influences at work in the empire threaten fatal injury to his religion, and so to his civil life. In mere self-preservation he is led to vigorous opposition. He follows the method of attempting to fortify the faithful by a revival, and at the same time to repress the causes of the danger. He is determined now to undo, if possible, the first mistake. It may be that the ruler of Turkey is a liberal-minded man; but I much doubt whether he may be claimed as a "higher critic" of his own sacred book. I imagine he knows that evangelical Christianity and its concomitants, the Church and open Bible, the school and college, etc., are his greatest enemies and most uncompromising foes. He realizes the force of the advice which it is reported an official offered in the declaration that the giving of a "firman" (order) for the erection of a chapel was equivalent to ordering the destruction of two mosques. The Turk is intensely conservative; his life is bound up in his religion. Anything that touches his religion touches his life. So nothing can be expected but opposition. The Mohammedan is not like the people of Japan, for instance, progress-loving and ready to investigate. He has attained the *summum bonum*, and no change can be tolerated. If he can prevent it, none will be.

I doubt very much if the present attitude of the Turkish Government is a reaction. There never was a really intelligent sympathy with progress. It is a result of what might be called a revival, or an awaking to see the dangers that threaten. In the arrest of American citizens the Government is but feeling its way to greater acts of opposition. If the American Government does not strongly assert the rights of her citizens conceded by treaty, other acts of a similar nature will follow. The repressive measures in reference to chapels and schools and book distribution are of the same nature. The opposition to aggressive Gospel work must of necessity be bitter and uncompromising so far as that is possible. It will be characterized by the methods peculiar to that people. The same spirit that confronted the Crusaders of Europe eight centuries ago confronts the crusaders of the Churches to-day. In another way the Christian sword is crossed with the Turkish cimeter. The standard of the cross is over against the standard of the star and crescent. The conflict is on. The issue cannot be doubtful. It becomes the Church to put on the whole armor of God, and taking the sword of the Spirit, to do her part in vindicating the claim of our Lord to be the true prophet of God.

Australian Notes.

BY REV. ROBERT STEEL, D.D.

Australia has been visited by Mr. Eugene Stock, the editorial secretary of the Church Missionary Society in London, and the Rev. R. W. Stewart, M.A., missionary to China. They were deputed to stir up the congregations of the Church of England in Australia. They have held many meetings, and have had enthusiastic audiences. Much good is likely to result. The Melanesian Mission has celebrated its anniversary on St. Barnabas Day. Divine service was held in the cathedral; the annual meeting was held in the Chapter House, and a garden party at the residence of the Bishop of Sydney. The income for the year 1891 was £5256, of which £500 came from the Melanesian Trust. The *Southern Cross* has been replaced by a fine and commodious steamer. The year has been one of trial and anxiety, as the health of Bishop Selwyn has necessitated his resignation. The Rev. J. H. Plant has died. The work of the

mission extends over five Solomon Islands, where there are 45 schools, 118 teachers, and 1580 scholars. The Rev. R. B. Comins has superintended the work. In the Banks Islands, 9 in number, there are 40 schools, with 981 teachers. Three northern islands of the New Hebrides, under the care of the mission, have 15 schools with 530 scholars. The mission operates also on the Santa Cruz and Torres Islands. The head station is at Norfolk Island, where there are 127 male and 39 female scholars collected from 20 islands. There are 6 European and 8 native clergymen, a medical ordained missionary, and 2 lay European workers. The Rev. C. Bice, who has been twenty-five years in the mission, is now organizing secretary in Australia.

The New Hebrides Mission of the Presbyterian churches is working vigorously. Two brethren have just sailed for their spheres of labor after a furlough in the Colonies. One of them, the Rev. P. Milne, of Nguna, has been twenty years in the group. He went among cannibals. He has now 800 communicants on 6 islands, while nearly all the inhabitants are under Christian instruction. He translated and printed the Gospels; Acts; and 1 John; Genesis and half of Exodus also; a book of Scripture extracts, and a hymn-book. His labors have been much blessed. The other, the Rev. J. D. Landels, has been a few years at Malo, and has broken ground and gained some converts. He took back a church with him. A valedictory meeting was held prior to the departure of these brethren, and addresses given by Mr. Eugene Stock, of the Church Missionary Society, Rev. G. Brown, of the Wesleyan Society, Rev. Dr. Wyatt Gill, of the London Missionary Society, the Rev. C Bice, and others.

"The Crisis in Uganda."

We find a task ready done, to our hand, which we had purposed doing, and avail ourselves of the work of the *Independent* by using its *résumé* of the situation in Uganda, Africa.

"To go into the details of the history of the Uganda Mission would be beyond our limits. Certain facts, however, stand out most prominently, and must be kept in mind in forming any opinion on the present condition of affairs. The missionaries in Uganda have had to battle against three influences, each of them most powerful. The first was the heathen character of the people themselves, their love for heathen superstitions, the power of whose hold upon them it is scarcely possible for us to realize. Second to this was the hostility of the Arab traders, influenced by Moslem pride and greed of gain. They early saw that the Christians furnished the sole obstacle to the extension of their slave trade, and they have watched every opportunity of hampering and even destroying their work. At times they have succeeded, but only for a period. Never discouraged, however, they have waited on the outskirts and done their best to increase any discords which appeared in the community. Less open but not less potent against the mission work have been the French Catholic priests. They first appeared upon the scene in 1879, after Wilson and Mackay had broken the ground and made it possible for Europeans to enter Central Africa, and at once commenced their work of neutralizing, by every possible means, the work of the Protestant missionaries. They went to Mtesa, who was as yet very weak in the faith, and told him that the Christianity of these teachers was a false Christianity. What to make of that he hardly knew; but it is most probable that to the doubts raised by this hostility, and to the constantly opposing intrigues of the priests, is due the fact that, not long after he renounced Christianity and returned to his heathen superstitions.

"In 1882 the priests retired, apparently with the idea that their work had failed. The Protestant missionaries held firm. Then followed a period of great distress, until the death of Mtesa in 1884 left the throne of Uganda to

his son Mwanga, a weak and cruel character, an easy prey to influences of every kind. The Roman Catholics saw their opportunity. Three priests started at once for Uganda, and on Easter Sunday of 1885 Cardinal Lavigerie consecrated forty new missionaries for that country. Immediately on their arrival they succeeded in bringing Mwanga completely under their control and inspiring in him a bitter hostility to the English and the Protestants. During the interim the natives, Protestant and Catholic, had stood shoulder to shoulder against the Arab invaders. Now the Catholics were embittered against the Protestants. By every means the latter, who were inferior in numbers and without the support of the king, were dispossessed of their estates, and on every hand felt a tyranny that was unendurable. Political influences also came into play. The German annexations in East Africa necessitated arrangements between Germany and England. German rule, it was felt, would be more favorable than English to the Catholics, and every effort was made to include Uganda in the German province. That failed, and the trade arrangements that followed the delimitation of the German and English spheres, resulted in increasing the bitterness and hostility manifested by the Catholics toward the Protestants. At last Bishop Tucker himself secured an interview with Père Beard, and an agreement was arrived at between them that complaints in regard to ejectment from estates should be referred to Captain Lugard, the agent of the British East African Company, who was then approaching, while they would bind themselves to arrange personal difficulties between the natives. It seemed as if all would work well, and Bishop Tucker left for England.

"When Captain Lugard arrived Mwanga and the Catholics utterly refused the arrangement that had been agreed upon. The Catholic leaders claimed that they had no power over their followers. The strife grew very bitter, and the captain was in a very difficult position. Great excitement prevailed, and arms and ammunition, which had been brought into the country against Captain Lugard's earnest protest, were secured on both sides and a conflict seemed inevitable. The captain met with the French priests, and endeavored to secure their co-operation in persuading the king to abide by the agreement that had been made. On one pretext or another this was postponed, and again a contest between the two parties seemed inevitable. The Catholics were greatly in the majority, and the only hope for the Protestants lay in the support of the British East African Company. The captain felt that he was there in the interest of all, and by superhuman exertions succeeded again in averting a disaster. Such was the condition of things on the occasion of sending the last dispatches that have been received from Captain Lugard.

"The Catholic statements claim that Captain Lugard and the Protestants have turned upon the Catholics, and by bringing in the aid of the Mohammedans have driven Mwanga from his capital, destroyed the mission premises, and massacred the priests and native Catholics. The French Government has taken up the matter and demands protection at the hands of the English Government. The latter has replied very properly that it cannot act until it hears from Captain Lugard, whose dispatches there is reason to believe have been intercepted on their way to the coast. The latest reports are that the fighting has ceased, that Captain Lugard hopes to effect an arrangement with Mwanga, and that the British Government has ordered the British East African Company to withdraw. Meanwhile the Catholic papers on every hand are loud in their condemnation of the Protestant missionaries and natives. It is impossible, until we receive Captain Lugard's statements, to know the condition of matters there; but in view of the fact that the Protestant mission and the British Government have had

to meet through all these years the determined, unwavering hostility not only of the heathen and Mohammedans, but of the French Catholic element, we cannot accept the statements that have been made. That Captain Lugard, the English missionaries, or native Protestants have led in any massacre we do not believe. It is far more likely that all alike have suffered from a Baganda or an Arab invasion. If so, the responsibility must rest with those whose intrigues and persistent hostility have furnished the opportunity."

A Call for Daily Prayer.

The Presbyterian missionaries in Northwest India originated the suggestion to the Evangelical Alliance of a world's week of prayer for the conversion of the world. This same mission now sends forth a call to universal Christendom for a world's daily prayer to the same end. The following is the text of the appeal:

"The Presbyterian Synod of India met in Lodiana, November 19th, 1891, and was in session until the 24th. By request of the presbyteries of Allahabad and Lahore, part of the first day was devoted to prayer. From the first to the closing session of the Synod a spirit of prayer and supplication prevailed—so much so that at the closing session the following call to prayer was sent out to the members of Christ's body the world over:

"We, the members of the Synod of India, met in Lodiana, unite, in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with us in *daily prayer that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over*—to the end that the Spirit may be poured out on all flesh; that laborers may be separated by the Holy Ghost and sent forth by Him to the work to which He has called them, and that speedily our Lord and Saviour may see of the travail of His soul and be satisfied—His will being done on earth as in heaven.

"The members of the Synod make this request with a deep sense of their own need of such a spirit of importunate prayer and supplication. They make it in full reliance on the Head of the Church as present with them, and they send it forth in His name to His people the world over."

Prayer versus Prayer.

