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THE MIRACLES OF MISSIONS.—NO. XXI.

[EDITORIAL, A. T. P.]

THE BEGINNING OF MODERN WONDERS.

The Society Islands were so called by Cook in honor of the "Royal Society;" and the largest, having a circuit of one hundred and forty miles and containing about six hundred square miles, is known as Tahiti. It consists of two rounded peninsulas joined by a narrow isthmus, and is crowned with a majestic peak called The Diadem. The name was a prophecy, for this island furnished the first conspicuous diadem of modern missionary labors.

It was first seen by an English Captain—Wallis—in 1767. The inhabitants were tall, stout, brown skinned, with dark eyes, and seemed unusually good-natured and playful; but they were thieves, liars, and murderers.

When the knowledge of the Tahitians reached England, the directors of the London Missionary Society determined to send the Gospel to this island, and at last found thirty men who were willing to go, four of whom were ministers, the rest tradesmen; and six of them were married. A ship called the *Duff* was bought, and pious Captain Wilson took charge of it.

This memorable missionary band left the Thames on August 10th, 1796. A purple flag waved in the wind, with three doves bearing olive branches as its device; and as they set sail they sang the hymn, "Jesus, at Thy command we launch into the deep."

A seven months' voyage brought them to the shores of Tahiti, and they were welcomed by about seventy-five canoes, whose natives clambered over the ship's side, and in various ways expressed their joy, hoping for knives and axes and other useful implements. They had brought with them hogs and fruit for the purpose of barter; but as it was the Sabbath day the missionaries tried to make them understand that they neither sold nor bought upon the Day of Rest. Most of the natives returned in their canoes, but about forty stayed on deck, and the missionaries had a service. While they prayed and sang the natives looked on in silence.

Two white men were already at Tahiti, one of whom had been shipwrecked, and the other left on shore a few years previous. Their names were Peter and Andrew, and they were clad like savages. Being able to speak some Tahitian, they served at first as interpreters between the mis-

sionaries and the natives, but they turned out to be very wicked men, though born in a Christian land.

An old man, Mane-mane, was high-priest to the idol gods, and was held to be some great one. A chief showed the missionaries an empty house about one hundred feet long, but unfurnished, which he said should be given to them. Upon their arrival on the beach they were met at once by strange customs. They found the king, Otu, and his queen both riding on men's shoulders. When those that carried them changed the burden to other shoulders, the royal feet were not permitted to touch the ground, because whatever land they touched would become their own, so they jumped over the head of one man upon the shoulders of another. For the same reason, when the king and queen visited the ship, they refused to go on deck, because if they touched the ship it would be theirs, and none but their own servants might dwell there or eat there henceforward. Afterward, when Mr. Lewis unfolded his umbrella, they warned him not to hold it over their heads, as it would thenceforth become sacred to their exclusive use.

The missionaries found dancers on these islands called Areois, who were a most wicked set of people. Their bodies were blackened with charcoal and their faces dyed red. They committed murders, killing their little children as soon as they were born. They had no occupation but dancing, boxing, wrestling, and sporting.

The first night, in presence of the natives, the missionaries sang and prayed and thanked God for inclining these strangers to receive them so kindly ; and the first Sabbath they turned their dwelling into a chapel and Mr. Jefferson preached, being interpreted by Andrew, the Swede ; and so through the vehicle of an ungodly man the first impressions of the Gospel were made upon these natives.

The father of Otu was called Pomare. He was a very wise man ; had formerly been not only a chief, but the supreme king of the chiefs of the island. He had, however, many faults. He was a liar, a glutton, covetous, and pre-eminently selfish. On the second Sabbath, however, he attended the service of worship, when Mr. Cover preached from that text which has been probably the subject of more sermons than any other in the Bible—John 3 : 16—and after the service Pomare pronounced what he had understood very good.

The favorite god, Oro, was simply a log of wood about the size of a man, kept in a shed among trees surrounded by a stone wall. In this place were altars on which lay pigs that had been dead for months, and it was called a Maræ, and was a habitation of cruelty. Men were sacrificed and their flesh hung in large baskets on the trees around till it decayed. No woman was counted worthy of the honor either of approaching the Maræ or being sacrificed in it. The priests used to roll themselves up in a great bundle of cloth, and in a squeaking voice pretend to represent the gods ; and though the people knew that it was the priest that was speaking, they

dared not disobey. They kept in their houses some of their gods, and fancied them to be in disposition like unto themselves. Hiro was the protector of thieves, and when they went out to steal, they promised Hiro a part of the booty if he would not expose them ; and the missionaries found that the natives were very much like the god they worshipped. Nothing was safe within their reach. Murder was quite as common as stealing ; and one Sunday Mr. Lewis preached upon the commandment, " Thou shalt not kill." Mane-mane advised the people to leave off their wicked ways, yet he had not left off his own ; and when he wanted to kill a man, drank wine to keep up his courage for his horrible work. His own wife killed her offspring, and when remonstrated with, said she would keep the customs of the country and defy the missionaries' displeasure.

Some of the idols were made of stone, but most of them of wood, or of a kind of string made from the outside of the cocoanut. Sharks and birds were worshipped, and there were more than one hundred gods. When a sacrifice was demanded for Oro, it might be the guest who was eating beneath the roof of a chief. If one man of a family were offered, the people of the same household were usually chosen until the whole was destroyed. When the beating of the sacred drum gave the signal that a human sacrifice was required, the natives would flee to the mountain dens and caves for refuge. The Tahitians believed that at death their spirits went to cruel gods, who first devoured them three times over, after which they passed into the body of a beast, bird, or man, and lived again on earth.

If thus cruel to their friends, their cruelty to enemies may be inferred ; their bodies were left unburied to be devoured by beasts and birds. Sometimes a hole was made through an enemy's body, and he was worn as a Tiputa by the man who slew him. The conquerors destroyed all the women and children of their foes, and taught their own little children to kill those of whom they would naturally have made playmates ; and sometimes these little children of conquered foes were strung on a spear like beads.

Among such a people these missionaries began their apparently hopeless labors. Three weeks had not passed before they were robbed, and, because they did not punish the offenders when detected, they were regarded as cowards ; but they sought to win by kindness, and determined they would not seek to defend themselves, but confide themselves entirely to the keeping of Jehovah. They placed near their house a hospital, and offered to nurse all who would come. Though many natives were suffering from terrible diseases, they would not accept the proposition. Satisfied with food and raiment, the missionaries gave up their blacksmith shop and store room to Pomare, and even offered to surrender to him all their own private property, but he would not accept it. During the first year there was a quarrel between Pomare and Otu, and, as Mane-mane had stirred up the rebellion, Pomare ordered him to be killed. Thus perished the wicked old priest, the great man of the Tahitians.

The more the missionaries saw of Otu the more wicked he was found to be ; and the continued unbelief of the people was a source of much heaviness to these servants of God. Nothing offended the natives more than to rebuke their wicked customs. Idia, the queen, had destroyed three children of her own within three years after the missionaries had arrived.

On March 5th, 1800, three years to a day from that when the missionaries first saw the island, the first wooden posts or pillars of a Christian chapel were reared ; and they besought God that these, like the pillar that Jacob set up at Bethel, might be a memorial of the presence of God.

The next June, in the *Royal Admiral*, eight new missionaries arrived, and were welcomed by Pomare. It was agreed by the brethren that Mr. Nott should go around Tahiti to preach to all the inhabitants. He was accompanied by Mr. Elder. Sometimes Mr. Nott preached three or four times a day. They lodged in the houses of the natives, and took with them on the journey some of the Tahitians themselves, who thus had the advantage of hearing him preach during a five weeks' tour, and upon his return he found that they were able to give a clear account of the Gospel truths they had heard. Constant prayer went up to God that He would pour down His Spirit from on high. The missionaries endured great suffering for the natives' sake, especially in consequence of desolating wars. When the natives were entreated to believe in Jesus Christ, like ancient unbelievers, they asked, "Has Pomare or any of the chiefs believed?" They were, in fact, the greatest enemies of Christ, and discouraged the natives from attending to the Gospel. The tenacity of idolatry seemed to make preaching a hopeless task.

The natives had great confidence in the power of red feathers, attributing large success in fishing to their presence on the canoes, but had little conception of the soul or of duty, and while faithless toward God they were credulous toward the most absurd imposture, placing their trust in fortune-tellers, dreams, and signs of good or ill luck.

While Mr. Jefferson and Mr. Scott were travelling in Tahiti and lay down to rest, a chief invited a guest to go with him to the beach, killed him with stones, put his body in a basket of cocoanut leaves, and sent him to Pomare as calm and unconcerned as if he had only killed a hog.

In 1803 Pomare himself suddenly died, and the wicked Otu had more power than during his father's lifetime. He styled himself Pomare II. It was he who was destined to be the first convert of the Gospel work at Tahiti. He had taken pains to learn to read and write. He was greatly feared, and it was believed that he could kill a man by his prayers and imprecations. In the spring his queen had a child, and he himself was privy to its death. The queen died in 1806.

In May of this year a day of fasting and prayer was appointed by the missionaries, and particular pains were now taken to teach the children. They learned to repeat a short catechism by heart, and in November Mr. Davies opened a school in the new house, and invited the boys who lived

near by to attend it on three afternoons in the week. A month afterward they asked to be taught oftener, and were instructed daily. They learned to read and write, being first taught to make letters on the sand. Spelling-books and Bible histories were made for them and sent to England to be printed. As the missionaries began to be familiar with the language, they discovered that it was unfitted for the expression of Christian ideas. There was, for instance, no word for "thanks," and no proper expression for "God."

A vessel arrived from the directors of the London Missionary Society, bearing a letter in English for Pomare. He was pleased with it, answered it courteously, and consented to the request of the directors, and promised to banish Oro from the island. He acknowledged that his land was a bad land, a foolish land, and one that knew not the true God; asked for a large number of men, women, and children from England, and said he would adopt English customs. This letter appears to have been insincere, for shortly afterward he desired that a man might be killed at Atehuru as a sacrifice, and taken in a canoe to another place; and he sought to conceal it from the missionaries. He seems to have made his fair promises only as a cloak for his covetousness.

In 1807 another war broke out at Tahiti, which lasted about three years. The missionaries were obliged to leave the island, Mr. Nott and Mr. Hayward going to Huahine near by, and all the rest to Port Jackson in New South Wales.

The king, who had gone to Eimeo, invited the missionaries to come to that island. There were now seven missionaries in Eimeo—Nott, Hayward, Bicknell, Scott, Wilson, Davies, Henry. They had settled at Pape-toai, and built a small chapel and opened a school. Events occurred which inclined them to stay in Eimeo, and they observed that the king appeared to regard idols less than he had done in times past. For instance, in 1812, when a sacred turtle was caught, instead of sending it to the idol's temple, he had it dressed in an oven in his own kitchen, and served for his dinner, which was an astounding blow at idol customs; and as no harm befell him, he was confirmed in his contempt of idols, and the power of the popular superstitions was greatly weakened. Pahi, the brother of the King of Raiatea, made a still bolder experiment—destroying in an oven a sacred log which had been worshipped, and then ate bread fruit that had been baked in its ashes.

Pomare declared that he would now have henceforth but one wife. He married Teara, daughter of the Raiatean king, and on the birth of her little daughter the customs of the ages were disregarded, which permitted no fires to be lighted for many days, nobody to leave the shore, and no persons to approach the child except sacred persons in sacred garments.

On July 18th, 1812, Pomare asked to be baptized, and declared his fixed purpose to cleave to Jehovah and His people. He said, "I wish you to pray for me," and proposed to build a larger chapel. He declared that

he had tried to persuade the kings of other islands to do as he intended to do, and when they answered that they would cleave to Oro, he told them that was cleaving to Satan. The missionaries, full of joy, waited anxiously to see whether Pomare was really a converted man. Subsequently his grief for his sins, his observance of the Sabbath, and his efforts to persuade his friends to turn to God, convinced them that he had been changed by the grace of God.

When the missionaries found the people in Eimeo ready to attend their instructions they heard that the people in Tahiti were likewise inquiring after Jehovah, and Mr. Scott and Mr. Hayward were sent to see whether the joyful report was true.

Missionary labor at Tahiti was apparently in vain for from fourteen to sixteen years, and, notwithstanding untiring, earnest, and faithful effort, but one solitary instance of conversion had taken place. The wars of desolation continued, and abominable idolatries and iniquities reigned. "The heavens seemed as brass and the earth as iron;" and when God's time to favor the work in Polynesia came, the beginning was such as to turn all attention to Himself. For at the time the war had driven the missionaries from the island and cut off all communication. Two native servants, formerly employed in the missionaries' families, had, unknown to them, received favorable impressions, and had united together for prayer. They had been joined by others, and at the return of the missionaries to Tahiti, at the termination of the war, they found a number of praying people, and had little to do but to aid in a work which God had thus singularly begun.

These years of fruitless and apparently hopeless toil had almost determined the directors of the London Missionary Society to abandon altogether the work at Tahiti. Dr. Haweis, chaplain to the Countess of Huntingdon, one of the founders of the society, and the father and liberal supporter of the South Sea Mission, earnestly opposed such abandonment of the field, and backed his arguments by a further donation of a thousand dollars. The Rev. Matthew Wilks, the pastor of Mr. Williams, declared with great emphasis that he would sell the clothes from his back rather than give up the mission, and proposed, instead of abandonment, that a season of special prayer should be observed for the divine blessing. Such a season was observed; letters of encouragement were written to the missionaries, and—mark it!—*while the vessel was on her way to carry these letters to Tahiti, another ship passed her in mid-ocean, which conveyed to Great Britain, October, 1813, the news that idolatry was entirely overthrown in the island, and bore back to London the rejected idols of the people; and so was fulfilled literally the Divine promise, "Before they call I will answer, and while they are yet speaking I will hear."*

We have already mentioned the fact that, while the missionaries were driven away from Tahiti, two natives had begun to call upon the Lord Jesus in prayer. One of these lads was named Tuahine. Another native, impressed by some remarks from Pomare, had gone to make some inquiries

of Tuahine, who had lived for some time in the missionaries' families. Finding his mind was in a similar state they resolved to retire to some secret place to talk and pray, and after a little while several young persons united with them ; and this little band, without the guidance of any missionary, determined to abandon idols and the wicked practices of their countrymen, keep the Sabbath, and worship Jehovah alone. As Christianity spread, Tuahine helped the missionaries by directing inquirers, teaching in the schools, and translating the Scriptures. Sometimes he spent from eight to ten hours a day in this last work, and rendered invaluable counsel and aid to the missionaries. He proved himself to be a Barnabas and an Apollos both in one, and had a surprising gift in prayer. He discharged the office of a deacon with great faithfulness, and died about forty-five years old, a model of a converted native.

The chapel that Pomare had desired to be built at Eimeo was opened for worship July 25th, 1813, and the next evening thirty-one natives cast away idols, and their names were written among the disciples of Jehovah. Shortly after, the number had risen to above three hundred, embracing, among others, a priest called Patii, who led the way in the burning of idols. He brought out the gods one at a time, tore off the sacred garments and ornaments, threw them one by one into the flames, pronouncing their names, repeating their foolish histories, and challenging the people to observe what helpless logs they were. The joy of the missionaries may be imagined. The queen's sister about the same time publicly showed her contempt for the idol gods ; and Pomare himself, though guilty of many things inconsistent with the character of a Christian, made a tour of Eimeo, seeking to persuade the heathen to turn from idols.

Meanwhile at Tahiti persecution arose against the native Christians. They took refuge in the woods and lonely valleys at midnight for prayer. One young man suffered martyrdom, and another bore a lifelong scar received at their hands. The year 1815 was the most remarkable that had ever been known at Tahiti. A plan was laid to destroy the Christian natives entirely, and the night of July 7th was fixed upon, when the Christians were to be assembled for prayer. Having been advised, however, of this conspiracy, they sailed for Eimeo, and their departure was the cause of a quarrel among their enemies themselves, in which they largely destroyed each other.

The missionaries at Eimeo received the Tahitians with great affection, but feared that the heathen might rise up in both islands and destroy all the worshippers of Jehovah. July 14th was set apart as a day of fasting and prayer. Soon afterward two chiefs from Tahiti came to Eimeo, inviting the Christian chiefs who had fled to return. The invitation was, however, a mere cover for a plan to destroy the king and his friends. A battle ensued in November, 1815, in which Pomare and his little army were victors. Instead of killing his enemies the king determined to destroy their idols. The multitude stood astonished, both at the helplessness of their

gods and the audacity of their destroyers ; and when the great god Oro was carried to Pomare's feet, he set it up as a post in his kitchen, fixing pegs upon it on which to hang baskets for food, and subsequently burned it as fuel. Such was the end of the great war god.

Mr. Nott and Mr. Hayward soon went to Tahiti, and made a tour of the island. They found the people busy in destroying Maræ and building little chapels. Pomare himself had written a prayer, which he often read in these places of worship—a prayer worthy of any Christian author.

The missionaries found the people very anxious to learn to read, and the king had not only destroyed his public idols, but now wished to part with the family gods, always kept in his house. He sent about twelve of these frightful little images to the missionaries in Eimeo, with a letter asking that they might be sent to the Missionary Society in England, that they might know the likeness of the gods that had been worshipped in the island. The idols were accordingly nailed up in a wooden case and sent to the directors of the London Missionary Society. Family prayer became common, and the people retired to the bushes for private supplication. The missionaries could scarcely get any rest, so continually were they besieged with inquiry. In every place they found chapels—sixty-six in all—in which the people assembled four times a week.

About this time a printing-press was brought to Eimeo, and from a neighboring Maræ, polished stones—pieces of pavement upon which worshippers had knelt before the altars—were dug up and placed where God's Word was to be printed. Satan was robbed that God might be honored. The first book printed was the *Baba*, or spelling-book, and Pomare was permitted to aid in setting up the first page, and to strike off the first impression. The Tahitians were very anxious to have these printed books, and sent to the missionaries plantain leaves rolled up, with the request for spelling-books written on the leaves. This was the beginning of the spreading of the knowledge of God from isle to isle by the power of a sanctified literature. Catechisms followed, and little books containing collections of texts ; schools were multiplied, converts increased, and there was a general spirit of inquiry.

For years Mr. Nott had been translating the Gospel of Luke into Tahitian, assisted by Pomare, and while the book was in press the natives often constrained Mr. Ellis to stop printing to explain to them what they read. The missionaries wished to bind the books before they were distributed, but the impatience of the people compelled them to give up waiting for proper binding materials. The natives, however, did not suffer these precious books to remain without proper protection ; dogs and cats and goats were killed that their skins might be prepared for covers, and the greatest anxiety was manifested to obtain these new copies of the Gospel. Five men from Tahiti landed at Afareaita, and did not go into any house to lodge lest some one might anticipate them in the morning and buy up all the books, so that they should be compelled to return with-

out any. Mr. Ellis gladly gave them copies of the precious Gospel, which they wrapped in bark, put in their bosoms, and set sail for Tahiti without having taken food or drink during their stay at Eimeo.

And now the brethren determined to form a missionary society in Eimeo, and on May 13th a great meeting was held, and numbers of natives came from Tahiti. The prayers began at sunrise, and long before the chapel service at three o'clock they were obliged to leave the chapel for the grove outside to accommodate the crowds. The king was seated with the queen, her ladies, and many chiefs, and Mr. Nott preached from the words, "Understandest thou what thou readest?" (Acts 8:30,31.) An address from Pomare himself followed, advocating the formation of the Missionary Society, and hundreds of dark arms were lifted toward heaven in assent.

The "Royal Mission Chapel" at Tahiti, so called, was finished in the spring of 1819. It contained 133 windows, 29 doors, and was 712 feet long and 54 feet wide—212 feet longer than St. Paul's in London. As no preacher could speak loud enough to be heard to the end of the chapel during a whole sermon, three pulpits were placed in it, with a minister in each. Six thousand people joined in singing God's praise in this new place of worship, and three sermons were preached simultaneously.

The next day after the dedication service in May, 1819, laws were publicly given to the people, condemning murder, rebellion, theft, Sabbath breaking, these prohibitions being followed with becoming sanctions. After the law was read the king asked the chiefs, "Do you agree to this law?" and Tati, a ringleader among the rebels, held up both hands, and called upon the people to do the same. At the close of the Sabbath service, Pomare solemnly pronounced his faith in a crucified Redeemer. Let any reader consider how different were these assemblies from the feasts at which Pomare and his father had distributed the bleeding limbs of human victims as offerings to the gods.

The rest of the year was full of rejoicing; new customs obtained, and the preaching of the Word was greatly blessed. Pomare was shut up whole days with Mr. Nott, helping him to correct the translations of the Gospel of John and the Acts.

We can give no further space to this wonderful story. The king himself was a leader in all good works, and on December 7th, 1821, died in the faith of Christ at the age of forty-seven years. Though naturally proud, covetous, deceitful, intemperate, and treacherous, he not only believed the Word of God himself, but persuaded many others, while he forced none to turn from their idols, and we cannot but believe that, notwithstanding his many faults, he sincerely belonged to Christ.

A fitting conclusion to this narrative may be found in the coronation of the young king, four years old, on April 21st, 1824. He was dressed in his coronation robes in Mr. Nott's house, and borne to the church on the highest platform. A hymn was sung, a prayer was offered, and Mr. Nott

made an effective address. The laws of the country were placed upon the table, and the young king was asked whether he would promise to govern the people in justice, and mercy, and obedience to these laws and to the Word of God ; and he replied, " I do, God being my helper." Oil was then poured upon his head, and a blessing pronounced upon him by Mr. Davies. The crown was placed upon his brow while Mr. Nott spoke words of benediction, and the Bible was presented to him as the most priceless treasure in the world. From the platform of coronation, the procession went to the " Royal Mission Chapel," and the young king sat in the royal pew.

Contrast this scene with the coronation of Pomare II., who had been declared king according to the heathen fashion, robed in a girdle covered with red feathers, the ceremony attended by the slaughter of men and followed by the worship of the god Oro. Now a little prince began his reign with the sweet sacrifice of prayer and praise to the living God.

In the end of the summer of 1835 many people in various parts of the island were converted, especially by the preaching of Mr. Nott, at Papao, and in July, 1836, the queen found that only two openly ungodly persons were to be found in the whole district of Pare ; and Mr. Davies was almost as much blessed at Papare as Mr. Nott was at Papao. The translation of the whole Bible into Tahitian was completed in 1836, the greatest part of the work having been done by Mr. Nott ; and in February of this year Mr. Nott set sail for England. He presented the translation to the directors of the London Missionary Society, and remained in England for two years. He appeared at Exeter Hall at the great anniversary in 1838, and after showing the Assembly a copy of the Tahitian Bible, bade them a last though not an everlasting farewell, and returned to Tahiti, rejoicing in the privilege of spending the remainder of his days in the service of Christ in the South Seas.

HONOR OF A MISSIONARY.

I should not like you, if meant by the gifts of God for a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your stars, all your diadems and your tiaras, when you put them altogether, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but preaching Christ's gospel in regions far beyond ? I reckon him to be a man honored of men who can do a foreign work for Christ ; but he who shall go farthest in self-annihilation and in the furtherance of the glory of Christ shall be a king among men, though he wear a crown no carnal eyes can see.—*Spurgeon*.

CHRISTIAN MISSIONS AND THE HIGHEST USE OF WEALTH.

AN ADDRESS BEFORE THE A. B. C. F. M. AT PITTSFIELD, MASS., OCTOBER
14TH, 1891.

BY PRESIDENT MERRILL EDWARDS GATES, LL.D., OF AMHERST.

The incarnation of the living God as the Redeemer of man has made it forever necessary that the man who would know God must see something of God in his fellow-men. In all ages the men whose hearts God has touched, whose eyes God has opened that they may see Him and make others see Him, have been men mightily moved in soul and heart toward their fellow-men. The nearer we come to God's view of human life, the purer and deeper and mightier will be our love of human souls and our pity for wasted, sinful, and benighted human lives.

LOVE OF GOD AND WORK FOR MEN.