We follow the call for daily prayer with another call for a day of prayer. One of the most significant occurrences of recent times in India was a great Hindu conference, held at Benares. This conference on what to do to preserve Hinduism from the encroachments being made upon it, appointed a committee to formulate their decision. An immense crowd is said to have assembled to hear the report of this committee read by four pundits, standing at the corners of the great pavilion in which the conference was held.

The conference recommended that prayers be offered at fixed times to the Supreme Power, that the Hindu religion may be saved from its present degenerate position, October 30th being specified as the special day for the whole country. Branches of this conference are to be organized in all the provinces; preachers are to be sent over the land to preach the sacred truths of Hinduism; Sanskrit books containing the religious rules are to be published, and schools are to be established for the study of Sanskrit. This shrewdness in copying Christian methods is natural to the imitative Asiatic. It is an indirect compliment to the methods of the Christian Church, nevertheless, and an acknowledgment of the felt force of Christianity in the land.

It seems to us that it would be a very fitting thing for the Christian churches of all the world, so far as information can be extended in time to admit of it, to set apart October 30th as a day of special prayer for these religionists, that

God would, in a way they little intend or suspect, hear their cry and answer them. A power for organization is always present with the Aryan race in all of its branches, and hence a great movement is possible. In the spirit of Elijah's contention with the priests of Baal, it seems we might cry to the Lord, on October 30th to show Himself as the "Supreme Power" to whom these people are called to pray. If the Lord be God, may He not thus show Himself to our brothers? Let October 30th be remembered as a special day of prayer for these Hindus.

Systematic Giving.

We take the liberty to present to our readers the following personal note received some weeks since from Esther Tuttle Prichard, well and widely known as a Bible expositor, an earnest evangelist, an editor for years, as well as founder of the woman's missionary paper of the Society of Friends, and at present, added to other offices, Superintendent of the "National Department of Systematic Giving" of the Woman's Christian Temperance Union. Mrs. Prichard says:

"I am mailing you a copy of 'superintendent's reports' (W. C. T. U.) that I may call your attention to the beginning which has been made in my department of systematic giving, p. 127. Since the national meeting the New York union has fallen into line, and appointed a very efficient woman as State superintendent; other States will follow, for this thing is 'in the air.' Everything seems ripe for the movement. I have often quoted your encouraging remark to me a year ago, that if systematic giving were pushed it would win its way in five years, and we intend to 'push' it. Can you not help me push it through the REVIEW? If the woman's missionary boards would add a department of this kind, or create a chain of committees, it would give a grand impulse to the work. The wisdom of this course need not be questioned, since it is already succeeding in the Friends' Women's Temperance Missionary Union, and the Women's Home Missionary Society of the Methodist Church has made a beginning. If the Women's Christian Temperance Union can further the movement by its *official sanction and guidance*, certainly any missionary board can do so. Now is the time, it appears to me, for all of us to join hands. I do not believe any *separate* organization for this object will succeed, as it involves the weight of machinery and its special meetings, but we can *add a wheel to existing machinery* and give it *supervision* and scarcely feel it."

A Chinese Mandarin on the Situation.

Rev. T. Richard, in translating for the *Messenger*, of Shanghai, from "Jeu Yuen Ki," gives the view of the author, an eminent Chinese mandarin, on the attitude which the high class of Chinese ought to assume toward the aggressive Christian forces of the empire. In the third chapter of the work the author says:

"Now we find the Roman Catholic and Protestant religions scattered throughout our provinces and increasing daily. If we forbid them it is against the treaties; if they are let alone, it is a sore grief to our heart. Moreover, depraved religions are numerous everywhere in China; fortunately those who join them are mostly ignorant people; few of the intelligent and scholars are deceived by them.

"Commands should be issued ordering all the viceroys and governors throughout the empire to issue instructions to all prefects, sub-prefects, and magistrates in their respective jurisdictions to establish charity schools in cities and market towns. Let the expenses come from the Government or by subscriptions without troubling the poor people, and let the magistrate select Siu tsais of learning and virtue to teach in them. Let all the children, the laborers, tradesmen and agriculturists who cannot afford to pay, be admitted to the schools to learn. Let them study the Siao Hao and the Confucian Analects and have them explained as they commit them to memory, and at the first and fifteenth of each month let the Sacred Edict be preached to them, so that the pupils may understand what is right and not be led astray by heresies (Christianity). This is really of very great importance to the minds and morals of the people. . . . Let those who refuse to send their children to school be punished without mercy."

James Calvert.

BY THE REV. JOHN WALTON, M.A.

JAMES CALVERT is a great figure in missionary history. He ranks with those heroic pioneers who hazarded their lives for the name of the Lord Jesus among the cannibals of the Pacific. The story of Fiji has been well told. It could not fail to strike the imagination, confirm the faith, and kindle afresh the missionary enthusiasm of the churches. Christ indicates to His Church the men He has designated for hazardous posts; and James Calvert was manifestly separated for service in the field in which he achieved so conspicuous a success. His sound conversion, his fervent spirit, his robust frame, and his special business training, marked him as the right man for Christian enterprise among the races in the Southern Seas.

A man of strong common sense, shrewd and practical in his methods, and fearless in duty, he could readily adapt himself to new and difficult situations. He was a fine-tempered, loving and lovable man, tender as a woman, and soon moved to tears. But he did not lack the courage of his convictions. Politic he was, as a missionary among savages must be; but he never compromised truth or principle; he always went straight and did his duty—as his Church expected him to do—with unflinching fidelity. He was indeed a man of resource, and not soon at his wits' end. In dealing with the chiefs he displayed wonderful tact. While he properly recognized their position, and on all occasions treated them with due respect, he never flattered, never feared them. When occasion required he could be bold as Nathan. Once and again the cannibal despot has been turned from his murderous design by the brave expostulations of this herald of the Cross. He stood up manfully for the oppressed and defenceless people. Poor women and innocent children, already doomed to be strangled or clubbed to furnish the cannibal feast, have been rescued by the courageous intervention of the man of God. By his wise address and Christian conciliation fearful war was averted and peace restored.

This great missionary was never left alone. The personal presence of Christ with him always was not a mere article of James Calvert's creed; it was an ever-present, vital, and experimental verity. Hence it was that the long and trying delay, the unique difficulties attending the work, and the bitter opposition of the powers that were, never shook his confidence with regard to the issue. To sceptical doubts, such as the situation might naturally suggest, he gave no place—no, not for an hour. On the contrary, when the forces of darkness raged around—like hell let loose—he construed the position hopefully, rightly interpreting the terrible struggle. Indeed, upon a review of those early years of that mission, the veteran says, "We had no *night* of toil; God was with us from the first, and all along." The breaking up of the ground, the sowing of the seed, early and late, the faithful preaching of the Word and patient waiting for the gracious result, were necessary processes.

Certain it is that Christ was with His servants in their toil. The Holy Spirit was striving powerfully with the general population. The very chiefs were troubled, and their councillors with them. At length the morning broke. The sowers began to reap. The harvest was on a scale that transcended their utmost expectations. Conviction seized Thakombau himself, and swept through the general population. "A mighty revival broke out, and the young chiefs, in the ardor of their first love, were sent forth to tell what great things God had done for their souls." It was a genuine breakdown, marked by Pentecostal characteristics. Everywhere the "lotu" spread. People of all ages—men, women, and children—were crying, "What shall we do?" A nation was born in a day, and stood up before Christendom a new people. Do not let us readily forget what those poor islanders "were before," and so fail to realize the mighty transformation which then took place. Poor cannibals they were—of every age, and every type, and every degree of moral turpitude. Hard and hoary savages, with almost the last spark of what is hopeful in human nature snuffed out of them; these were lifted out of the darkness of that horrible pit into the light of God. That victory of the Gospel over the poor savages in the Pacific was celebrated by angelic choirs, as well as by our churches of every Christian name. James Calvert and his colleagues had their reward. Theirs was the honor of gathering into Christ's Church, and into the comity of civilized and Christian nations, a new race; who, indeed, were not a people, and hardly human. Now are they the people of God, and Christ Himself is not ashamed to call them—brethren.—*Methodist Recorder.*

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Great Openings in Eastern Lands.

Mr. L. D. Wishard, who has returned from a "forty-five months' tour round the world in the interests of the international and collegiate movement of the Young Men's Christian Association," gave an address of singular interest at the Northfield Students' Summer School on Sunday night, July 10th.

He first defined the object of this movement as being threefold: to impress on young men the duty of being faithful to their obligations—first, to their fellow-students in their own colleges; secondly, to those in their own country; and, thirdly, to others in foreign lands. Mr. Wishard went abroad to examine personally as to whether the time was ripe for extension of this inter-collegiate movement in Asia as well as Europe.

He began with the Sunrise Kingdom, and his advent to Japan was singularly timed by God's providence, for it fell in the very year when Japan adopted constitutional government, and was thus taking her great stride forward in the direction of progress. He found a warm welcome even in Government schools. A larger percentage of students were found to be Christians than in American colleges a century ago. As the history of the students' summer conferences was unfolded to the Japanese they clamored for a similar gathering, which was with some hesitation called to meet June 29th, 1889; and, although it would have been gratifying to find a hundred or more assembled, some five hundred students and mercantile young men, representing twenty-five colleges, came together, some from great distances, and on foot. So marked were these meetings by the power of God's Spirit that seventy-five of these young men devoted their entire summer to voluntary labors for the evangelization of their own countrymen. From that summer school went out the cablegram round the world to all Christian young men in other lands, "Let us make Jesus King," and these young citizens of Japan took solemn oath before Heaven that they would undertake to exalt Jesus to the throne of their own native land.

From Japan, Mr. Wishard went to China, Ceylon, India, Persia, Turkey, etc., and found a similar state of preparedness in these lands. He thinks China is, in some respects, a more promising field even than Japan. The persistence and earnestness of the Chinese character is remarkable. The Chinese are conservative and slow to move, but when they do move it is with great momentum. They take hold cautiously, but hold fast tenaciously. A most interesting instance of self-denying work for God was detailed by Mr. Wishard in the association at Ceylon, that details a committee of twelve to cultivate a banana garden, the proceeds of which go year by year to the evangelization of a small island in the vicinity.

It is a most significant fact that today there are in foreign lands some 3000 students gathering in some twelve of these summer schools for Bible study and culture of the Christian life.