There is a Divine revelation of the very heart of God Himself in the description Christ gives us of the scenes of division at the judgment. Our Master takes as His own not those who selfishly cry, "Lord, Lord!" and boast familiarity with God's power and achievements of their own in casting out devils; but the men who have shown "the mind which was in Christ Jesus," and under the constraining power of Christ's love have served Him by serving "in His name" their fellow-men for whom He died. It is by the faith that is in Christ Jesus that we stand; but the absolutely vital, the indissoluble connection of faith with love and with works of love and helpfulness and mercy, is made startlingly clear in this revelation by Christ of the things which shall be made manifest at that day. It is only by living out a vital principle of life to its issues that we can come to know it thoroughly. True Christians are men and women who are bent upon reducing right theories of life to right living. Life-power and moral truth are the mightiest forces in the universe. In Christian character these two forces are combined. God is life and truth; godlikeness worked out in life is character; into sound character has entered the "omnipotence of a principle," and the almightiness of God Himself is pledged to make character, which is vitalized truth, the mightiest power within the control of man. And since God is love, and God in Christ is the supreme revelation of that holy and infinitely attractive love which spared not His own Son that He might be just and yet might love us out of our sins into lives of holiness, Christians can never learn large lessons of God's love in Christ without sharing in Christ's love for their fellow-men.

THE TEST—OUR FEELING TOWARD MULTITUDES OF UNSHEPHERDED MEN.

Always, then, for the individual Christian, and for any body of Christians who are acting together, there is a supreme test in the question, How

deep a concern do you feel for the welfare of the great body of your fellow-men? What are your feelings, what are your purposes, what is your attitude of soul toward the benighted ones, our brothers and sisters, who are ignorant, debased, sin-burdened, and hopeless in the world?

Sharp and clear is the contrast between the spirit of the Pharisees and the spirit of Christ in this matter of caring for crowds of the common people. When their returning officers said, "Never man spake as this man speaks," and when "the common people heard Him gladly," the Pharisees waved aside the divine meaning of the message with that contemptuous phrase, the essence of selfish vanity and arrogant pride, "This people that knoweth not the law is accursed." But "the mind that was in Christ Jesus," the mind that dwells in every true child of God in richer fulness as the Holy Spirit shows him the things of Christ, is revealed in the words, "But when He saw the multitude, He was moved with compassion upon them, because they fainted and were scattered abroad as sheep having no shepherd." In those words speaks from the heart of God the loving voice of the Good Shepherd; and "His sheep know His voice and follow Him."

This mind that was in Christ, this deep yearning love for lost men, has always marked the true Church. It began its growth among men with the growth of the early Church at Jerusalem, and it had to break its way through that intense spirit of exclusiveness which, with the Jewish Church, had been a cult for centuries. For generations God had walled in His chosen people, had separated them from the rest of the world, that their knowledge of Him and their realization of His presence might be intensified by exclusion. In the fulness of time, when the Word was made flesh, when the love of God was poured into the life of men through the life and the words of Christ, this spirit of love for all mankind burst the cerements of the old dispensation, and the Christian Church began its wondrous growth on earth. It came into life, it grew and prospered under the teaching and guidance of the Third Person of the Trinity, the ever-living Holy Spirit, whose office it is to take of the things of Christ and show them to His followers, who is with us here to-day guiding His Church. Peter first felt the power of this mission-spirit of love for all mankind. Then the heavenly vision came to Paul, and flaming with the spirit of Christ's love he went through all the provinces, fiery-hearted with the spirit of missions. With the growth of the Church this spirit has increasingly prevailed; the walls of separation between nations have been broken down by it. It is to the growing spirit of Christ, not to the evolution of a perception of a subtly selfish interest for the individual to be attained by the promotion of the welfare of the whole—it is to the spirit of Christ and not to "enlightened self-interest," that we owe the deepening sense of the solidarity of the race which binds men together the world around.

In the history of the Church it is the men whose hearts have received this spirit in the largest measure whose names illumine the annals of the

Church and the pages of universal history. In their hearts was condensed so much of the thrilling force of Christ's love that heat passed into fiery rays of light, and they became beacons to men for all time. From Paul, longing to visit Spain, yearning over the Romans, melted with love for the Galatians, holding all Greece and all Asia in his heart, down through the glorious roll of saints and martyrs and missionary heroes till we reach the names of the missionaries whom we have seen in the flesh, and whom we love, hearts and lives on fire with the love of lost and benighted men have been the evidence of the spirit of life in the Church of Christ.

IN A LIVING CHURCH, ALWAYS A LOVE OF MISSIONS.

There can be no living Church without a glowing love for missions. Christ has made this very clear to us. In the glimpse He gives us of the judgment, in His parting words as He ascended, "Go ye and make disciples of all nations," and, "Lo, I am with you all the days, even unto the end of the world," we find the very essence of His teaching, the flowering of His spirit of service. To seek and to save that which was lost, was the mission that brought our Divine Redeemer from heaven to earth; and to seek and to save the lost is the Divine commission, from the glorified Christ in heaven to each believer who looks up to a Divine Redeemer for direction in a life of grateful service.

What has this to do with the question of money and its use? Let us ask ourselves this question thoughtfully.

MEN AND MEANS.

As members of the Church of Christ set to do Christ's work in the world, assembled here in the interest of one of the most important agencies in that work of evangelizing the world, which is pre-eminently the one work given by Christ to His people to do in His name, we are brought face to face with the question of *the means* to carry out this important work. Here, as in every other important undertaking which is to influence many lives, *men* and *means* are the essential requirements. Men never were offered to a praying Church in such numbers as stand confronting us to-day, saying, "We are ready, send us." Under the influence of the spirit of God, the immeasurable importance of bearing the glad tidings to the dark places of the earth has dawned upon young men and women in our land with a vividness and a power never before seen or known in the history of the Church. Do you who are past middle age remember the "missionary concerts" of your youth, when prayers were regularly offered that God would "break down the walls" that shut Christians out of China and Japan? That prayer has been answered. This year the Emperor of China issues a royal edict calling upon the governors of his provinces to protect the missionaries against misrepresentation and violence, and declar-

ing that the object of Christian teaching is to make men better. We have been witnesses of this marvellous change. We have seen Japan rise suddenly to highest standards in civilization and in government—a nation born in a day. Japanese Christians are setting the Christian world an example of unity and loving fellowship in work. The testimony of all observers is that never was a great nation in a more receptive mood for Christian truth than is Japan to-day. In India there is a special call for laborers. Another generation of educated men, broken loose from the old faith, will soon be anarchic in morals unless Christianity shall supply the basis of morality in life. We need not raise any questions of a future hell; there will be hell let loose upon the earth unless Christian truth gets hold upon India, unless the love of Christ cherished in the heart shall more than make good the loss of restraints of the old order. In unharvested fields the grain, ripe and ready, falls to the earth in rich, decaying masses, ungarnered. Unless these years that are now upon us be used, the opportunity is forever lost. It is now or never, for India!

“TIME-VALUE” AND “PLACE-VALUE.”

Political economists talk of a “time-value,” which belongs to a commodity that is ready precisely when it is wanted, like seed corn in spring, and of a “place-value,” which is the result of the presence of an instrument or a commodity at the precise place where it is needed, and at precisely the time when it is needed. The time-utility of missionary effort just now is immense. Who can estimate the place-utility of Christian effort now in Japan and in India? Of Africa I hardly dare to speak. Africa, no longer the totally “Dark Continent,” first pierced through by the rays of love and light where Livingstone carried his well-read Bible that rayed out life for him and made his path a trail of love and light until that night when he knelt alone beside his cot under the great tree in the wilderness and, kneeling, met his God; Africa, now slowly rising to a place in the world’s history, but still as booty to be struggled for in a contest of diplomacy, if not of arms—to save and uplift Africa, what need of Christian giving, what a call for help from Christian America, who owes the heaviest debt to that continent which is mother of the race, long fettered and beaten with many stripes, whose unrequited toil made “cotton king”!

We see these open doors. We hear these calls from perishing men. We see the “time-value” and the “place-value” of efforts now put forth for Christ. Loyal subjects of Christ our King, we see clearly the importance of these strategic points to be seized now for the advancement of His kingdom among men. The old walls about the isolated nations, which our fathers and mothers prayed to have thrown down, lie flat before us. The opportunity is ample. The need is pressing. The demand from the field is imperative. The loss of life, the loss of souls, is deadly.

WHAT HINDERS THE WORK ?

In those monthly concerts, when the walls about China and Japan had fallen, the petitions began to take on this stereotyped form : “ Lord, raise up *men and women who shall be willing to go* into these opening fields.” The sacrifice involved in foreign mission work has always been immense, but the fruit of it has been abundant and rich. Partings with kindred and friends, departures into strange lands—these have always been essential to the propagation of the truth since the time when God said to Abraham, the father of the faithful, “ Get thee out of thy country and from thy kindred, and come into the land which I will show you.” By such self-sacrificing obedience to God’s commands have new nations learned of that brotherhood of man which has no meaning, no power, save as all nations learn that they have a common Father, even God. Much of what is called the “ spirit of the nineteenth century,” this awakening of the world to the conviction that all men are of one blood, and that property in man is impossible, is the manifest result of mission work done by strangers who, for Christ’s sake and at God’s call, have sojourned in strange lands among despised peoples preaching peace and brotherhood through Christ. But the cost of leaving home and friends and native land, the sacrifice involved in expatriating one’s self and one’s children, has always been so serious a matter to contemplate that those who love their own ease have always wondered when the call of God has been potent enough to carry His consecrated servants as missionaries to foreign fields. The supply of men and women willing to go has never been equal to the need of the field, seldom to the means at the disposal of the missionary boards. It has been taken for granted by the Church for the last two generations, first, that the walls that shut in mighty nations could not be broken down short of centuries to come ; and then, that laborers willing to go could not be found in sufficient numbers.

FACE TO FACE WITH ANSWERED PRAYERS.

But what is *time* to our God, when He wills to send His kingdom forward by a mighty unfolding into the growing season, into the flowering time ! A thousand years are as a day with Him. He laid the walls level. He opened the way. His will and wisdom brought in the age of steam. Railroads and steamship lines girdle His globe to make ready a highway for his messengers, “ speaking peace to the nations.” He sets a Stephenson and a Fulton, a Morse and a Bell and an Edison at His tasks when they know it not. Corporations of selfish men do His work, as heedless of the plan of God as are the stones which are framed into the mighty arch of the cathedral, or the liquid elements that are seized upon by the growing plant and drawn up into a place in the beauty of its unfolded blossom by a power utterly beyond their ken ! Mission fields are open. The world is the field. All fences are down. A Christian Church, the Church of

America, stands to-day face to face with its answered prayers. It is as if a throng of men and women had been standing in the ante-room of the King's chamber, half dreadingly telling each other in monotonous voices what they wished to ask for if the King would only give them audience. Suddenly the King steps in among them and declares, "I know your wishes; you have them now!" And with stammering voices and uncertain gestures the would-be petitioners stand abashed in the presence of a royal Giver, whose readiness to give exceeds their readiness to receive!

THE STUDENT VOLUNTEERS FOR MISSIONS.

For a generation the Church has been praying for men and women who were ready to go. The Holy Spirit has tried the hearts and searched the spirits of young men and women at our higher institutions of learning. No one who has been among them, as I have been, and has seen this searching work of the Lord, can fail to recognize it as God's doing, and as altogether wonderful and like His mighty power and the gracious constraining force of His own love, that to-day over six thousand young Christians of America are volunteers for Christian mission-work.

The years when young students look out upon life from the mountain heights of youth are favorable to a clear vision of comparative values. While the wish is eager to make one's life count for the utmost possible in the service of God by serving one's fellow-men, those whose eyes God touches that they may truly see discern the truth that no other work compares in potent possibility for good with this light-bearing in dark places. Our "young men see visions;" and this is the fulfilment of God's glorious promise of rich blessing for any nation. They see that the Holy Spirit describes the highest object of a liberal education, when He speaks of one who "has the tongue of the learned to speak a word in season to him that is weary." And the spirit of God has so moved upon the young people in the Church of God in this land, that as a class of Christians they say to-day to the Church of God, "We are ready to go. We are eager to try within this next generation to fulfil the glorious command of Christ and 'make disciples of *all* nations.'"

THE ALMIGHTY BANKER CALLS IN HIS LOANS.

Since the work is Christ's work intrusted to us, since the would-be workers are ready and call upon our mission boards to send them, since the great, the rapidly growing wealth of this Christian nation is in the hands of Christian men and women of mature years, my brothers, what answer can we give for ourselves before the judgment throne of God, if this glorious work of preaching the Gospel of light to dying men is checked and dwarfed, and fails of its glorious possibility, because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the Universe calls in His loans!

There is a time when the Master, about to return from far countries, Himself makes rigid yet loving inquiry of every steward concerning the talents, be they one or ten, intrusted to his use. Are we so using the money God has given us as to give to Him "His own with interest"?

But, some one will say, this is an unnatural view which you present. Christians are to use their money as do other men, subject to the laws of political economy and in accordance with the general spirit of the time in which they dwell and with the standards that prevail in the grades of society where their lot is cast. Let us look at the question for a moment.

HIS PROPERTY IS A MAN'S "OBJECTIFIED WILL."

A man's property has been said to be his "objectified will." Mere things, which apart from man are impersonal and utterly outside of moral and jural considerations, enter into the domain of rights, of justice, of morality, through their relation to the will of their owner. The object into which you have introduced your will, which you have willed and worked to make your own, has become in a sense a part of you. There is a true sense in which the man who touches your property touches you. Property that is truly owned and used becomes in a sense a part of the owner and user. His intelligence permeates it, his will directs its use. Since wealth is often labor stored up in portable form, it has in it a man's life. It partakes of his personality. A man's wealth, through his acting in it, becomes a personal force in social life which may be used for the noblest ends or prostituted to the basest uses.

No man can escape the fullest responsibility for the use he makes of his wealth, which is *potential power of service*. Every man holds all his powers in trust; for the use he makes or fails to make of each power, he must answer at the judgment-seat of God. Our divine Teacher has warned us that in wealth there is a subtle and dangerous tendency which leads it to seek to escape this law of service. Wealth, which should be a useful servant, seeks to become a tyrannical master. Christ in His warnings to His followers personifies but one power in the universe as likely to become a dangerous rival for that throne in man's heart and life which belongs to God Himself. The subtle power against which He thus warns us is Mammon, the love of money. Between the mad pursuit of gain and the service of the living God, He warns us that every man must choose. "Ye cannot serve God and Mammon." The property that you have must be as fully and entirely subject to the law of the service of God in serving your fellow-men, as must your powers of heart and will and hand and head.

THE CONVERTED HEART INVOLVES THE CONVERTED POCKET-BOOK.

Talk of men as converted, as Christian men, who consciously and deliberately allow their property to be used for debasing and ruining their fellow-men! Imagine that a man's heart and will can be converted to the ser-

vice of God, and his property remain in the service of the devil ! 'Tis an utter impossibility !

The conversion that does not reach a man's use of his property is no true conversion. There is no truly Christian man who keeps an unconverted pocket-book or bank account. God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's possible efforts. The unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, makes no exception of wealth with its vast powers of service. God has so ordered the social life of our race that no man can make the most of his powers of mind and heart and will until he employs those powers in the service of his fellow-men. This is an accepted law in the realm of mind and spirit. It is no less binding upon the power which material wealth places at a man's disposal. No man has the slightest right to say of his wealth, "It is mine ; I may use it selfishly if I will." No man has arrived at a true conception of the responsibility that attaches to the possession of property, until his relations through it to his fellow-men fill a larger place in his views of life than does his ability by his wealth to serve his own selfish ends. No man is free to make an option as to whether he or his property shall come under God's law of service. He and his property are under that law, of necessity, as he is of necessity a member of society and of the State, without his leave having been asked. In the use of his property, as of all his other powers, he owes steady allegiance to that law of service, by virtue of the solidarity of God's universe of law ; and though in managing his property he may disregard this obligation, he can never escape it.

Now, wealth must be used for service according to its own laws. Wealth is productive only as it is used as capital—that is, as wealth employed in the production of new wealth, of new values. Since wealth is "the usufruct of skill, intelligence, and morality," it places its owner under obligation steadily so to use it as to reproduce morality, intelligence, and skill.

RESTRICTED SERVICE, TO GAIN WEALTH.

My brothers, Christian men who have put much of your life into money-winning, as you remember how much of time and effort have been withheld by you from more definite Christian work that you might concentrate yourself upon money-winning, is there not an especial call upon you that you redeem ("buy back") the time that was withheld from God's work by you while you were making money ?

Take the case of a man who has won his wealth by years of concentrated effort. Often it is true that he has gained it by a constant withdrawal of his time and his strength from other occupations in which a generous, public-spirited man would like to engage. "Follow this line of

study with me," said a friend, in his early manhood. "No ; business demands all my time," was the answer. "Take hold and help us in this effort at political reform in our city," said his public-spirited neighbor. "I haven't the time, business claims me." "Will you undertake part of the work of special visiting to be done by our church people this winter?" "Really, you must find some one else, my dear pastor, I am so pressed by business." It was by such restrictions of effort, by such exclusions of everything that did not tend directly to the winning of money, that he made his way to wealth.

But clearly, God meant that man to cultivate his mind, to be a useful citizen and a Christian worker. In some way, then, the time and strength withdrawn from other duties and from public service should be given back to serving the public, to the enriching of the life of others.

LET THE LIFE INVOLVED IN WEALTH-WINNING BE EVOLVED IN THE RIGHT
USE OF WEALTH.

The time owed to distinctively Christian effort, to work for the good of his fellow-men, may be in part made good, if the wealth into which his efforts and time were coined is used nobly and wisely. And while no giving for Christian work can take the place of personal interest in Christian activity, yet many men could do infinitely more by free and consecrated gifts of large sums of money than they now do by formal expressions of their sense of unworthiness and lack of effort in the past, unaccompanied even now by any large use of their wealth for Christ's cause.

"Redeem the time" that was withheld from God's service by you while you were making money. Redeem it, buy it back, by using your money conscientiously and generously for God's work.

If you have inherited wealth, let the time and labor that were *involved* in the rolling up and the transmission of a fortune, be *evolved* again in days and years of active philanthropic and Christian work, done by the Christian workers whom your money supports in mission fields.

"PECUNIA ALTER SANGUIS."

For every one of us, a part of his life-effort is stored up in money—in his possessions. It is the clear perception of this fact that gives significance to the old phrase, "*pecunia alter sanguis*." In the money your life acquires is stored up the life-blood of your effort ; not because gold is as precious as one's life, but because the power acquired by past effort, stored up in money, enables you to set the efforts of others in motion to carry out your purpose and your will. How shall this life-blood of your past effort be kept pure and noble ? How will you use it ?

Wealth is concentrated power of service. Whether our wealth be great or small, it is still *concentrated* power of service. Is the wealth that is in the hands of Christians also *consecrated power of service* ? Upon this

blood of your past life, which has in it a life-giving power if used for noble ends, has there fallen the touch of consecration?

Is it not an awful danger of our times, the greatest peril that threatens professedly Christian people, that though we are Christians, we so persistently ignore all true ends in the use of our money? Is it not too much our habit of thought to regard only those as people of wealth who have much more money than have we? When we read upon page after page of the New Testament the most searching warnings as to the use of wealth, is it not our habit to pass them on to the very wealthy, whose fortunes far exceed the means at our disposal?

MAMMON MAY BE WORSHIPPED BY THE POOR AS TRULY AS BY THE RICH.

Yet the essential nature of wealth does not lie in its quantity, in the amount of money at a man's disposal. The god Mammon may be worshipped with a man's whole heart, though his business transactions be petty and his savings small. Some rich men give to good causes small contributions, with a hypocritical allusion to "the widow's mite;" but our Lord bestowed His regal blessing upon the widow's mite *not* because it was small, but *because she gave her whole living* to the Lord. And in the countless warnings addressed by Him who is the Truth to His followers, cautioning them as to the deceitfulness of riches, as to the difficulties that those who trust in riches will find in entering the Kingdom of Heaven, the word used is one that does not lay stress upon great wealth—is one that may be used of very small possessions. The essential meaning of the word is *usable values embodied in material things*. The warning is against trusting in material things for our happiness, our security, our power. Rather are we to trust in the living God, to use for the glory of God all the powers we have of body, soul and mind, every means by which we may bring things to pass in our life here. The warning is against the comfortable sense of safety that comes from "having means behind you," large or small. Whatever possession is capable of standing between a man's soul, and a vital living dependence upon God day by day, is to be suspected, dreaded, and used with fear and trembling as in the sight of a jealous God, who has personified this love of possessions as His great rival in the hearts of men.

"DECEITFULNESS."

The peculiarity of riches, great or small, lies in their deceitfulness. They that trust in possessions cannot enter into the kingdom, even in their conception of what that kingdom is, and of what are its powers. And the awful danger in dealing with riches is, that the material advantages they secure are so obvious, so universally recognized, that most men never get beyond these advantages in thought, desire, or fear. How lightly and apologetically we Christians are accustomed to deal with the awful emphasis

which our Master has laid upon the perpetual, essential danger that lies in the use of wealth ! Our Lord has spoken of this danger again and again, in words that stand out luminous with such lurid light as burns in His warnings against the unpardonable sin. Yet too often we hear these warnings tossed aside with a half smile, even by preachers of the Gospel who are accustomed to preach to the rich, as though they would say, "Of course, Christ said this ; but what He meant was so essentially different from this that it need not for a moment make you gentlemen with large bank accounts uncomfortable, especially if you respond kindly to the special appeal I make this morning, and drop into the box a contribution a little larger than usual." Let us, who believe in the living Word of the living God, take time to read together a few of the many utterances in God's Word which bear directly upon this point. Who can doubt that the iteration and reiteration of these warnings is, for us and for all Christians, profoundly significant ?

THE TESTIMONY OF THE WORD OF GOD.

"The rich man is wise in his own conceit" (Prov. 28 : 11). "Thou fool ! this night thy soul shall be required of thee. So is he that layeth up treasure for himself and is not rich toward God" (Luke 12 : 20). "The deceitfulness of riches chokes the word" (Matt. 13 : 22). "But they that will to be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6 : 9). "For the love of money is a root of all kinds of evil : which some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6 : 10). "Let not the rich man glory in his riches." "Verily I say unto you, that a rich man shall hardly" (the Greek is [*duskolos*] *δυσκόλως*, meaning literally that his diet and his digestion are such as to put his life entirely out of harmony with the heavenly life ; it "goes against his stomach ;" before he can enter in, he must be fed upon other food !)—"shall hardly enter into the kingdom of heaven" (Matt. 19 : 23). "How hardly shall they that have riches" (the Greek is [*chremata*] *χρήματα*, not necessarily great riches, but possessions enough to trust in) "enter into the kingdom of God" (Luke 18 : 24). "Charge them that are rich in this world that they be not high-minded, nor trust in the uncertainty of riches, but in the living God ; that they do good, that they be rich in good works, ready to distribute, willing to communicate—that they may lay hold on eternal life" (1 Tim. 6 : 17, 18). "Go to, now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted ; your gold and your silver are rusted, and their rust shall be for a testimony against you" (James 5 : 1-3). It is the rust, not the gold, that is the witness against them. Their means are not used for Christ, and the selfish rust on them "shall eat your flesh as it were fire." "There

is a grievous evil which I have seen under the sun—namely, riches kept by the owner thereof to his hurt ; and those riches perish by evil adventure” (Eccl. 5 : 13).

Can there be any question that these clear declarations of God cut sharply across the tacit assumptions of many of the Christian congregations of our times ?

CHRIST TEACHES CHRISTIANS TO USE WEALTH, BUT NOT TO “TRUST” IT.

Yet this awfully dangerous power of wealth is entrusted to Christians. The parables and teachings of our Lord, time after time, hold up the property relation as the basis of a lesson in Christian living. The great majority of His parables deal with this relation in one form or another. Nothing can be clearer than that He holds every Christian responsible for the right use of all his possessions, however small, however large, they may be. For the right use of the ten talents and the two talents, there is the same commendation, the same relative reward ; while the awful stress of contrast is laid upon him who had *but one* talent because he declined to use that one for his master. There is no one of us here present, then, who can feel that the warnings and the responsibilities that attend the possession of wealth for a Christian do not concern himself. For the right use of all his powers of service, God holds each one of us responsible ; and certainly the income that each one of us receives, the property that each one of us possesses, has in it latent power of service for the promotion of the Master’s kingdom.

Now the divine law of political economy applies to this whole matter. Dangerous as is the use of wealth, God calls upon Christians to use all they have of it, be it little or much, in His service and for His glory. We sing in moments of devotion,

“ All that I have I owe to Thee,
I hold it for the Giver.”

The proportion which each man of us is free to spend upon his own personal gratification, upon the personal pleasures of his family, upon the embellishments of his home, we cannot determine for each other ; but every one of us is bound conscientiously to determine it before God, and under the searching vision of the Spirit of all Truth, whom no detail and no selfish motive can escape. The Holy Spirit in the heart of Christians can and does make “sumptuary laws” for us.