Six years ago, in the summer of 1886, at Mt. Hermon, Mass., some 250 young men met to hold the first of these summer schools. Out of that meeting grew the Student Volunteer Movement, now enrolling over 7000 in this continent alone; and one of the direct outcomes of that gathering was the extension of this Intercollegiate Movement and Mr. Wishard's round-the-world tour. But, as Mr. Wishard says, the pedigree reaches much further back, to the haystack meeting in 1806 at Williams' College. One of those three students published a pamphlet on the "Salvation of the Heathen;" that pamphlet was read by and determined the career of John Scudder, and so of James Brainerd Taylor, who founded the Philadelphian Society of Princeton College; from that

grew the Young Men's Christian Association movement among the colleges, and so the international gatherings and affiliations with all the student volunteer crusade and its world-wide influence. The last six years since that first summer school at Mt. Hermon have witnessed changes and developments more stupendous than probably any similar period in history. Who can tell what another six years may develop?

The eleventh Christian Endeavor convention closed in New York City on Sunday, July 10th.

Its proportions were colossal and its interest absorbing. It was probably the largest single gathering of Christians that ever met within one building, and especially of young disciples. The selection of topics, speakers, and programme generally impress us as very sagacious and successful.

The rapid and unprecedented growth of this Young People's Society of Christian Endeavor is one of the phenomena of history. We know nothing to compare with it except the Salvation Army, and even that shows less remarkable expansiveness. Rev. F. E. Clark, D.D., in the Williston Church of Portland, Me., February 2, 1881, a little over eleven years ago, organized the parent society, and now there are over 22,000 such societies, with 1,250,000 members, and the organization belts the globe. The last year distanced all others in growth, and in *one week* more societies have been formed than in the first four years, from 1881–85. The possibilities of such an organization with such principles at bottom and such a membership at top are herculean. The responsibilities involved are not less overwhelming.

To my mind, the grand ultimate end of such an organization of young people must, in God's eyes, be nothing less than a world's speedy evangelization. This is the age of organizations, and distinctively *Christian* organizations. Can it be any less than a world's enlightenment which lies back of these providential developments. Take the Salvation Army, and the Young Men's Christian Association, and the Young People's Society of Christian Endeavor together, and let a zeal according to knowledge fire these great hosts, and the Spirit of God come on them as on Gideon, and what is not possible to their united forces in the practical conquest of the world?

Dr. Andrew Thomson's Jubilee.

He writes from Edinburgh:

"I may tell you that my congregation held a very interesting meeting on Tuesday, June 28th. My jubilee *as a minister* had been celebrated five years ago, when ministers of all denominations were present, as also all our civic dignitaries and representatives of the university and benevolent institutions. But *this* was my jubilee *as minister of Broughton Place Church*, and the meeting was restricted to it. And one thing which the congregation determined to do will please you. They agreed to undertake the support of another foreign missionary. We already support *four*. But this is to be identified with my name and jubilee, 'The Thomson Jubilee Memorial Mission.' No proposal could have pleased me more. I prefer it to a *monumentum perennius ære*, and so would you. I continue to be blessed with good health, and to preach once every Lor s day.

"Ever affectionately yours,

"ANDREW THOMSON."

Rev. Baring Gould (Church Missionary Society) says that though the private income of England is as much as £1,300,000,000 per annum, only about £1,250,000 is given by that country toward foreign mission work. He believes that 99 out of every 100 Christian people in England have not the shadow of an idea of the horrors of heathendom. Many of the temples in India are often used for immoral and obscene purposes. Out of 600 native newspapers there, all are hostile to Christianity. The Free Thought depot in Madras contains 124 separate works, of which 34 were written by Bradlaugh, 19 by Mrs. Besant, 16

by Ingersoll, and others by Paine and Voltaire.

Mr. George Müller, of Bristol, though over eighty-seven years of age, on his recent return from a missionary tour in Europe preached with his old-time vigor and intensity. Eighteen years since, after forty-three years of pastoral work, he determined to give himself to preaching in foreign lands; and since then has made 16 tours, preached 3000 times, and travelled 150,000 miles. His last tour was begun in August, 1890, and extended into Austria, Germany, Switzerland, France, and Italy. His son-in-law, Rev. James Wright, one of the purest, noblest men I ever met, superintends the orphanage work.

While we are celebrating the Carey Centenary, we must not forget that one hundred and fifty years before Carey started his missionary enterprise, John Eliot left England to begin his work of preaching the Gospel to the Indians of North America. *He was the first Protestant missionary* that ever left Britain to work among the heathen in foreign lands. His father was a man of good estate, and lived at Nazing, Essex, a village on the borders of Hertfordshire, and close to Hoddesdon, Herts. Nazing was the home of not a few of the Puritan fathers, many of whom left their native village two hundred and fifty years ago, went to America, and became the founders of influential families there. John Eliot's father gave him a good university education, and had the means to start him well in life; but the son forsook all, and at thirty years of age devoted himself to mission work. He endured untold hardships in that desolate and trying region, but remained at his post till, at eighty-three years of age, he died. Probably he was the *first to translate the English Bible into a heathen language.*

That "cathedral car" in North Dakota is a great success. At many places along the line of railway where it is left for services there is not a room large enough to hold twenty persons; and over and over again ninety have crowded into the car, which seats seventy; and often the congregation is larger than the whole population of the village. Not only the people of churchless neighborhoods, but the railway employés are described as asking affectionately when "their cathedral" is going to arrive.

The bishop adds: "My custom is to do all the work necessary in the car with my own hands. It would be very unlike a missionary in this new Northwest to bring a uniformed porter on my journeys. It would give unreality to the work. So I prepare the lamps and light them; I sweep the floor and make my own bed, and distribute the leaflets, and make the fires, and put the seats in order. About half the time it falls to my lot to play the organ. I find all this no hardship; often I have three or four hours on my hands while waiting for service time on a side-track, and many come to see me then, and feel disposed to look on me as a working-man like themselves."

This looks to us like the right kind of work done in the true spirit of the Master. Knowing the Bishop as we do, it is no surprise to find him thus at work.

Bimlunanda Nag, a recent Hindu convert, at a meeting of the Young Men's Religious Association of the "New Dispensation Brahmo Samaj at Dacca," lately read a paper, now published under the title of "My Sin and My Saviour."

He says: "Sin is the combination of Satan and 'I,' while faith is the combination of the Father and 'I.' I must tell you how this thought came to my mind. In English there are two ways of abbreviating words: one is by putting the first and the last letter, as Rs. for 'rupees,' and the other by putting a few letters from the beginning of the word, as Marq. for 'marquis.' According to this rule, Sn. is an abbreviation

of 'Satan,' and when 'I' is joined with it, it becomes sin—s-i-n. And again, on the other hand, Fath. is an abbreviation of 'Father,' and when 'I' is joined with it, it becomes faith—f-a-i-t-h. In both the cases 'I' is exactly in the middle, showing 'I' seized by Satan is sin, and 'I' yielded to the Father is faith."

On the tablet which has been erected in London to the memory of General Gordon are these words: "Major-General George Charles Gordon, who, at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to suffering, and his heart to God."

The Origin of Zenana Work.

A letter has been received from a very high authority that a faithful historical statement must place the origin of Zenana missions farther back than 1858, and before Mrs. Mullens or even Mrs. Sale made their visits to the iron-barred homes of India's women.

It seems that as long ago at least as 1855 Dr. George Smith and Rev. John Fordyce and others had been engaged in the work of reaching by organized efforts these millions of wives, mothers, and daughters. The conference of which Mr. Sale was a member set its seal of approbation on the work of these pioneers in 1855, and the proceedings were printed in different forms at the Baptist Mission Press. The idea that a little "needle-work embroidery opened long-shut doors" does not, therefore, represent the earlier opening, however true and interesting in later cases. It was the grand work of English education, as Dr. Duff predicted, that prepared the educated men. He himself was not in Calcutta in 1855, but Mr. Fordyce's appeals went far and wide over India and moved many, and the few doors opened that year prepared for wider openings in 1858 and later. In 1868 a paper was prepared by the late Lady Kinnaird and her friends, and presented to the Queen, and as early as 1856 a meeting had been held in Glasgow in this Zenana interest. There are those now living in London, Harrow, and Edinburgh who were in Calcutta in 1855, and knew the facts of the then already begun Zenana visitation. Up to 1860 it is said no man had so often pleaded for India's daughters as John Fordyce, who had made their condition and history his special study. This matter may seem trifling, but nothing is small which is pertinent to historic accuracy. And this REVIEW will gladly give honor to whom honor is due, and correct any errors of statement, even though, as in this case, the editor himself may need to be more fully informed and to retract statements based on imperfect information.

When the Oxford honors were bestowed upon Bishop Potter, of New York, Dr. Ince, adverting to the proposed cathedral in the American metropolis, stated that Divine service is to be said in seven different chapels in as many tongues, among them Chinese and Armenian.

A Paulist father, at a public service in which certain pretended relics of St. Anna, the mother of Mary, were exhibited, exclaimed: "*Here are relics of the grandmother of God, bone of His bone, flesh of His flesh;*" whereupon the congregation are said to have prostrated themselves in an agony of awe and adoration. "It would be difficult," says the *Church Standard*, "to find anything more revolting or more profane in any form of heathenism." Surely this is a "crazy monk!"

Archbishop Whately says: "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it." Here is in a nutshell the whole of the argument for foreign missions.

One of our correspondents thinks justice to General Booth and the Salvation Army demands that the REVIEW shall at

least refer to the fact that Henry Labouchere, who has been understood to regard Booth as a sham, has signed the appeal for funds for the Salvation Army work, and says he has satisfied himself that the money raised by Booth is properly spent. Labouchere recently visited the farm colony near Hadleigh, and found an enormous work had been accomplished—a complete village built up in thirteen months. The colony possesses 300 acres of land under crops, and 1200 acres of land is being reclaimed from the sea by the dumping of London refuse. Thirty-seven acres are devoted to fruit-trees. There are 600 chickens, 600 cattle, and large numbers of sheep and pigs. A rabbit warren is a novel and useful part of the stock-raising establishment.

The colony also boasts of a saw-mill, a brick-yard with a capacity of 30,000 per day, a chair factory with a daily output of 600 chairs, and other manufacturing plants. Mr. Labouchere found the "submerged tenth" working hard and proving themselves deserving of the help Booth, by the aid of the generous public, has extended them. Booth's theory that by giving these poor wretches a little encouragement and a start they could be redeemed, seemed to be substantiated by the results obtained. Men are constantly leaving the colony to accept good situations. The moral effect upon the beneficiaries seems like a physica tonic. Labouchere considers Booth's enterprise an honest, fruitful, and successful one.