TO HELP MEN TO HELP THEMSELVES.

When we become convinced that there is in our hands as stewards money to be used for our absent Lord—for our Lord in bodily presence withdrawn, in spirit dwelling in us—then how gloriously does the scope

of this mission work open out before us as we look at the money in our hands! Wealth must be used for unselfish ends, or it cannot be used as the Lord wills. To help others, we must help them to help themselves. The greatest work which Christian wealth can do in the world is to bring men one by one under the sway of that one Supreme Personality, the Lord Jesus Christ!

HELP THEM TO CHRIST.

The only hope for men is in a close personal relation with a personal Saviour. Not in masses will men be lifted out of vice and sin. Society will be purified, institutions will be made better and kept better, only as men are drawn one by one to Him "Who has been lifted up." The great social discontent of our time, whose hoarse warning voice comes to our ear from every continent on the globe, finds its cause in the lack of a true centre for each man's life in Christ. The pitiable, blind yearnings of socialism must touch the hearts of true Christians, because they are the gropings of men after that true brotherhood which men find only when they see the Fatherhood of God. Christ is the "Desire of the Nations," though they know Him not. The truest, wisest use of wealth is in promoting efforts to bring the Gospel of Christ home to the hearts of the people, and to bring the people home to Christ. "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, or give to God a ransom for him." But the power of the Holy Spirit can transmute these money gifts, which we here and now before God pledge ourselves to make for the promotion of His kingdom, into Christian influences which will win souls for Christ. Oh, what a glorious thought, that dead and wasted years, which have been coined into money, if that money be laid at the feet of Christ, may be made to live over again, His Spirit touching the dead past and quickening it into living service, as this money shall send to the dark places of the earth souls fired with the wish to preach Christ!

"Defer not charities till death," says Bacon, "for certainly if a man weigh it rightly, he that doth so is rather liberal of another man's than of his own." Be your wealth great or small, use it for Christ while you can yourself direct its use, while you can yourself see and enjoy the mighty moral and spiritual values which are produced from the right use of wealth. Where is the man or the woman of large wealth who will set the world a Christian example of that free, cheerful, joyous giving which God loves ("God loveth a cheerful giver") by taking a whole mission station to support from his abundant means, as a rich man keeps a yacht "for his own pleasure"? Who will thus prayerfully "redeem" large sections of his great wealth, of his coined time, by prayerfully using it for these noble ends?

We look for the speedy appearing of such great benefactions, as the re-

sponsibility of wealth comes to be more clearly felt. Meanwhile, let us see to it that by loving and free giving *until we feel it* in the sweet deprivations that we are willing to meet for Christ's sake, we each one of us show to the world something of that spirit that brings a blessing from the Lord, Who still "sits over against the treasury."

THE GOSPEL AFLOAT. (*With Map.*)

BY REV. ROBERT W. McALL, D.D., PARIS, FRANCE.

[NOTE.—At the Editor's request Dr. McAll has sent to the REVIEW an account of the new enterprise for French waters, and a plate of the proposed boat.—EDITOR.]

Not long since there was issued the following appeal for a McAll mission boat for river and canal-work throughout France.

Each summer, for many years past, the boats lent to the mission by Mr. Henry Cook (Seamen's Friend), of Portsmouth and Gosport, have visited various French seaports, and a remarkable blessing has resulted.

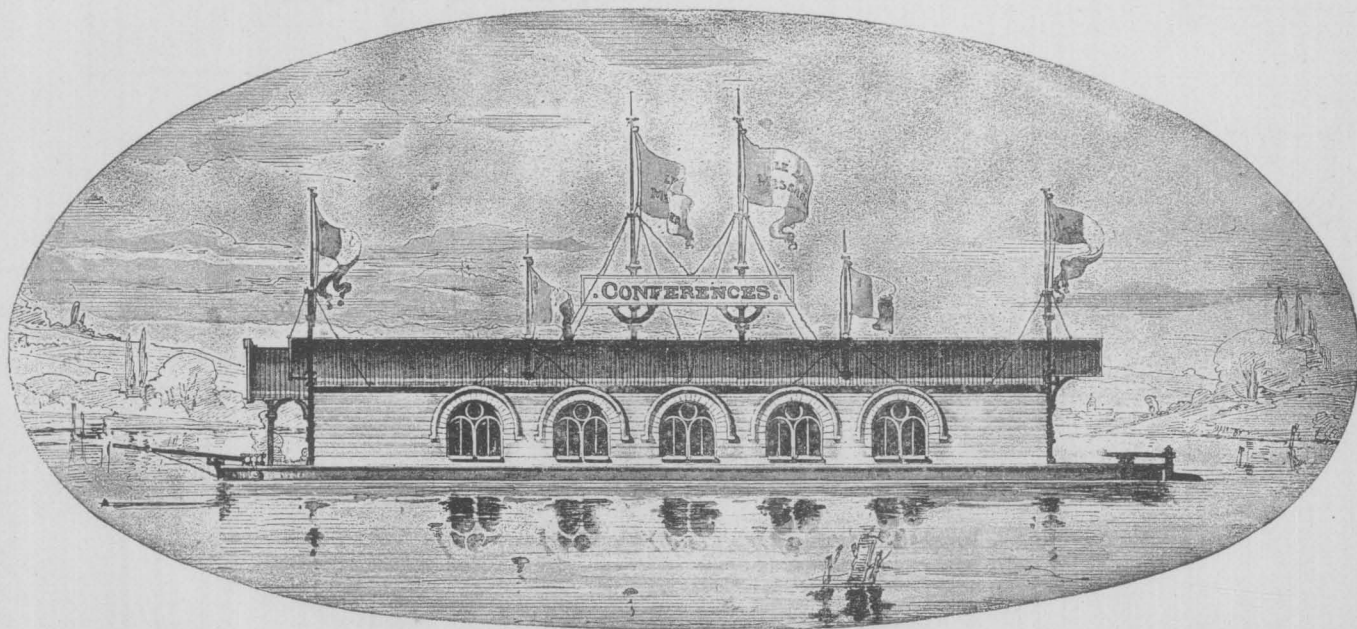
Last summer immense interest was awakened during the sojourn of the boat in Paris, moored for two months in the Seine, beside the celebrated Pont de la Concorde.

Hence has arisen our intense desire to have our own boat adapted to the system of rivers and canals which is spread like a network all over France, and which consequently could be used at all seasons of the year. By this means hundreds of hitherto unvisited places can be reached with the Gospel message. The *estimated cost* of such a vessel, containing a saloon for meetings and seating 120 to 140 persons, with lodging for those in charge, is estimated at £1000. Captain and Mrs. Pim, of Valence, members of the Society of Friends, generously offer to give their services during seven months of each year to carry out this enterprise. The *annual outlay* for dues, watermen, lighting, warming, etc., and the expense of an evangelist sent to aid in the services, will amount to about £200.

We plead earnestly for special donations toward building the boat, and annual subscriptions toward working it. Without these, this most desirable undertaking cannot be accomplished, the ordinary income being already taxed to the utmost.

While we were using Mr. Cook's boat, *Le Bon Messenger*, one writer, in a popular French daily newspaper, professing to be very friendly, asked, "What is to be done when, in a few days, this little ship has to quit the Seine and put to sea again? A happy thought occurs to us, which we submit to the promoters of this effort. We recommend them to engage a

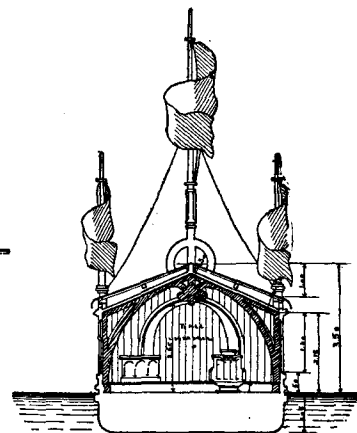
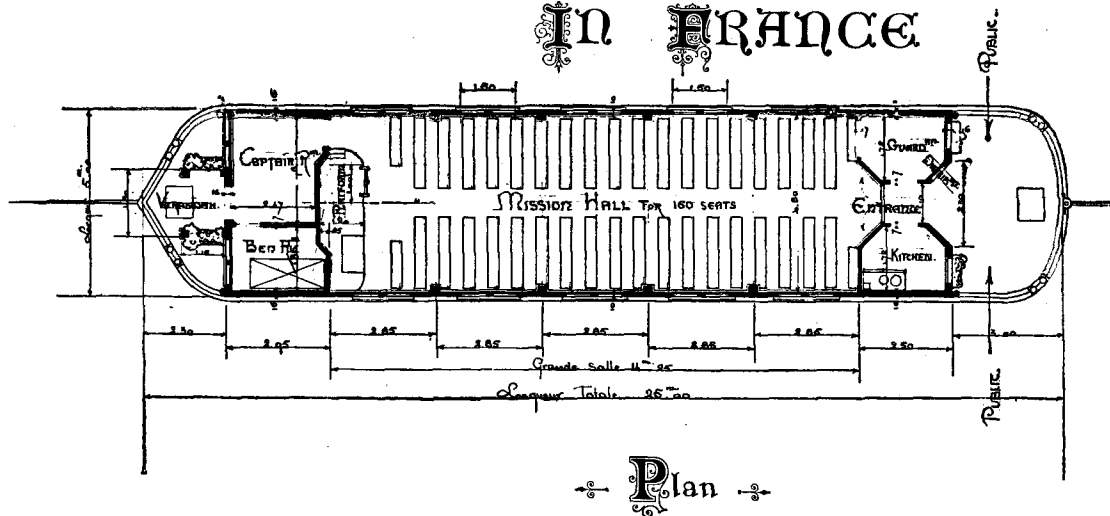
Proposed
MISSIONARY BOAT



FOR

The Rivers and Canals

IN FRANCE



A. AUG. REY.
 Architect D. by the State

PARIS — FEBRU 1894

balloon and hold meetings in the air, high above the Tour Eiffel. The audience being thus already part way to heaven, it will be easier to guide them upward for the remainder of the journey."

This and similar pleasantries clearly attracted *thousands* to the boat, and numbers who came expecting to be amused remained as earnest listeners. It would be difficult to compute in how far we are indebted even for the new, permanent boat to the popular interest thus awakened, evidencing how especially this novel mode of evangelization is adapted to reach the French people.

When the ship was about to leave Paris, a pleasing little incident occurred. Mr. Henry Cook, of the Portsmouth Seamen's Society (who lent us the vessel), and our missionary, the Rev. S. R. Brown, had to go from one marine office to another to carry out some formalities. The distances were considerable, so they hired a small carriage, and were directed from bureau to bureau, a wearisome round. When it was finished Mr. Brown asked the driver what extra sum (beyond the small legal fare for a single drive) was due, on account of the many calls and long waiting. "Gentlemen," he said, his countenance brightening, "I will not receive *one sou* extra. It has been a pleasure and privilege to conduct you. I and my son have attended the boat meetings whenever we could, and have found great benefit there. I am only too happy to offer this small mark of my gratitude."

The new boat is now in process of building; the special donations have warranted ordering it, but there will be the annual cost of *working it*, river and canal dues, mariners' support and cost of sending evangelists—though the good captain and his wife will receive nothing, not even their own support. We tried to believe the annual cost would not surpass £200, but to work *well* we must rather reckon on £300. It certainly promises to be the means of sending far and wide the Gospel message in France to numbers of places in which it is as yet never heard. We hope to launch it about the end of October.

From the Nineteenth Annual Report of the McAll Mission we append a few statements which will interest all who are watching the new developments of this work. The missionary boat on the Seine has found the door open wider than ever in France. This was a new experiment in the heart of the vast city. Moored at the well-known Pont de la Concorde, it was wonderful to descend into the cabin on a summer afternoon, and find everything orderly as in a regular place of worship, and hear the hearty singing, and mark the reverent attention pervading the crowded assembly, composed chiefly of men; then, so soon as one meeting was ended, to see a new audience eagerly rushing in and filling the cabin a second, third, and even fourth time. What a resistless evidence of a widespread desire to listen to the Gospel message! The gross attendance, during the seven weeks, was 23,500, comprising all classes of society, and many, evidently, hearing the Gospel for the first time in their lives.