The editor would add that the REVIEW has never discountenanced Booth and the Salvation work he has been doing, but, on the contrary, was among the first to bid him Godspeed, and say a word in favor of his great experiment. Yet loyalty to the Master demands that we record our conviction that the Army provides no proper teaching or training for its members in Christian doctrine, and our disapproval that it ignores utterly the two great sacraments of baptism and the Lord's Supper. Idiosyncrasies we can tolerate, but this practical contempt of the sacraments is a radical evil.

I received the following letter, which may serve to explain somewhat the indifference to the state of the heathen in some parts. Dr. Briggs is credited with saying that "no man in his heart believes in the condemnation of the heathen, and that any man who does deserves damnation more than the heathen do!" The first chapter of Romans ought settle that.—A. T. P.

LONDON, May 14, 1892.

DEAR DR. PIERSON: In visiting various parts of the country on deputation work, our missionaries have been struck by the remarks of many friends concerning the state of the heathen after death, showing that there is a *very widespread idea that in some way they will altogether escape the judgment of God*, and be as well off in the end as others, from the fact that the Gospel has not been proclaimed to them while living. In most instances this is, no doubt, due to the teaching of their minister rather than to any serious thought on the subject themselves.

I am anxious, therefore, to publish something in *North Africa*, our monthly record, bearing upon the subject; indeed, I should like to see a symposium on this question which might afterward be published as a tractate. May I ask you, therefore, as a special favor, to kindly write me a few lines embodying your thoughts on this subject, or refer me to something you have already written. I should be glad to have them at your earliest convenience.

With kind regards, believe me,

Sincerely yours,

WILLIAM T. FLOAT.

The Bible as a Missionary.

cairn Island is a solitary island in the Pacific, about seven miles around, having elevated districts, one peak rising over one thousand feet above sea-level, and the north coast presenting a sort of natural amphitheatre of thick woodland, flanked by steep cliffs. It

was here that the famous settlement was. The island was discovered in 1767 by Carteret, and named after Pitcairn, one of his officers, who caught the first glimpse of it. The mutineers of the *Bounty* and their descendants lived upon this island for more than sixty years. In 1790 nine of these mutineers landed there, and with them six men and twelve women from Tahiti. At that time the island was uninhabited, though remains, discovered later, prove that at some previous time a native population had lived there, and had either migrated or become extinct. Among these settlers of 1790 quarrels violent and bloody broke out, fed by the use of spirits distilled from vegetable products of the island, and within ten years after the original settlement, all of the Tahitian men and all the Englishmen but one had perished. The one surviving mutineer, John Adams, had a Bible and prayer-book, saved from the *Bounty*, and it was by reading these that the Spirit of God awakened in him deep remorse for his crimes; and becoming a true Christian believer, he began, with the aid of these books, to instruct the Tahitian women and the children of this mixed parentage, with the result that upon this lonely island there grew up a very remarkable community. All travellers visiting the island have borne testimony to the gentleness and kindness of character and virtuous simplicity of conduct which marked this community. As the population grew the island became insufficient to assure the subsistence of the increasing community; and in March, 1831, the British Government conveyed the Pitcairn Islanders to Tahiti. Their new situation did not prove satisfactory, and sickness made inroads into their number, so that they soon returned to the island, from which, in 1856, however, they finally and as a body removed to Norfolk Island, where proper provision had been made by Great Britain for their permanent abode.

The story of the Pitcairn Islanders is the more impressive from the fact that, in destitution of all clergymen, churches, and ordinary means of grace, and amid the most unlikely classes to be reached by saving influences, a single copy of the *Bible* and the *Book of Common Prayer*, so largely permeated with the Bible, became the missionaries of God to convert a whole community. We have been wont to emphasize the need of *personal* agents in the work of conversion, and that need can scarcely be made too emphatic; but there is a growing evidence that God honors His own *Word*, and sometimes even where there are as yet no believers uses that *Word* to convey the first blessing. What of early parental or other religious training may have left impressions on the mind and heart of John Adams, we know not; but the Word of God was certainly in this case the conspicuous, if not the solitary cause of a great change.

"Service for the King."

This beautiful and instructive record of Mildmay work, issued by those dear servants of God whose good works and alms deeds have done so much to illumine the darkness not only of London, but of far distant lands, is now issued in an enlarged and illustrated form; and we are very glad to recommend all our readers to subscribe for it. Address Colonel Morton, Garden House, Mildmay Park, London, N.

James Gilmour of Mongolia.*

The story of this consecrated life, as told by Rev. Richard Lovett, is a new addition and a very fine one to the literature of missions and the biographies of heroes. This extraordinary man went out in 1870 to revive mission-work in Mongolia, and labored with devotion among Chinese and Mongols. He had to endure many disappointments, but was a man of large practical resource and child-like Christian faith. He lived

* "James Gilmour of Mongolia: his Diaries, Letters, and Reports." Edited and arranged by Rev. Richard Lovett, M.A. (7s. 6d. Religious Tract Society.)

as a nomad among a benighted people, and inspired the regard of all.

He married, in 1874, Miss Emily Prankard, sister-in law of a Chinese missionary, Rev. S. E. Meech. He proposed to her by letter, and she went out to be the wife of a man whom she had never seen; but it was a marriage made in heaven. After her death, in 1885, the children being under guardians in England, Mr. Gilmour with undiminished ardor carried on his work. With strong faith in God, his attitude of life was one of absolute dependence upon and submission to the will of God. He wrote: "The great object of my life is to be like Christ. As He was in the world, so are we to be. He was in the world to manifest God; we are in the world to manifest Christ."

In a letter to a missionary in a distant field, he wrote: "All alone I have gone on the 'headlong for Christ' way of things here, even when preaching to the most intellectual English and American audiences, and they have received me royally. God has waked me up these last years to such an extent that I feel a different man. I sometimes wonder now if I was converted before. I suppose I was, but the life was a cold, dull one. Just the other day Jesus, so to speak, put out His hand and touched me as I was reading a hymn, something about desiring spiritual things and passing by Jesus Himself. I wanted His blessing more than I wanted Him. That is not right. Lately, too, I have become calm. Before, I worked, oh! so hard and so much, and asked God to bless my work. Now I try to pray more, and get more blessing, and then work enough to let the blessing find its way through me to men. And this is the better way. And I work a lot even now—perhaps as much as before; but I don't worry at the things I cannot overtake. I feel, too, more than I did, that God is guiding me. Oh! sometimes the peace of God flows over me like a river. Then it is so blessed; heaven is real, so is God, so is Jesus."

Mr. Gilmour was not only a missionary; he was a generous missionary giver, making God his banker. He urged his children to give at least a tenth of their money to the Lord's cause. In a letter of brotherly remonstrance to one who, in a moment of depression, and without adequate cause, thought he was slighted, he said: "What you do is done, not for the L. M. S., but *for Him;* and he sees and knows, and won't forget, but sympathizes and appreciates, and at the end will speak up straight and open for His true men. I often lug portmanteaus, walk afoot, and, as the Chinese say, 'eat bitterness' in China and in England. I am not thanked for it, but He knows. No danger of being overlooked. Now, don't be 'huffed' at my lecturing you, and don't think I must think a lot of myself to suppose that I am running up a bill of merit, like a Buddhist, and think I am Jesus's creditor. My dear fellow, you know better than that. I point out to you and remind you of the only way I know to be persistently useful and at the same time happy."

When he died last year, Christians who had been gathered from among the people whom he labored to enlighten bore touching testimony to his faith and character. Moreover, all who knew him mourned the loss. The life is full of inspiration, and we cordially commend the book to our readers. Mr. Lovett concludes: "James Gilmour, in season and out of season, in almost constant solitude, in super-abounding physical labors that often overburdened him, and once nearly broke him down, in the long disappointment of the most cherished hopes, and under the constant strain of what would have crushed any but a giant in faith, lived a life which, if it taught no other lesson, was yet well worth living to teach this—that Jesus Christ can and does give His servants the victory over apparent non-success, after the most vehement and long-sustained effort to secure success, and that this is the greatest victory possible to renewed and sanctified human nature."

So writes the *Christian*, and we say "Amen."

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. H. G. UNDERWOOD, D.D., KOREA.

Medical Missions in Japan and Korea.

From the very inauguration of the second dispensation by the head of the Church, the great Physician, the alleviation of suffering, the eradication of disease, as in a large measure typifying the work for and on the soul that was to be done by the Holy Spirit, has gone hand-in-hand with efforts toward the renewal of the spiritual man and the sanctification of the soul.

Our great Pattern in all His journeys, in all His attempts to win the people around Him to His cause, was ever ready to let His heart go out in pity to the suffering and the sick, and was ever spending all the power that had been given Him by His Father in lessening pain and relieving from disease.

"Great multitudes followed Him, and they brought unto Him all sick people that were taken with divers diseases, and those which were possessed with devils, and those which were lunatic, and those that had palsy, and He healed them."

In like manner should the Church to-day go forward in her work of evangelizing the world, and, copying her Master, should use all the power that God through the knowledge of medicine has placed in her hands for the alleviation of suffering, and should see to it that the physician and evangelist, either combining the two in one or going hand-in-hand, should travel the world over, and carrying joy and happiness and dispelling pain should proclaim, "Peace and good-will to men."

The special advantages to be derived from medical missions, taking them inversely in regard to their importance, are as follows: First, and least of all we would mention the physical benefit conferred in alleviating suffering and the healing of diseases. This is by no means a small benefit, but if it stops there, if it is not accompanied by something else, if it is not done with a view to the greater work of soul-healing and soul-saving, it cannot properly be called medical *mission* work. Only so far as the work of healing is accompanied by efforts toward and has for its ultimate object the winning of the soul to Christ can it properly be called the work of medical missions.

This leads naturally to the statement of the second advantage to be derived from medical missions, which is, in fields that are open to the heralds of the Gospel, and where women are easily reached, the winning of the individuals one by one through the benefit that they have derived from the earthly physician to look for greater and more abundant help to the great Physician. The winning of souls and the spread of the kingdom through the agency of medicine is the true aim of the medical missionary. Medicine is but the means to an end, and the evangelization of the world is that end. Medical missionaries, however, state that through the interest that they naturally feel in their profession, there is a danger of that which by rights should be only the means toward something higher becoming the end itself, and that where it has been attempted to combine the two professions in one, ofttimes either the physician has become lost in the evangelist or the evangelist in the physician. Here we see need of care to ward against this danger, and here we see the advantage of the physician and evangelist going hand-in-hand in this work.