By a vessel permanently connected with our work the Gospel could be conveyed not only to the cities and towns, but to a multitude of remote places where, as yet, its glad sound is never heard.

Every year brings new proofs that, so long as the workers, whether for young or old, keep strictly to the faithful declaration of the Gospel, and the direct effort to win souls to Christ, the people will never grow weary of listening to them. Our special work during the "Exposition Universelle" evidenced this anew; each of our two temporary halls at the gates has ceased to be temporary. In each a little permanent congregation of residents in Paris remained after the Exposition had closed. We re-entered the large salle of Avenue Rapp with the New Year, the influx of these new-comers having rendered the neighboring one of Avenue Bosquet too small, while the little room at the Trocadéro has been retained. In both we have the joy of recognizing a certain number of true converts.

Another striking indication that the present is a peculiarly favorable time for Gospel work here is found in the fact that in two of our central halls in Paris—those of Rue Royale and Boulevard Bonne Nouvelle—the gross attendance during 1890 (omitting all extra meetings) exceeded that of 1889 by 24,300, and this without any novelty of procedure or special attempt at publicity.

Mr. M. L. Dodds has written: "Never before did this 'Salvation Navy,' as the newspapers call it, attempt to take Paris by storm, nor dare to cast anchor and hoist flag just below the Pont de la Concorde. Soon, however, the curious crowd gathered, and were welcomed to the nicely fitted-up saloon. The hours of meeting were at first from three to four and from eight to nine. They were gradually extended, till three meetings occupied the afternoon, the saloon emptying and refilling each hour—hardly emptying, for often there were a dozen or more people who did not stir, and whom the longest discourse did not frighten away; people who seemed rooted to the spot—both sexes. The greater number are men—men of all classes. One quite young fellow sat in his place from half-past two till six, and again from eight to nine, magnetized, as it were, by what he was hearing. He was a Catholic, from the North, and had never been to meetings of this sort before. Many took the thing less seriously; they like to whet their intellects on the discourse. 'These are good things,' said a young man to his companion, as they went out, 'but one takes and leaves.'

"Anything like steadiness of attention did not, of course, come all at once. At the first there was a great deal of coming and going, sometimes a little staring and laughing; some were amused at the faint sickly swing of the boat as other vessels passed it. Some found the steep companion-ladder ridiculous—'fit for English people,' they said—these Parisians do not see these ladders as often as they do in England. Some tried to join in the hymns, and sang out of tune, amusing the others. Some came only from curiosity, which being satisfied, they retired, never to return. In

short, the meetings on the boat began exactly as those first meetings in 1872 began. If any one wanted to stand again, in imagination, at the cradle of the mission, he could have seen the same curiosity, the same criticism, the same bewildered questions, the same falling off of wayside hearers, the same process of selection by which others stayed, and returned, and listened, and wondered, and often received life for their souls.

“The French daily papers, describing the work, gave us lengthy advertisements for nothing! Think of it! Advertisements are expensive in France. With what gold should we have bought a column and a half of the *Figaro*?

“All the French papers were talking about our *Bon Messager*. Under some such title as ‘*Le bon Dieu sur l’eau*’—‘*La religion à voiles*’—‘*Une chapelle flottante*,’ they gave a piece of clever and not ill-natured banter, and sometimes of not too inaccurate description, which helped to send hundreds on board. *Le Monde Illustré* had some capital comic sketches. The crowd pressing down ‘*en queue*’—the saloon filled with people—the lady open-mouthed at the harmonium—the orator keeping time with his hymn-book—were all represented. Even the texts could be deciphered in full in the pictures. *Le Monde* made a mistake, however, in giving us too many old ladies in the front seats; but that may be passed over.

“The *Rappel* said:

“A yacht is moored below the Pont de la Concorde. To its masts is attached a large ensign, white, on a blue ground, “Evangelical meetings every day, free entry.” A fixed gangway gives access to the yacht; by a steep staircase we reach the cabin, transformed into a meeting hall.

“A dignified English lady, a little leather bag hanging on her arm, gives you a red book. The title is “Popular Hymns.” You are warned, by a notice on the cover, that the book is not for you. Comfort yourself—you will get other presents! There are tracts for all tastes.’ But—enough. The speakers and players are in turn described or caricatured. The singing and reading is carefully described, then the address by M. Mabboux. Then it is naïvely remarked, ‘The meeting is closed with a prayer, which must be said with the eyes shut;’ for to close the eyes during prayer strikes these people as a new and peculiar action.

“The *Figaro* also describes the steep ladder, and the hall, ‘which might contain about two hundred persons. It is a meeting hall, with a reading-desk at one end; wooden benches arranged in order, and all round the walls are little sentences setting forth the advantages of having to do with God (*commerce avec Dieu*), such as “God is your refuge.” Jesus Christ said, “*Venez à moi vous tous qui êtes travaillés et chargés, et je vous soulagerai.*” “The Lord is my Shepherd,” etc. These go all along the cabin, in French and English.’

“One tract was given down-stairs, and one Gospel on deck. The tract was usually offered by a lady to each one going out, and within its

cover was placed a complete list of the mission halls in town, so that any one could choose the hall nearest to his place of residence if he wished to attend. On deck a young man offered a copy of a gospel. Sometimes curious but too rapid conversations took place with those going out.

"A lady, being offered the Gospel of John, said she wished that of Matthew too. 'It is not here to-day, madam, but would you not like to buy a New Testament?'

" 'A New Testament? What is it?'

" 'It contains all the four Gospels, and other matter.'

" 'Ah! then I should like that; is it expensive?'

" 'Four sous.'

" 'And it was bought.'

" Miss B—— gave a tract to a lady, who stopped, and said abruptly:

" 'Then, what must one do to get to heaven?'

" 'Believe on the Lord Jesus Christ. His death saves you.'

" 'Yes—but what must *I* do?'

" 'Just what I have told you—believe.'

" 'And then?'

" 'Then you must read His Word and do His will.'

" 'Do you believe in hell and in purgatory?'

" 'In hell I do, not purgatory.'

" 'According to that, we are all condemned.'

" 'We are. Only Christ saves us.'

" 'Are *you* saved?'

" But a rush of people through the narrow doorway, up the ladder, separated the two. Others had to be attended to. Will she come back again and inquire further? Who knows!

" They get good speaking on the bateau, and they get plain speaking, too. These Frenchmen make a noble use of a noble language. Some came from the country to help, as Messrs. Mabboux, Vernier, and Sainton. When possible, four or five took turns in the course of the afternoon. And they rose to the occasion. The best gave their best here. I suppose the sight of those wistful faces appealed to them, and they 'stirred up their gift.' What the people got was the simple Gospel, suited to their needs. Christ was exalted as Saviour and as King of kings."

M. J. Sainton, who labored very earnestly in the meetings, adds: "The audiences were very mixed, from the consequential lady and gentleman to the street urchin; but, with few exceptions, after the first moments of surprise, our listeners were respectful, attentive, and even sympathetic. By these meetings on the boat we have reached a new contingent of sinners in the midst of our Parisian society, till then strangers to the Gospel. Had this been the only result, the work carried on had been a real success, for we should have been carrying out the commandment of our Master, 'Preach the Gospel to every creature.'

" But, besides this, we can say that from this time the work of God

has begun in very many hearts, a work which the Holy Spirit will deepen unto salvation.

“ One day a young man, with a fine open face and well dressed, said to me, ‘ For several days I have been without work, my savings permitting me to wait and look out for a good place. Meanwhile, I am profiting by your good conferences, where I am glad to hear, in regard to religion, things quite new to me, and which I desire to know more about.’ Since then I have seen this young man several times at our evening meetings. He has become one of our regular attendants.

“ Another young man, whom I had noticed at different times, and who always appeared most serious, said to me in reply to a question, ‘ Yes, sir, I begin to understand that what you say is the truth.’ Later on, I spoke to him again, and he said, ‘ Yes, I believe in Jesus Christ. I want to live according to the Gospel, and not only that,’ added he, with as much seriousness as naïve simplicity, “ but I should wish to become a preacher like you.’

“ Another day a young man came, accompanied by some companions, and with a mocking smile on his lips. By degrees his expression changed. After two or three meetings his companions dropped off, but he returned alone. He always sat in the same place, and sang and listened quite earnestly. I asked him one day about his spiritual state. He could not answer, but I felt that a good work was going on in his heart. He told me that since coming to our meetings he has ventured into a Protestant church, and that the simplicity and beauty of our religion had greatly impressed him. I gave him the address of the hall near which he lived, and he said to me that he would certainly attend the meetings there.

“ Another time a gentleman, a merchant from the Provinces, waited for me at the door. That day we had to some extent touched on controversy on the subject of ‘ confession of sins.’ ‘ It is the first time,’ said this gentleman, ‘ that I have been present at your meetings, and I wish to tell you with how much interest I have listened to you and your colleagues ; but,’ added he, ‘ I should have liked to see our Catholic priests defend their points, and to know what you would have replied to them.’ ‘ If the priests,’ said I to him, ‘ do not accept the Word of God as the common ground of discussion, we would not argue with them, for God has not given any other foundation for our faith in the doctrines of the truth. If, on the contrary, they accept it, all discussion is quickly settled, for not only can they not base the teaching of the Roman Catholic Church on the Word of God, but they have against them numerous and striking texts.’ Then followed a most interesting conversation, which ended in the gentleman declaring : ‘ I also have had religious convictions from my childhood. In youth I rejected certain ordinances of my Church without abandoning the faith, and I see to-day that I am much more Protestant at heart than Catholic.’

“Unfortunately I did not think of taking his address, and he has probably returned to the provinces, for I have not seen him again.”

Pastor Aubanel, of Paris, says of the missionary ship at Fécamp : “The meetings held at Fécamp during August, 1890, on board *The Herald of Mercy*, were specially noteworthy because of the number of hearers, and the earnest attention with which they listened to the fundamental truth of the Gospel. For some days they were led by Pastor Cresseil, of Paris, but he had to leave, to conduct the evangelistic work at Trouville during the bathing season. The committee sent me to replace him. Every day, aided by the captain and Mlle. M——, I held a meeting and proclaimed a free salvation through repentance and faith in our Lord Jesus Christ to a number of sailors and their families.

“Perfect order reigned on board during the whole time. The mission-room was constantly full of attentive and interested hearers—often too small to hold all who wished to come, so that the deck also was crowded with persons eager to hear the glad tidings—which they could do, as the skylights were open ; many also stood on the edge of the quay. On those days it is estimated that as many as 250 were present. The average was 180.

“A plentiful distribution of tracts and Scripture portions was made at the end of each meeting. New Testaments were on sale at the low price of *one penny* for the small edition. The people were so eager to buy that the stock on board was soon exhausted.

“When I took leave of the audience after the last meeting, very many of them, with a warm shake of the hand, said how sorry they were that the meetings were over, and how much they hoped that they would be begun again in a near future.”

SOME HINDRANCES TO THE WORK OF FOREIGN MISSIONS.

BY REV. GEORGE W. NORTHRUP, D.D., LL.D.

[We venture to reprint from the *Baptist Missionary Magazine* the masterly address of President Northrup before the Seventy-seventh Anniversary of the American Baptist Missionary Union, held in Cincinnati, May 25th, 1891, hoping thus to bring it to the attention of some who may not have had an opportunity of reading it.—Ed.]

I purpose to speak of some of the hindrances at home to the work of foreign missions, or some of the causes of the comparative failure of the Church to evangelize the pagan nations. Before expressing my thoughts on this subject, I beg leave to utter a word of a personal nature. It is possible that my remarks may not secure the approval of all ; may, in fact, give offence to some who hear me. If such shall be the case, let me assure you that I am not moved by a pessimistic spirit, nor by a disposition to

disparage the missionary history of our people. I am not willing to admit that I am inferior to any of my brethren in loyalty to the denomination with which I have been identified for fifty years, and which I have served, in a public way, for more than a third of a century. The feeling which I am most distinctly conscious of, as I stand before you to-day, is that of heartache in view of the apathy of Christian people, and especially the apathy of our denomination, in regard to the temporal and eternal salvation of the vast population of the pagan nations. I have put the question to myself once and again, within a few weeks past: "What can be done to change this state of things—to awaken the feeling of love and compassion which ought to exist for the hundreds of millions of our fellow-men involved in the darkness, degradation and misery of heathenism? I speak in behalf of a billion human beings, for every one of whom Christ died, every one of whom has a place in the heart of God, every one of whom is of as much worth in His sight as any citizen of the great republic. It is certain that God has done all that He could wisely do in bestowing grace upon His people. It is also certain that, if they would use the grace bestowed with greater fidelity, He would give more and still more, "opening the windows of heaven and pouring out a blessing, that there would not be room enough to receive it." The speedy evangelization of the pagan world, and shall we not also say, their salvation, is, in a real and profound sense, in the hands of the Church.