A third and very great advantage to be derived from medical missions in countries already opened to the Gospel, but where women are secluded, is to be found in the power of the woman physician to open the doors (closed to all others) of harems, zenanas, and anpangs,

and thus to carry the Gospel to the most secluded, where its benign influences are in truth most needed. Many and many a woman has thus been brought under the influence of the Gospel; many and many a mother's heart thus won to the Saviour; many and many a home thus made bright that would otherwise be dark, dreary, and out of Christ; and thus is medical mission work bearing a noble part in that steady winning of individuals one by one that will bring the world to Christ.

But a fourth and by far the pre-eminent advantage of medical missions is to be found in the ability of the physician, through his knowledge of medicine, to gain admittance to the homes and win the friendship and confidence of the people in hostile fields and lands otherwise closed to the Gospel. This has been and will be for years to come the pre-eminent advantage to be derived from medical missions. God has most wonderfully opened to the physician villages, towns, cities, and even nations that were otherwise closed. Villages that had been closed for years where the evangelist had apparently been trying in vain to gain a foothold have been opened by but one visit from the physician, and Christianity has been welcomed almost with open arms. Prejudices that seemed iron bound and hatred that seemed bred in the bone have been broken and cast out by the practical Christianity that has been exemplified by medical missions, and at this late date many and many is the city where the evangelist is excluded by legal restrictions, but where the physician would easily earn a ready welcome not only for himself, but for the ministers of the Gospel as well. But in these pages we are to consider medical missions in Japan and Korea; let us then see how the statements made above apply in these two lands. First, then,

JAPAN.

Medical work in Japan has made itself felt in a very marked manner. A noble work has been done, and the medical missionaries have had no small share in the successes that have attended the Gospel in that marvellous land. The first resident missionaries to both Japan and Korea were very rightly medical men, Dr. Hepburn reaching Yokohama in 1859 and Dr. Allen arriving in Seoul in 1884. That grand veteran missionary, Dr. Hepburn, together with his noble wife, as now in their ripe old age they look upon modern Japan and see what Christianity has done, can look upon a work in which they have had no small share, and can feel assured that God was in it when He sent the physician first. Western medical science has completely supplanted the old and almost useless medical superstitions of that country; medical colleges of no mean standing are to-day graduating yearly scores of native doctors that rank well with the best graduates of our medical colleges at home. Some of the first men of that land, however, now tell us that medical missions in that country have had their day. On the last two counts they are most certainly no longer needed in modern Japan, and though on the first two there might still be a place and work for them, the native physicians are so many, so well qualified to do their work, and object so bitterly to the foreigners who injure their practice and take bread from their children's mouths by doing gratuitously what they must do for a living, that it is thought best by many of the missionaries to carry on their Christian work in other lines. This is the opinion of a large number of the missionaries now in Japan, and from our acquaintance with the field and knowledge of the facts (gained through several lengthened visits and a careful study of the problem) it seems to us well grounded. With reference to Japan, therefore, we conclude that medical missions have done a noble work in that land; that to them belongs no small share of the results in this interesting country, but that here there is now no more need for mission work along these lines. There may be some

who will take issue with us, but even the most positive of them will agree that on the last two counts at least medical missions are no longer needed in Japan; and when there are so few workers of this class, it will surely be agreed by all that it were far better to send the men to lands where the conditions are such that if possible all or at least three of the great advantages to be reaped from medical missions will be gained.

KOREA.

Such, then, is the status of affairs to-day in Japan. In Korea the case is altogether different. The hermit nation has been opened to foreign countries, the influence of civilization, and the Gospel for barely a decade. A scarce ten years ago it was not only death to the Christian, but death to any foreigner landing on her shores, death to any Korean harboring a foreigner. Then it was generally conceded that Korea was a closed nation, and but a few years previously the London Missionary Society, though refusing to send a missionary to Korea, had given its consent to one of its agents in China, who felt called to go, to make the attempt. He embarked for the Korean shore, and, it is believed, effected a landing, but has never been heard of since. Here was a country entirely shut in, steeped in prejudices, and yet one from which came back wonderful and most marvellous reports of the successes that were attending the Romanists, who had entered the land by stealth. Attempts had been made by force of arms on the part of two of the great powers to open this country, but had failed. The arts of diplomacy had had no better success; Korea was still the hermit nation.

Christians prayed earnestly that the barriers that hindered the entrance of Christianity might be broken down, and in 1882 the prayer was answered; the negotiation of her first treaty with a Western power took place, and Korea was open.

The Christian Church, however, was slow to heed God's call, and it was not till the fall of 1884 that Dr. Allen, who was transferred from the Presbyterian mission in China, reached Seoul—the first to arrive there of the Protestant missionaries appointed to Korea. Here in the most marvellous way we see the hand of God in sending as the first missionary a physician. God had been preparing him for his work by over a year's missionary labor in China, and at the critical time had him providentially waiting in Shanghai ready to go, so that a cable message consenting to the transfer placed him in Korea sooner than it would have been possible for any of those already appointed in America to reach there. Brilliant opportunities awaited him, and they were brilliantly availed of by the doctor. Scarcely had he reached Korea when the emeute of 1884 took place. The story is too well known to need repetition. Suffice it to say, Prince Min Yong Ik was, as the Koreans expressed it, brought to life again by the doctor's skill, and thus at one stride a vast amount of prejudice and hatred was overcome, the foreign missionary was brought from ignominy and distrust to prominence and favor at the court itself, and once more medical missions had been used of God to open a whole nation to the Gospel. Property was at once set apart by the king for a government hospital, to be under the charge of the missionaries, which to this day retains the high favor of the government. From the very start medical work has been a most prominent feature in all the Protestant missions in Korea, so much so, that for some years the physicians outnumbered the ministers. Medical work among the women has been started, and found wonderful acceptance throughout the whole country. Three or four other hospitals have been opened in the capital, and in these thousands of patients are annually treated, nearly all of whom at the same time receive Gospel instruction.

Many Koreans in Seoul to-day can bear witness to the power and influence

which a devoted physician can wield over the hearts of the people, as illustrated in the life of Dr. Heron, one of the pioneer missionaries, who has since laid down his life in the service and among the people he loved so well.

Although at the start the work was confined almost entirely to Seoul, two new mission stations with resident physicians have since been started, and two more will be opened as soon as the medical men can be found, for their presence is deemed so essential that most of the missionaries in Korea hold the opinion, and the Presbyterian Board of Foreign Missions has decided, that no new station should be started without the aid of a pioneer medical missionary.

Medical science in Korea is extremely crude, if indeed it can be called a science. The native physicians know absolutely nothing about anatomy, physiology, therapeutics; they have a materia medica, such as it is, of their own; and they know the results which follow the administration of certain drugs; but their whole system of medicine seems to be nothing more than a somewhat skilled use of certain herbs, to which they frequently add the flesh of some of the lower animals. Everything is, however, of the crudest and often the most loathsome, and those parts of animals considered unfit for use by civilized people form not uncommonly the bulk of a remedy prescribed by a native physician, for with this tolerably accurate knowledge of the action of certain herbs upon the system is mingled an immense amount of superstition and ignorance. Of surgery they have no knowledge, and a Korean surgical case will contain nothing but a few sharp pointed lancets or needles and dull irons for puncturing and cauterizing. It will at once be seen that under these circumstances the advantages to be derived from medical missions are manifold, and that the conditions of the country are such that in every respect to which we have referred, by which the physician can be of service in heathen countries, he can be of service in Korea. With a system of medicine and surgery so crude and inefficient, in a country where diseases are so prevalent, and where sanitary rules and regulations are so poor that pests of every description run riot, the amount of physical suffering that these poor Koreans are forced to endure cannot be estimated.

Then, too, the women of Korea are more secluded than those of either China or Japan; in fact, among certain classes the Korean anpang becomes as much a living tomb as are the zenanas of India. In times of sickness and trouble scarcely one of these but would be at once opened to the woman physician, and thus an entrance for the Gospel, which could be gained in no other way, would be effected into the very heart of Korean home life. The truth of this last statement has been most conclusively shown in the reception accorded to the women physicians who up to this time have labored in Korea. They have been cordially welcomed in the homes of the people from the highest to the lowest. A most royal welcome has been accorded two of them by their majesties, who have continued to load them with favors. No door has seemed closed, and the extent of their work has been limited only by the time and ability of the few on the field.

In relation to the fourth point that was made, as to the advantages to be derived from medical missions, we find that in Korea the conditions are such that this benefit also will accrue to the cause of Christ in this country through medical work. True, it cannot be for one moment claimed that Korea is a hostile country, or that it is any longer closed to the Gospel; but we must not forget that this land has been but recently opened; and while the physician and minister of the Gospel can with perfect right take up their abode in Seoul or any one of the other open ports; while the natives in these parts and wherever foreigners have gone seem kindly disposed, it must also be

borne in mind that to a large extent the confidence of the people is yet to be won, and when all the ports, together with the more than five hundred square miles around each one of them, which are open to the foreign missionary, his medicines, and tracts without passports shall have been reached, there will still remain large cities and vast provinces untouched. It is here that the physician is most needed, here that he will find the widest field for usefulness. It has been stated that there are in Korea three hundred and thirty-seven large cities, with from ten to three hundred and fifty thousand inhabitants in each. Of these three hundred and thirty-seven cities, when all the treaty ports have been entered, three hundred and thirty-three will yet remain without a missionary of the Gospel. Legal barriers stand in the way of any minister of the Gospel taking up his permanent abode in these cities. He can visit them in his itinerations, but when he reaches the interior prejudice, superstition, and distrust will be met nearly everywhere at the threshold, all of which could be dispelled like morning dew before the rising sun were there at his side the Christ-loving physician to show practically that Christ came to bring good will to men. Then, too, these three hundred and thirty-seven cities are divided among eight provinces, and cluster around, as their eight centres, the capitals of these provinces. With the exception of Seoul, which is the capital of the Province of Kyeng Ki Do, these capitals are closed to missionaries, but it has been stated on the highest authority, both native and foreign, that if the Protestant Church stands ready with the men, not only could permission be obtained for a physician accompanied by a minister of the Gospel to settle in each one of these capitals, but in all probability the central government would stand ready to bear a large share of the expense of opening and sustaining a hospital in each one of these centres.

The amount of good that is to be gained by a physician travelling with an evangelist in his trips to the interior is incalculable. Were it possible to relate simply the medical side of a three months' trip, when a physician and evangelist travelled together in Korea, it would fill a tolerably good-sized book and make an interesting chapter in the history of medical missionary work. Starting from the capital, they had not gone far before the news that a foreign "eui uon" (wiwon) was coming preceded them. At almost every village scores were awaiting their arrival asking to be treated. In the ancient capital, Song Do, where they spent several days, the crowds were so dense that the only way by which they could proceed on their journey was to arise very early in the morning and leave the city before it was noised abroad that they were going. Christian books were always spread out on a table near by, and without offering them for sale hundreds of them were sold daily to the sick who came for medicine and to their friends. Such was the beginning of the trip, and such a sample of the work that met them day after day, village after village. Euiju, on the extreme north, was reached just at dusk, and under shadow of the night they crept in, as they supposed, unobserved. Crowds of all classes thronged the gates continuously during the ten days spent there. Medicines and books were distributed, and sold as fast as tired hands could perform the service. The diagnosing of cases, the preparation of medicines, and the selling of books were interspersed with long and earnest talks concerning the welfare of the soul and services of prayer and praise. This was continued till the stock of medicines was exhausted. The history of this trip might be the history of hundreds like it were there but the physicians to do the work; but when one of our largest boards, after nearly a year and a half of careful search, fails to find two physicians who would be the right men to act as pioneer medical missionaries in two out of the four open ports, how can we expect to find the men to occupy the seven other centres, much more to do this itinerating work.

Time and space will not permit me further to enlarge; it is simply my desire to present before Christ's people the fact that He is calling loudly for medical workers in these fields, and to ask His Church that they obey the command of their Master when He said, "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

V.—GENERAL MISSIONARY INTELLIGENCE.

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

The Darker Side.—As an incentive to more earnest effort in spreading the Gospel, the following figures are given: "Thibet has 6,000,000 inhabitants; Manchuria, 12,000,000; Nepaul, 2,000,000: Hunan, 16,000,000, and Kwangsi, 5,000,000, without a single missionary station. One district in Northwest India has 6,000,000, and only 3 European missionaries. The State of Bhope has 10,000,000, and only 2 missionaries."

—There were 363,935 public-school teachers and 204,913 liquor-dealers in the United States last year.

—According to the New York *Sun*, there is in that city a square mile which contains a population of more than 350,000. This area contains one block so densely occupied with human beings that the rate of population is more than a million to the mile. It is the most thickly populated area on the earth. Neither Chinatown in San Francisco, nor the lowest quarter of an Asiatic city, nor the slums of London or Paris, hold so many people to the acre.

—Some features of the "American problem" are presented in this table:

NATIONALITIES COMPRISING THE POPULATION OF THE CITY OF CHICAGO.

American	292,463	Hungarians	4,827
German	384,958	Swiss	2,735
Irish	215,534	Roumanians	4,350
Bohemian	54,209	Canadians	6,989
Polish	52,756	Belgians	682
Swedish	45,877	Greeks	698
Norwegian	44,615	Spanish	297
English	33,785	Portuguese	34
French	12,963	East Indians	28
Scotch	11,927	West Indians	37
Welsh	2,966	Sandwich Islanders	31
Russian	9,977	Mongolians	1,217
Danes	9,891		
Italians	9,921		
Hollanders	4,912		1,208,669

And these facts and figures will portray a portion of the task laid upon the shoulders of American Christians: Eight million colored people rapidly increasing, 230,000 Indians to be incorporated into our civilization, upward of 110,000 Chinese, some 7,000,000 Germans, French Catholics in New England increasing at the rate of 1000 per month, and already 160,000 of them in Massachusetts alone, 2,000,000 Scandinavians in America, one ninth of the Norwegian nation on our shores, one fifth of the Swedes, one tenth of the Danes, 54,000 Bohemians in Chicago, 3,000,000 Celtic Irish in our country, the Italians increasing with fearful rapidity—only 44,000 four years ago, today there are 300,000!

Gleams of Light.—Since its organization, in 1799, the Church Missionary Society has sent out more than 1000 missionaries, wives not included, and since 1812 the American Board has sent out upward of 2000 missionaries and assistants, and has gathered more than 100,000 into churches.

—Twenty-five years ago there was not a Women's Foreign Missionary Society in America; now there are in Great Britain and America 19,500 auxiliaries and 5200 bands, with an aggregate income of $1,250,000. The 20 of these societies in the United States, managed and supported by women, support 757 missionaries. They contributed $1,038,233 in 1888, and since their organization $10,325,124. At the beginning of this century the way of life could be studied by but one fifth of the world's population. Now the Bible is translated into languages that make it accessible to nine tenths of the inhabitants of the globe.

—The cost of the 14 Presbyterian churches erected for the Sioux mission work was about $15,000, of which amount the Sioux contributed one fifth of the whole. In only one instance was a church erected where a native contribution was not the beginning of the work. Of the 17 Congregational

buildings, the Indians were contributors to all but 4, and 2 were built almost wholly by Indian contributions. It is estimated that the 1400 native members of the Congregational Church contribute for benevolence and church expenses an average of $2.50 each! The native missionary society raised $1386 last year, and the native Y. M. C. A. $328.

—In the *Independent*, Dr. J. E. Rankin, President of Howard University, draws a cheering contrast: "Twenty-seven years ago the negro in the South was forbidden by law to learn to read; now there are among them 2,250,000 who have learned to read. Then a negro teacher would have been a rare curiosity; now there are 20,000 teachers of this race. There are 66 academies and high schools taught by colored teachers. Then the colored preachers were uneducated; now there are about 1000 college-bred preachers among them. In 1865 there were 2 negro attorneys; now there are 250. Then there were 3 colored physicians; now there are nearly 750 of them. In the universities of Europe to-day there are nearly 250 colored students. Of course twenty-seven years ago the colored people had very little taxable property; now they own taxable property to the amount of $264,000,000."

—A remarkable work is being done among the Jews in New York by Hermann Warsawaik. He preaches in Dewitt Memorial chapel, which is surrounded by 50,000 Jews. At the first meeting, in 1890, there were 16 present; now he has an audience of 1000. Forty-five have been baptized, and many more are believers in secret.

—The total regular Baptist membership in the United States, including the Northern and the Southern Churches, is reported as 3,269,806, an increase over the previous year of 105,579. This includes about 1,000,000 negroes in the South. The total of the contributions for the year is $11,886,558.

—The *Western Recorder* (Baptist) vouches for the accuracy of these figures, which are for 1890: In that year the Baptists of the United States had in the foreign field, not including Cuba or the Home Mission Society's work in Mexico, as follows:

Ordained missionaries.....	170
Ordained natives.....	579
Church-members on fields..	141,313
Money contributed for the year.....	$707,135

The other denominations in the United States, regarded as evangelical, had as follows in the foreign field:

Ordained missionaries.....	815
Ordained natives.....	860
Church-members on fields..	146,053
Money contributed for the year.....	$3,315,870

And, after making certain corrections and adjustments, the writer's conclusion is that "the Baptists of the United States have more than half the converts on foreign fields. Our denomination furnishes about one sixth of the men and about one sixth of the money furnished by the evangelical Christians of the United States for foreign missions, and yet we have more converts than all the rest put together."

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church received for the work $263,660, of which only $12,000 came by bequest or donation. The society supports 120 foreign missionaries.

—The African Methodist Episcopal Church reports a bench of 12 bishops, 9 general officers, 4150 travelling preachers, 9913 local preachers, 475,565 members, with 1,484,000 followers, 53 annual conferences, including the United States and Territories, the Canadas, Nova Scotia, British West Indies, British Guiana, a conference in Hayti, San Domingo, and 2 in Africa. The amount expended annually for religious and educational purposes is $1,583,353.

—The Reformed Presbyterian Church (Covenanter) numbers only about 10,000,

but sustains missions in Syria and Asia Minor, as well as among the freedmen, Indians, and Chinese in the United States. The contributions for foreign missions from all sources in 1891, not including a bequest of $8500, were $19,614, or an average of $1.74 per member.

—The Southern Presbyterian Church is about to open a mission in Korea by sending thither 8 representatives (instead of 2), 2 men with wives, 2 men unmarried, and 2 unmarried women. One of the number goes at private expense. Two are from Missouri and 6 from within the bounds of the Synod of Virginia.

—At a recent meeting in New York, denominated a "Great Eastern Demonstration," and including some 900 representatives of the Army east of Chicago, Commander Ballington Booth and Mrs. Booth spoke to an enormous audience concerning their work. During the five years that Commander and Mrs. Booth have been in this country, the work of the Army has extended to 500 cities and towns. The "Salvation lasses," who work in the slums of New York City, have visited during the same period 4891 saloons, 662 disorderly houses, and 4500 tenement-houses. Their "shelter," which provides a supper, bath, bed and breakfast for 15 cents, has harbored 9000 unfortunates, many of whom had been converted. In the last 12 months 25,287,000 people have heard of Christ through the Salvation Army, and 28,750 have been converted.

—In Canada the Roman Catholics take the lead with 1,990,465 adherents, the Methodists have 847,469, the Presbyterians 755,199, the Episcopalians 644,106, the Baptists 303,749, the Lutherans 63,979, and the Congregationalists 28,155.

—Seventeen years ago the union of the various branches of the Presbyterian Church in Canada was consummated in the city of Montreal, and in the same city the General Assembly has recently been in session. The foreign work is conducted in 5 fields, the New Hebrides, Trinidad, the Indian fields of the Northwest, Formosa and Honan in China, and Central India, and a new mission is to be at once established in Palestine. Five new missionaries have gone out since last Assembly: 1 to India, 1 to Honan, 1 to Formosa, 1 to Palestine, and 1 to the Chinese in British Columbia.

Says the report: "We have 67 missionaries, Canadian, in the field, 30 of whom are ordained, and 37 appointed as doctors and teachers. Besides these we have 4 ordained natives. Native preachers and teachers: Formosa, 58; Central India, 73; New Hebrides, 34; Trinidad, 44; in all 209 native agents, and a total force of 280. Or, adding 29 Canadian women (wives), the number is 316. The Presbyterian Church in Canada has sent out 47 male missionaries in all. The first was the Rev. John Geddie, who went to the New Hebrides in 1846. Of these 24 have either died or resigned. Two suffered martyrdom at the hands of the natives of Erromanga, New Hebrides. Seventeen unmarried women of the Presbyterian Church have gone to India, 9 to Trinidad, 3 to Honan, China. The receipts last year for missions were $94,-702.