I. Among the causes referred to, we notice, first, the departure from the method of Christ, in laying chief stress, not on salvation here and now, the establishment of the kingdom of God on earth, but upon salvation in a narrower sense of the term, as escape from the retributions of hell. To use the words of another: "It has been too much the habit of Christian people, in looking abroad upon the heathen world, to regard it, not as a kingdom to be conquered for Jesus Christ, but rather as a seething sea of drowning men, a few of whom might be saved from the general wreck by those whom the Church sent out on her gallant life-boat service." But certainly this is not the conception which Christ emphasizes when He sets before men the object of their immediate and supreme devotion. He began His ministry by preaching the Gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the Gospel." He frequently called the kingdom which He came to establish the "kingdom of heaven," not because it is in heaven, but because of its heavenly origin and nature. The prayer given by our Lord indicates plainly the location and nature of the kingdom for the establishment of which He enjoined His disciples to labor, and pray: "Thy kingdom come, Thy will be done"—where? in heaven? "Thy will be done on earth as it is in heaven." The objects presented in these two clauses are identical; the petition, "Thy kingdom come," means "Thy will be done on earth as it is in heaven." The end here presented—universal obedience among men to the will of God—is the burden of the Gospel which Christ preached, and which He commanded His disciples to preach to "all nations," "to every creature;" an end which includes the whole duty of man, and in the accomplishment of which the earth will reflect, in a degree beyond human conception, the love, purity and blessedness of the heavenly world. True, in a few instances, Christ spoke of the infinitely diverse destinies of men in the future world; "but for once that He spoke about the saving of the soul, He spoke fifty times about the kingdom." Since Christ's method is the wisest and best, in the measure that the Church has departed from this method, it must have lost in religious power. How much power, in the

way of missionary appeal, has the doctrine of the eternal perdition of the great majority of the pagan world? I received, a few months ago, a letter from a missionary in India, accompanied by a printed appeal to all evangelical churches, in which he states that, while last year (1890) fifty thousand heathen had been rescued, twenty millions had died, few of whom had heard of the love of God in Christ. And he exclaims—“Twenty millions of immortal souls swept into hell in a single year!”

It is probably an approximately correct estimate that, during the missionary year just closed, twenty millions of pagans, who had reached the age of moral accountability, have passed away, the great majority of whom never heard of the Gospel of the grace of God. Is there not, in this fact, considered in the light of the commonly received view of the Bible relation to the final doom of the heathen world, a power of appeal to the people of God sufficient to impel them to all possible labors and sufferings necessary to make known the way of eternal life to every pagan on the face of the globe? Have they been greatly moved by this fact of overwhelming importance? How much have the Baptists of the Northern States, numbering eight hundred thousand, contributed to aid in sending the Gospel to the vast multitude who have passed to the awards of the eternal world since the Union met in Chicago, one year ago? If we allow to these twenty millions their due share of our contributions according to their number, it will appear that the members of our churches have given, on an average, not to exceed two cents for rescuing from hell a number of our race equal to one third of the population of the United States. Is not this an amazing fact? Does it not seem incredible? Does it not furnish a moral demonstration that the idea of the exposure to everlasting punishment of the pagan world has but an almost inappreciable influence upon the great body of Christian people?

Brethren, I would submit the matter to you; I would ask you, each one, to state, clearly and fully, to his own mind, the considerations which render it *credible* that the Baptists, represented by the Union, *believe* what they profess to believe in regard to the final doom of the heathen world, and yet give, on an average, not to exceed one cent a week, to send the knowledge of the way of eternal life to a billion heathen, and not to exceed two cents to rescue from perdition the twenty millions whose day of probation has closed since the last anniversary of the Union. Would it not seem difficult to find eight hundred thousand non-Christian men, of average natural benevolence, who would not give as much, if necessary, to prevent the everlasting misery of an equal number of irrational creatures? Is it a matter of wonder that the world does not believe in hell, or that it does not believe that the orthodox churches believe that the heathen “shall go away into eternal punishment”? Do you say that for the world to deny that Christians believe what they profess to believe on this point is to charge them with the most culpable insincerity—a charge which involves, logically, universal historical scepticism, rendering it irrational to believe in the existence of faith and goodness among men? True, but we would inquire if the charge involved in the other alternative is less damaging—the charge, well grounded, of continued practical indifference, on the part of the great majority of the members of all evangelical churches, to the eternal welfare of a thousand million of their fellow-men, whom they profess to love, and whom they are bound, by the most sacred obligations, to love as they do themselves.

We would not have you misunderstand us at this point—to regard us as doubting the reality or under-valuing the importance of salvation as escape from the retributions of the future world. We believe that ever-

lasting punishment will last forever ; and we believe this awful truth because it is taught in the Bible ; and we believe it is taught in the Bible because it is a fact in the universe ; and we believe it is a fact in the universe because the infinite God, in the plenitude of His resources, could not prevent its existence, acting, as it behooves Him to act, in accordance with the immutable principle of His holy nature ; and we believe that this truth ought to have the same place of relative importance in the instructions of the pulpit which it has in the Bible. And yet we affirm that Christ did not dwell chiefly upon salvation as pertaining to the future world, but as a good to be realized here, through the reign of love in the souls of men, constraining them to grateful and self-sacrificing labors that the will of God might be done everywhere on earth as in heaven. Salvation is deliverance from sin, and sin is of all evils the essence and the sum. "It brings present disgrace and ruin to body and soul, to home and country ; it breeds distrust ; it enervates manhood and womanhood ; it incites to murderous revenge ; it arrays class against class ; it kindles the fires of volcanic social hate ; it is a menace to peace, to social order, and to international amity ; and from all this there is salvation only by that personal integrity and social righteousness which are the gifts of God to man through Jesus Christ." Salvation in this world involves salvation in the world to come ; the kingdom of God on earth is the foundation of the everlasting kingdom of God in the heavens ; and in the measure that salvation is wrought out here, and the kingdom of God extends among men, will the end be accomplished which Christ set before His disciples as the object of constant and paramount devotion. The whole ministry of Christ was a ministry of love to all the sinful, sorrowful, lost sons of men. He was moved with compassion for the multitude because He saw them "in distress," "scattered abroad as sheep having no shepherd," living mean, ignoble, wicked lives, ignorant of God and of the place which they occupy in His infinite heart, with latent spiritual powers capable of development, with solemn responsibilities of moral agents, with features of the divine image not yet wholly effaced and that might be restored. How strongly did He urge, by word and deed, in life and death, the duty of self-sacrificing love for men, not merely for the souls of men, but for men, women and children, in all the relations of life ; and how impressively did He emphasize, in the sublime programme of the judgment day, the decisive importance of deeds of love and mercy. "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." "Inasmuch as ye did it not unto one of these least, ye did it not unto Me." "Come, ye blessed of My Father." "Depart, ye cursed." Who are the brethren of Christ in this judgment programme ? His disciples ? Yes, but not these alone. For the event which He describes is that of the general judgment, when all nations, all the generations which shall have thronged the globe, will stand before His judgment seat, among whom there will be countless millions who never saw one of His disciples. The brethren of the Son of Man are "the poor, suffering, sorrow-laden sons of men, and the principle on which the judgment proceeds is that as men treat those, they would have treated the Judge had they had the opportunity."

Are not the heathen among those who are in greatest need of the offices of love ? Are they not hungry, famishing for lack of the Bread of Life ? Are they not sick, consumed by the fever and leprosy of sin ? Are they not poor, bankrupt in estate and character ? Are they not in prison, compassed about by walls which they can neither scale, nor dig beneath, nor break through ? If this great passage does not teach that

men are saved by works of love, it certainly does teach that a faith, which does not produce these works, is vain and dead, and that those and those only who possess the spirit and do the works described by Christ, are justified in regarding themselves, or in believing that He regards them, as His true disciples. The question for us to answer, as Mr. Spurgeon is reported to have suggested, is not, May the heathen be saved without the Gospel, but, Will we be saved if we do not carry the Gospel to the heathen? And it may be confidently affirmed that those who cannot be moved with compassion, in view of the wrath of God which has come upon the heathen, will not be moved with compassion in view of that which is to come upon them; that those who will not make sacrifices to rescue the heathen from the hells in which they are in this world, will not make sacrifices to rescue them from the hell of the future world, which seems far off, vague, unreal.

What, then, is the greatest need of the Church to-day? We answer, A divine enthusiasm; a mighty passion for the kingdom of God on earth, embracing all the populations of the globe—all China, all India, all Africa, all Europe, all America, and all the islands of all the oceans; a kingdom as wide-reaching as the manifold life of man, involving obedience to the will of God in all positions and relations—in the sphere of the family, of social life, of business life, of political life; a kingdom whose progress shall be marked by the growing consecration of the people of God, the preaching of the Gospel to the poor, the overthrow of oppression, the extermination of drunkenness and the passions of lust and the greed of gain, the destruction of superstition, idolatry and all forms of infidelity, the sway of truth, and love, and righteousness over all the earth, a divine enthusiasm—a mighty passion of love and loyalty, impelling the soldiers of Jesus Christ to conquer for Him all the kingdoms of the globe on which His cross of shame and agony was set up, and from which He uttered the cry of expiring and redeeming love.

II. We mention, as a second cause, the failure of the evangelical churches to apply at home the principle of comity which they recognize in their foreign mission work.

It is estimated that there is, on an average, one ordained minister to every three hundred thousand of the pagan population of the world. There is good authority for the statement that in China, and the population accessible to the American Board, there is only one missionary for every six hundred thousand people. Moreover, there are whole nations, numbering scores of millions, in which no disciples have been made. We are confident that all who have any adequate conception of the interests involved will admit that the two following statements are thoroughly reasonable:

1. "That the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every fifty thousand of the accessible pagan population of the world."

2. "That no church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends for itself."

What would compliance with these propositions require of the evangelical churches of the world? Twenty thousand ordained missionaries instead of four thousand, as at present; an immediate reinforcement of sixteen thousand, of which the quota of our denomination at the North should be not less than twelve hundred, making our foreign force of ordained ministers at least fifteen hundred. This would require our churches to give annually five times as much as the committee planned for

expending during the current year, as authorized at the last annual meeting of the Union, or \$2,500,000, a sum which, large as it may seem, is \$400,000 less than would come, annually, into the treasury of the Union if the members of our churches should give, on an average, one cent a day for the cause of foreign missions.

We ask you to consider most seriously the vast relative waste, in men and money, involved in the condition of things existing in all the Northern States—the part of the country represented by the Union.

To illustrate the matter which we have in mind, let us take an example of numberless cases, with many of which every one is familiar. Here are five fields, each having a population of fifteen hundred, and five evangelical ministers—one Baptist, one Presbyterian, one Congregationalist, one Episcopalian, and one Methodist—twenty-five ordained ministers preaching the Gospel to seven thousand five hundred people, while on the other side of the globe there are twenty-five fields, each having a population of three hundred thousand, and but one ordained minister; twenty-five men preaching the Word to seven million five hundred thousand people—one thousand times as many as are under the care of the same number of religious teachers at home. We ask now, in all earnestness, Would it not be infinitely more reasonable and Christian, if these several denominations would apply at home the principle of comity which they recognize abroad, keeping five of these ministers here and sending twenty to aid their brethren, each of whom is confronted by nearly a third of a million pagans? If it would be wrong in the sight of God to put five ministers of different evangelical denominations in a village of fifteen hundred people in China, or Africa, or Burmah, restricting their labors to that locality, is it not wrong and equally wrong, yea, wrong in a greater degree, to do the same thing here, while hundreds of millions of our fellow-men are living and dying in the darkness and misery of heathenism? The field is the world. The whole world is missionary ground. Every city, every village, every neighborhood, in which there is one man, or woman, or child who is not a citizen of the kingdom of God, is a missionary field. We challenge any man to adduce reasons which will approach to a justification of the course of the Christian churches in distributing their forces over this common missionary ground—the whole world—in such an extraordinarily uneven way, putting one minister in charge of three hundred people, many of whom are Christians, and another, of no greater ability, in charge of three hundred thousand, of whom all, or nearly all, are pagans. If the great evangelical denominations would act on the principle of comity here suggested, it would be an easy matter for them to send an immediate reinforcement of sixteen thousand men, so that there might be one minister to every fifty thousand pagans; and it would be an undertaking of no difficulty for us to send our quota of twelve hundred, and to furnish them with adequate support.