—The Canadian Presbyterian Church has appointed Rev. A. B. Winchester, late of Fungchow, China, to commence work among the Chinese in British Columbia. The Canadian Methodist Church has had a mission to the Chinese in the city of Victoria about seven years under the care of Rev. E. J. Gardner, who speaks Cantonese like a native. Since the opening of this work 116 Chinese have been baptized and 25 women and girls rescued from a life of slavery and shame. The Baptists, too, are working for the good of the Chinese; and the English Church has a school of about 25 Chinamen, and is making strenuous efforts to extend the work. In all there are more than 200

Chinese Christians in British Columbia. A few of these were converted in China, California, and Oregon.

EUROPE.

—The fund which George Peabody, the wealthy London banker, gave, thirty years ago, to build homes for the poor, has increased from $750,000 to more than $5,000,000. Up to the end of 1891 the trustees of the fund had provided for the artisan and laboring poor of London 11,273 rooms, besides bath-rooms, laundries, and wash-houses. These rooms were comprised in 5070 houses. The average rent of these houses was $1.20 a week.

—At the annual meeting of the London Missionary Society the treasurer's report showed that the ordinary contributions reached $50,000 more than ever before; $47,500 had come in in special gifts for the Forward movement; the Week of Self-Denial yielded $48,000, making an increased income of $145,000, or, with additional legacies, $175,000. In ten years the native Christian community, in Travancore, has increased 19 per cent, while the population has grown but 6 per cent. At the present time the missionary in charge has the oversight of 17,000 native Christians gathered in 134 congregations; 4 additional European missionaries are needed, and increased church accommodations. In Madagascar there are between 1300 and 1400 congregations, including 276,000 people, and 108,490 children in the schools.

—The Society for Promoting Christian Knowledge was founded in 1698 by 1 clergyman and 4 laymen, and to-day numbers more than 10,000 members. In the last twenty-five years it has endowed 38 colonial bishoprics, helped to build 6 colonial cathedrals and 2100 mission churches, educated 430 native clergy, built Church colleges and schools at home and abroad, cared for emigrants, endowed medical missions, besides conducting an enormous and growing publishing business. Last year the society issued over 5,000,000 Bibles and prayer-books, and over 6,000,000 other volumes. The Prayer-book is published in 90 languages; it was first translated by the society in 1709 into Arabic, when an edition of 10,000 Arabic Testaments was issued. The society began with a capital of 25 shillings; its present annual income is £40,000.

—At the eighty-eighth annual meeting of the British and Foreign Bible Society the statement was made that 13,000 copies of the Bible, in whole or in part, were issued every working day of the year by that society alone. Versions of some part of the Bible in 9 new languages appeared this year for the first time on the lists of the society. There lacked only 11,000 of 4,000,000 copies of Bibles, Testaments, or portions, distributed during the year, which is an advance of 62,000 copies over the previous year. Since 1874 the society had issued a little short of 132,000,000 copies. Since 1884 the circulation of the penny Testaments has exceeded 5,000,000 copies. One of the striking facts brought to view is that the Bible is circulated as never before in Mohammedan lands; the agency at Aden, with its branches, sells 20,000 copies; Algiers takes 8800; in Morocco there is a circulation of 6000; and there is a call in almost all Mohammedan lands.

—The Belgium Missionary Christian Church reports 45 chapels and halls, 28 churches, 60 annexes, and 58 Sunday-schools. The growth has been very marked in the neighborhood of Liege, in Lize Seraing, at Namur, and Charleroy, where there are now 3 new churches with a number of annexes and a total of 2000 members, including children. At Brussels there are 2 churches, one French and the other Flemish; the work of evangelization is increasing and has made it necessary to hire 2 new halls. On every hand the churches show commendable liberality, but in their poverty it is impossible for them to meet all the demands upon them.

—Rev. Dr. McAll, speaking at Liverpool recently in behalf of the French Mission, said they had 136 stations in France, of which 40 were in and around Paris, the remainder being scattered through the provinces and Corsica, with 4 or 5 in Algiers. The total attendance at their services during the past year was 1,280 000, or more than 73,000 over any previous year, and they had 10,000 children in the various mission schools.

ASIA.

China.—Twenty-six years ago the Rev. J. Hudson Taylor inaugurated the China Inland Mission, sailing from England for China with 15 missionaries. The income, which for the first ten years averaged about $25,000, last year rose to nearly $133,000. The number of missionaries has increased at a similar rate and now numbers 432, with about 526 workers in connection with other societies, acting under the direction of the mission. The breadth of its platform has been steadily maintained, Presbyterians, Baptists, Congregationalists, Church of England, Wesleyans and Brethren working harmoniously together. Of these, some have gone out entirely at their own expense, and have, besides, liberally contributed to the general fund; some are university men, and some have received only a plain English education, and some are from the humblest positions. The mission has now more than 100 stations in which there are resident missionaries, reports 407 baptisms in the last year, and there are now 3000 converts.

—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?"

India.—In Northern India very large numbers of converts are pressing into the churches. During 1891 nearly 19,000 heathen were baptized by the Methodist mission alone, and 40,000 more are seeking admission. Said Bishop Thoburn, addressing the Methodist General Conference in Omaha: "In 1891 I ventured to say that I hoped to live till I should lead an assault upon the gates of hell with 100,000 Indian Methodists at my back. The remark was applauded and widely quoted, but, although made only a year and a half ago, I have long since become ashamed of it. If I were to make that address over again I should deliberately say 1,000,000."

—The Canadian Baptists are meeting with signal success in their Telugu Mission. They have among the Telugus 7 stations, 15 missionaries, a theological seminary, and about 6000 members; and among this same people the Baptists of the United States received 7905 to church membership last year.

—No less than 56 villages are now included in the (S. P. G.) Toungoo Mission in Burma. Distributed among these there are more than 5000 converts, the number of the catechumens being 1020, and that of the baptized 4179, while there are 1746 communicants. Besides the 4 European missionaries, there are in this vast district 6 native clergymen, 8 sub-deacons, and 43 village catechists.

—Benares, the religious centre of all India since countless generations before Christ, is described as a city which bears the same relation to Hinduism (or Buddhism) that Bethlehem did and does to Christendom. Its origin cannot, it is said, be traced by man. It was occupied by hundreds of thousands of people over six centuries before our Christian era. There are 500,000,000 people in the world who bow to the Buddhist faith, worshipping as devoutly as ever Christian worshipped Christ.

—In Burma there are but 18,757 Europeans and Eurasians. In Rangoon, 7163 return their parent tongue as English. There are 22 Chins, 439 Karens, 1950 Shans, 7592 Chinese. Those who return Burmese as their par-

ent tongue number nearly 10,000 less than the natives of India. Of the natives of India, Madras supplies two thirds, Chittagong and Bengal, which are nearly equal, coming next. The birthplace of 1725 persons is returned as England, of 300 as Scotland, 161 as Ireland, of 173 as Germany, and Wales only furnishes 10.

Japan.—The number of schools now in operation in Japan is reported to be 28,000, controlled by the local authorities, 26,000 of them elementary; nearly 72,000 teachers, while the scholars number 3,410,000.

—The first Christian building in Tokio was erected twenty-five years ago. There are now 92 Christian churches and chapels there.

—Native converts in Japan, with average wages of less than 25 cents a day, contributed last year $27,000 to mission work.

—An orphan asylum is being established in Tokio 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.

—Missionary statistics for 1891, given by denominations, are as follows:

	Mission-aries.	Member-ship.	Schools.	Stu-dents.	Money con-tributions.
Presbyterians	155	12,690	37	1,840	16,628*
Episcopalians	71	3,170	17	615	5,344
Baptists	60	1,600	15	447	801
Congregationalists	94	10,037	38	2,239	27,252
Methodists	132	5,593	48	2,809	23,673
Miscellaneous	15	300	5	103	370
Total	527	33,390	160	8,053	74,070

* These figures are in £n. One £n is about $3 cents.

The gain in membership was 1010 for the year.

Turkey.—Miss Mary E. Brewer, of Sivas, has charge of 1 high school, 4 other schools of from 30 to 60 scholars each, in Sivas, and 6 other schools in 5 other places, the nearest of which is about 60 miles away. The high school in Sivas supplies teachers for the other 10 schools.

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

Free Church of Scotland Foreign Missions.—For the year ending March 31st the whole sum raised and spent by the Free Church on foreign missions to the heathen and Mohammedans was £100,400. The other missions connected with the Church raised £7923 for conversion of the Jews, £7130 for the continent, and £2662 for the British colonies, making the total missionary revenue of the Free Church £116,759. In the India Mission are comprised the four great missions of Bengal, Western India, Madras and Central India, the Santal and Medical Mission. The Christian colleges continued to develop in work and usefulness and in their elevating influence on the better class of Hindus, Parsees, and Mohammedans. Probably the United Madras Christian College was the first in all Asia, in the train of which came the Wilson Missionary College, the Duff Missionary College at Calcutta, and the Hislop College at Nagpoor, in the heart of India. In the extension of schools, raising educational standards, the baptism of many of the people of different tribes, and the inter-tribal pacification of the Nyassa Highlands, the Livingstonia Mission was bearing fruit, but was passing through a serious time of transition from native to British administration. The Keith-Falconer Mission is being reinforced by the departure of Mr. J. C. Young, of Glasgow, to Shaikh Othman, in Southern Arabia. In support of the Medical Mission of Dr. Torrance at Tiberias, and especially toward the

erection of a new hospital to cost £2500, the students of the Glasgow College have subscribed 500 guineas. The Free Church has missions at Budapesth, Breslau, Tiberias, Safed, and Constantinople. Nearly 10,000 cases of a medical character were dealt with in 1891 at Tiberias, and in Constantinople 9055 were treated in the dispensaries. Missionary operations in the Turkish Empire had been much hindered by the proscriptions of the government.

Church of Scotland Foreign Mission Agencies.—In the various mission fields during 1891 the number of baptisms was 1129, of which 638 were adults, making a total of 5000 baptized persons at the stations. Ten years ago there were less than 1000. Five new missionaries had sailed for Africa, and the opening of the Blantyre Church had been attended with great rejoicings. For the evangelization of the tribes on the Shiré a new steamer would soon be launched. On the European missionary roll were 22 ordained missionaries (2 of whom were also medical), 3 unordained medical missionaries, 7 lay teachers, etc., 1 engineer for missionary steamer, and 2 industrial missionaries —in all 35; and 18 women, wives of missionaries, were in the mission field, making altogether 53 Europeans. There were about 213 Christian natives in service in various capacities. The students numbered 507, and the younger scholars 6886. From all sources the total fund at the disposal of the committee, including the income from the Ladies' Association, amounted to £46,-124. In the propagation of missions to the Jews the Church of Scotland has vigorous organizations at Alexandria, Smyrna, Constantinople, Beyrout, and Salonica.

Universities Mission to Central Africa.—Bishop Smythies, who supervises the missions in Nyassaland, at Zanzibar, and on the East Coast is in England, mainly with the object of conferring with the committee in London on the desirability of appointing another bishop to have control of the Nyassaland stations, as the area embraced in his diocese is far too large for the energies of one man. It took him six months to go from Zanzibar to Nyassa and back and transact the necessary business. A rearrangement was further necessary, since the British Government is placing gunboats on the lake to suppress the slave trade. The bishop speaks in appreciative terms of the kindness of the officials with whom he has been brought into contact in German East Africa. The mission had also been aided by the determination of German officials to put down the drink traffic. Respecting the prevalent slave-raiding by the Arabs, he says: "So long as the Arabs remained in Africa with any power, so long would these evils continue, for slavery, as the Arabs themselves declared, was their very life." The future of African missions lay in the Europeans training an efficient native staff as ministers of the Gospel, who would become the very best instruments for the work. On this point Dr. Laws also speaks quite emphatically.

Madagascar.—A correspondent in Antananarivo says that the efforts of a nation to preserve its independence demand attention, and especially so when they are made by a Protestant and progressive people of British civilization. The Hovas, brought to a high state of civilization by the educational influence of British missions, are struggling to maintain their political freedom. At present the dispute has not got beyond diplomatic contention, but if England persists in giving France a free hand in Madagascar war will ultimately result, as France would be compelled to enforce her intentions. In 1890 France and England agreed by convention to exchange Zanzibar and Madagascar. Zanzibar was willing to be exchanged, but Madagascar, never consulted, was opposed to it. A stigma consequently attaches to the British, and to bring this home to them the Hovas contemplate taking a step which

will prove to Englishmen that a great wrong was committed in bargaining away Madagascar as though her subjects were a horde of savages. In offering resistance to France, having judiciary control and consul representation of foreigners, they propose to take retaliatory measures on England by announcing shortly that the Anglo-Malagasy treaty is annulled. This would deprive British subjects of all rights and immunities in the country, and leave France, should she ever establish a protectorate, free to deal with British enterprise as she does in her colonies; British missionaries would be excluded from their former privileges, and the customs on British goods would likewise be raised.

A Canadian Bishopric.—An interesting gathering has been held in London for the advocacy of dividing the see of Saskatchewan and Alberta. The area of Saskatchewan is about 200,000 square miles, and of Calgary nearly 100,000. A steady flow of immigrants into both territories makes it imperative to provide better spiritual ministrations. To endow a bishopric for the Province of Alberta, to be called the Diocese of Calgary, a sum of £10,000 is needed, toward which handsome donations are being made by societies affiliated with the Church of England.

Suppression of the Opium Traffic.—During the year, 181 meetings have been held in connection with the English Society's work in various parts of the United Kingdom, and others organized by the Women's League. The vote taken in the House of Commons on April 10th, 1891, condemning the opium trade as "morally indefensible," had already produced results full of encouragement. Endeavors are being made to suppress the cultivation of the poppy in India except for medical purposes, and protests have been raised against the decision of the Indian Government refusing to accept the only too moderate proposals of the Chief Commissioner of Burma for putting down the opium vice.

Uganda.—Early in June intense excitement prevailed in Europe, notably in France, England, and Germany, over the letters and messages received from Catholic sources respecting the alleged outrages committed by the East Africa Company's officers, countenanced by the Church Society's agents. In English quarters, awaiting intelligence from Bishop Tucker and Captain Lugard, the sensational news is doubted, if not flatly denied, upon the data of letters received at an earlier period. The accuracy claimed by the *Review of Catholic Missions*, to the effect that the attack on the Roman Catholic missionaries and their converts was incited by Protestant missionaries, is contradicted. All through the troublous years that have passed since the accession of Mwanga to the throne, the influence of the Protestant missionaries has been exerted on the side of peace, and urgent efforts made to repress the hostile feeling that the two native parties have manifested. The workers of the Church Missionary Society are expressly prohibited from interfering with the political concerns of any country where they may be laboring. In the last letter, dated December 14th, 1891, which the Church Missionary Society received from Uganda, Mr. Baskerville said that they were sitting on the edge of a volcano, and that the Protestants were acting with great forbearance.

The African Slave Trade.—Major von Wissmann has left Cairo for Quilimane, East Africa, where with 20 Europeans and 200 picked African followers he will travel *viâ* the Zambesi and Shiré rivers to Lakes Nyassa and Tanganyika. There it is intended to establish fortified stations as the bases of operations for the two steamers, and a flotilla of steel sailing-boats for service on the lakes. The major states that his sole object is to suppress slave-trading, and for this reason he hopes to re-

ceive all necessary assistance from the British Commissioner in the Nyassa district through which he must travel. He expects also to work conjointly with the anti-slavery expedition of the Congo State on Tanganyika. Major Wissmann has received leave of absence from the German army for his expedition, which is so far a private undertaking that the two lake steamers are his property, while the expenses are being provided by the Anti-Slavery Committee at Coblenz. In a year's time he believes the steamers will be launched and the fortified stations erected on both lakes. A Berlin telegram at the end of May stated that 17 Arabs had been sentenced to be hanged for holding a slave market on German territory. On the awakening zeal of Germany in crushing the traffic, a London journal observes: "The partition of Africa by the great powers has a very ugly look of spoliation about it, but if they take the slave trade by the throat and strangle it, such a deed will atone for much. The African slave trade means wholesale massacre, cruelty, and torture, and the exposure of helpless children to die. In tropical Africa more than elsewhere the slave trade is 'the sum of all villainies.' The prospect of stamping it out almost reconciles us to the employment of the gibbet."

Monthly Bulletin.

In General.—Theodore Parker was not a special friend to evangelical missions, but he said: "If the modern missionary enterprise had done no more than produce one such character as Adoniram Judson, it would be worth more than all the money which has been spent upon it."

—In a recent address at a convention of United Presbyterian young people in Ohio, it was well suggested: "Those who are trying to maintain two or three little struggling congregations that might unite in one strong one that could be a power in mission work, would do well to ponder these words: 'There is not so much Christian seed in the world that we can afford to put it in heaps in any place.' On the evangelization of the world pray over this: 'Of the world's inhabitants, 1,440,000,000 have not accepted Jesus Christ.'"

—It plainly appears, from an item in the *Independent*, that at least not all foreign missionaries are pampered by luxury; for the Rev. George A. Stuart, of the American Methodist Mission in China, affirms: "I know of two young ladies, alone in an interior station, who live on a very poor quality of Chinese food, and not too large a supply of that. They are so much reduced in flesh and strength that the friends of a neighboring mission are alarmed about them. A lady sent them a few potatoes, and found that these were the first potatoes, and almost the only foreign food, found in their house for over two years. It is the opinion of the neighbors that they will not survive the summer unless they leave the place and change their manner of life. I know of another lady, going as fast as she can with a wasting difficulty, and who should be having the best of care and the most nourishing food, but who is in an interior town with barely enough to subsist upon. Beef is not to be had in the place in which she lives, and she told one of her friends that her husband was trying to make her some 'beef tea out of lean pork.'"

—Mr. L. D. Wishard, the well-known Y. M. C. A. secretary, who has spent the past two years in studying the mission fields of Europe and Asia, recently said: "I have never met young men who have more thorough appreciation of the practical points of Christian work than the Chinese. Out of the Y. M. C. A. at Jaffna, Ceylon, fourteen other associations have grown." Mr. Wishard secured a pledge of $1600 from the secretaries to pay the expenses of an assistant to Mr. David McConaughy in Madras.

United States.—Dr. John G. Paton, the well-known missionary to the New

Hebrides, is a delegate to the Pan Presbyterian Council that meets in Toronto, Canada, next September, and will spend a few weeks in the United States, seeking to influence our Government to act in accord with other great nations in preventing the traffic in slaves and rum at the New Hebrides.

—Among the students in the Chicago Theological Seminary are three Christian Jews, one of whom (Rabbi Freuder) was converted in the Hebrew Christian Mission, Chicago, conducted by Rev. B. Angel, a graduate of this institution.

—Rev. Y. Asada, of Japan, who took a full course at Garrett Biblical Institute and a special course in the Semitic branch at Union Theological Seminary, will enter Chicago University in the fall for advanced work in Hebrew. His purpose is to translate the Scriptures into Japanese.

—The American Bible Society is taking advantage of modern science to enter new fields of usefulness. Photo-engraved plates for the printing of the Scriptures in Zulu and the languages of the Gilbert Islands are being made. This makes five foreign languages that the society will be printing this year.

—Dr. Daniel Dorchester has introduced the Lord's Prayer, the Ten Commandments, and the twenty-third Psalm into the religious services of the Government schools among the Indians.

—The Presbyterian Board of Home Missions has authorized the Woman's Executive Committee to raise $5000 for the enlargement and establishment of the work at Juneau, Alaska, where a firm footing has been gained, and confidence has been established. Fifteen tribes are there, twelve of them speaking the same language (the Thinket). More than fifty applicants were refused admission to the school home between September and March of the past year for lack of room.

Great Britain.—There are now about twenty-five missionaries of the Church of England and of various other bodies carrying on work among the lepers in different parts of the world.

—Within two years the Church Missionary Society has sent one hundred and fifty new missionaries into the various foreign fields; and there is said to be so great a desire on the part of many young men and women to go that this society is overwhelmed with applicants, and has been driven to formulate a statement of its requirements for service.

—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.

—It was announced to the Free Church Assembly of Scotland, at its last meeting, that the sum of $115,000 would be paid to the church by the representatives of the late George B. McKenzie, of New York City.

The Continent.—It is estimated that Europe is $1,000,000,000 poorer every year by her system of armed peace.

—A Roman Catholic church originally built for the Hussites has been ceded by the Town Council of Laun, in Bohemia, for the use of the Protestant congregation gathered in that town. The event is evidence that religious liberty is making headway even in Austria.

—Rabbi Lichtenstein, of Tapio-Szele, Hungary, who some years ago, simply through reading the New Testament, came to a knowledge of the truth, has endured many trials and persecutions, but remains steadfast, and many Jews have, through him, come to know the way of life. Maintaining that as a rabbi he has a more potent influence than he would have if he joined a Christian communion, he has yet witnessed with joy the baptism of Israelitish converts.

—The Russian Cabinet has decided that Hebrews who are desirous of emigrating shall be provided with a permit, free of charge, and be relieved of military service. Other immunities will be granted.