Is it a violation of truth or charity to say that the existing state of things is a great religious scandal, an offence against God, and a crime against our brethren of the heathen world, sitting in the region and shadow of death, perishing for the lack of the Light of Life?

What are the lessons taught by these facts? What are the duties which they should impress upon us? One duty, and that of paramount importance, as clear to our mind as if it were written on the heavens in words of fire, is this: That the evangelical churches ought to emphasize strongly all points of doctrinal agreement and all methods of Christian work in which they can unite, coming as closely together as possible, and presenting a united front to the enemies of God. Consider, we beseech

you, the most obvious facts of our condition. Here are the evangelical churches, in all but a few millions, confronted at home by three hundred million members of two powerful and thoroughly corrupt organizations—the Roman and Greek hierarchies—and by vast masses of men connected with no churches, dominated by sensuality, greed of gain, lust of power, and social distrust and hate, tremendous principles of evil which have brought to untimely destruction cities and nations, many and great, all down the ages; and abroad, confronted by a billion heathen, all involved in deepest moral ignorance and most debasing superstition, and half of them held in the thralldom of false philosophical systems of extraordinary power; and joined with these forces, both at home and abroad, the spiritual hosts of wickedness, under the leadership of the god of this world. In such a war as this, fighting the organized evil forces of earth and hell, the combined powers of “the world, the flesh, and the devil,” united in the strongest compacts, shall we not, all soldiers of Jesus Christ, stand together in the closest relations possible, help each other heartily on the march and in the deadly assault, cheer each other amid the fire and storm of battle, knowing that the Leader is one, the army one, the foe one, the final triumph one, the eternal glory one—the glory due unto Him who is “worthy to receive the power, and riches, and wisdom, and might, and honor, and blessing”?

But we hear objections, many and plausible, urged against what some may be pleased to call an impracticable and fanatical appeal.

1. It is said that we, as a denomination, hold the truth, the whole truth and nothing but the truth; that it is of supreme importance that we secure the widest possible acceptance of our views at home; that we dare not compromise with error by consenting to give up any community, however small, to the care of Pædobaptist churches, etc.

The question, then, for us to consider is reduced to this: Shall we give over more of the population of our country to the Pædobaptists, or more of the heathen world to the devil? Are we to regard the errors of all Christian churches, other than our own, as more destructive than the errors of heathenism?

And, then, if we have the truth, in its purity and fulness, are we not, of all Christian bodies in the world, under the greatest obligation to go to the regions beyond? Surely, the very fact of the purity of our creed immensely enhances the claims of duty resting upon us to secure its world-wide acceptance. What an inspiring and uplifting event it would be to the whole Christian world, if we should send out, at once, the number of missionaries suggested—twelve hundred—moved by the spirit of apostolic self-sacrifice and heroism, whose labors might be the means, under the blessing of God, of winning to our pure faith tens and hundreds of thousands in heathen lands, creating at many points, as among the Telugus, Baptist communities numbering fifty thousand! Furthermore, is it not evident that the fundamental principle of our people ought to constrain them to go, in large and increasing numbers, to the nations of the pagan world? For the fundamental principle of our churches, that of which we boast and in which we glory, is loyalty to Jesus Christ, implicit obedience to His commands. We discard and repudiate all assumed authority of a human source, whether of popes, or councils, or traditions, or creeds. But loyalty to Christ, in order to be such in truth and not in name only, must include obedience to all His commands, especially to those which are of supreme importance, among which stands the Great Commission. Does our action, as a denomination, justify or contradict our profession of loyalty? What is the command of Jesus Christ, as distinct and impera-

tive as if we heard His words ringing out from the height of heaven? Is it not, "Go ye, Baptists, preach the Gospel to every creature, make disciples of all nations?" Is it not the belief of our churches, that the Great Commission was given originally, not to Presbyterians, or Congregationalists, or Episcopalians, or Methodists, but exclusively to Baptists—the very people of whom we claim to be the only living representatives? The first body of Baptists were right loyal to their Lord; they went everywhere preaching the Word; they carried the good news to all quarters of the known world. How is it with the people known as Baptists in the last quarter of the nineteenth century? Is their obedience such as to justify their claim to be the true successors of those early disciples of Christ? Have they discharged, are they now discharging, in any true and worthy sense, the high and imperative duty imposed by the risen and glorified Redeemer, loyalty to whom they claim as their distinction and honor? Is it obedience to the command, "Go, make disciples of all nations," for a people, numbering eight hundred thousand, to contribute \$400,000 a year—on an average, one cent a week—to give to a billion pagans a knowledge of the incarnate Son of God, who loved them and gave Himself for them, and through whom alone they can attain eternal life?

Brethren, mere profession will not justify our claim of special loyalty to Christ, nor will obedience to His requirements in the matters of baptism, communion and church government justify it while the great majority of the members of our churches are in a state of mutiny against the Great Commission, saying, if not in words, yet practically, We will not ourselves preach the Gospel to the pagan nations, nor will we make sacrifices to aid others in the work of preaching to them.

How is it that the belief has come to prevail so widely, among all Christian people, that there is an enormous difference, in culpability and danger, between disobedience to Christ in rejecting what He requires them to believe, and disobedience to Christ in disregarding what He commands them to do?

Why is it that the heresy of *unbelief* is regarded with such apprehension or alarm, while the heresy of *inaction* is viewed with comparative indifference? Is faith without works any better than works without faith? Are they not alike dead and displeasing to God—equally vain and perilous? To the heresy of inaction, far more than to the heresy of unbelief, is due the deplorable fact that the midnight darkness of heathenism still envelops nearly two thirds of the population of the globe. What, then, shall we do? The alternatives are: Either cease to claim to be the true successors of the earliest Baptist churches, or obey, with the devotion which characterized them, the Lord's command, "Go, preach the Gospel to the whole creation."

2. But we hear another objection urged with great frequency and confidence. It is said that the United States is destined to be the leading nation of the future, that it occupies a position of immeasurable importance in the world's history; so that whatever we do, or fail to do, in relation to the evangelization of the pagan nations, we must seek, by all means in our power, to make our nation thoroughly Christian. What shall we say of this utterance, heard everywhere, especially on anniversary occasions, in the pulpit and on the platform? Is it not largely an utterance of national conceit, inspired by national pride and selfishness, and utterly opposed to the example and teaching of Christ and His apostles?

1. The ruling motive force of Christianity is love; and it is the nature, the irrepressible instinct, of Christian love to help the most helpless, the

deformed in body, the feeble-minded, the moral refuse of society for whom none care.

2. Jesus gathered around Him the weakest, the lowest, the "publicans and harlots," the social outcasts—the nobodies of His time, according to the prevailing standards of the world.

3. Does the Great Commission read, Go ye, therefore, make disciples of the leading nations, preach the Gospel to those who hold positions of great strategic importance? This would seem to be the form of the Lord's final command as given in the English version most widely current in our churches. But the oldest manuscripts, beyond question substantially identical with the "Original Autographs" of Matthew and Mark, read very differently, as follows: "Go ye, therefore, and make disciples of *all* nations;" "Go ye into *all* the world and preach the Gospel to the *whole* creation."

4. The history of the Church justifies the method of Christ. Christianity has won its most notable victories among people of little account in the judgment of the civilized nations, as among the Karens, the Telugus, the Sandwich Islanders, the ancient inhabitants of the British Isles, who, though they were regarded by the Romans as too stupid and brutish to serve as slaves, have built up the most magnificent empire known to history—an empire upon which the sun never sets, which has endured for a thousand years, and is influencing now, as never before, the thought, and life, and movements of the world.

5. The only principle of missionary strategy recognized by Paul, the foremost missionary of all the ages—as appears from the inspired record of his life—was to preach the Gospel where men were thickest. And for the adoption of this principle he had divine warrant; for when he was at Corinth, the Lord said unto him in the night by a vision: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for"—what did the Lord say? Corinth is a city of culture, the eye of Greece, occupying a position of great strategic importance? No, no; but, "no man shall set on thee to harm thee, *for I have much people in this city.*"

O brethren, can we not hear our Lord calling us one by one, by name, and saying, "I have much people in China, much people in Africa, much people on all the continents and islands of the globe?" Let us take deeply into our minds and hearts Christ's idea of the people! the people! the people! He accounted man transcendently great, not because of the external distinctions which gain for him recognition and honor in the world, but because of what he is as man, the divine image in him, his inherent powers of intellect, heart and will, which have revealed but an insignificant fraction of their latent energy, even in the case of those who stand forth in history as the greatest of the sons of men, and to whose expansion and growth there is no goal this side of the infinitude of God. In Christ's esteem, all men, of whatever race, or rank, or condition, are of equal worth in virtue of their divine endowments and immortal destination.

The people have been of but little account in the past. It has been the great ones of the earth—emperors, kings and nobles, the rich and the powerful; for these it has seemed that all things were made; for these the people have labored, and suffered, and died like the beasts of the field; but thanks be unto God for the signs, multiplying on every side, betokening the growing power of Christ's idea of the greatness of man as *man*, the worth and dignity of the people. It cannot be doubted that one of the chief causes of the agitations and revolutions which are taking place

in all Christian nations, working the disintegration and overthrow of institutions of social and political wrong which have survived the destruction of dynasties not a few, is the growing consciousness, on the part of the people, of their divine rights and powers of manhood; their dignity as moral agents—deep calling unto deep—the strivings and aspirations of the human soul, like the ceaseless ground-swell of the ocean, in response to the presence and quickening touch of the Spirit of God. And as the Christian idea, which is Christ's idea of the people, shall grow in power and splendor, it will mould more and more profoundly all social and political institutions, and will constrain all the true disciples of Christ to labor with equal love, devotion and joy for the temporal and eternal well-being of all men, irrespective of race, or nationality, or color, or sex, or social condition.

But who knows that the United States is destined to be the leading nation of the future, that the Anglo-Saxon race will rule the coming ages? To whom has the assurance been given that God will not build up in China a kingdom far surpassing, in intellectual and moral power, the British Empire or the great republic? Where is the prophet who can foretell the destiny of the "Dark Continent," having at the present time a population of two hundred and fifty millions—four times that of the United States? Who can forecast the turnings and overturnings which shall precede the coming of Him whose right it is to reign, and who shall reign over all the nations of the earth? Is it urged that certain of the pagan nations and races have no future, that they are worn out, their powers of expansion and growth exhausted? We reply that the judgment of those who thus speak is certainly shallow, and probably false, because they fail to estimate adequately the restorative and re-creative power of Christianity. The error is like that involved in the conception of "a mechanical world and an outside God." The idea has widely prevailed that the material universe is a "closed system"—a system of finite forces, acting and reacting upon each other, excluding all divine causality—its goal quiescence and death. The conception is fundamentally false, because it does not include, as it should include, God as the universal and abiding ground of all being and all life, as immanent and active in all chemical forces, in all vital forces, in all souls—"His almighty will energizing throughout creation from the atom to the archangel." This view compels us to reject, as irrational and incredible, the notion that the goal of the material universe is quiescence and death, and to affirm that, through the immanent and energizing power of God, it will abide, and pass on from lower to higher stages, "from the nebulous matter to the glory of the new heavens and the new earth."

But God is in history in a sense infinitely more real and profound than He is in the realm of physical nature; and hence we believe that there are no effete and worn-out peoples, no races whose powers of expansion and growth are permanently exhausted. For though the words of the apostle that "all live and move, and have their being in God" declare a universal fact of history, yet, in these last times, God has entered, in Jesus Christ, into new and more vital relations with mankind, and is creating them anew by His spirit, awakening and invigorating their dormant and paralyzed powers, thus enabling nations and races, as well as individuals, to enter upon a new career, far higher and grander than would have been possible to them before the Advent.

In concluding these remarks, we desire to say, that we have spoken as truly and earnestly in behalf of the work of missions at home as of the work of missions abroad. The cause of home missions and the cause of

foreign missions are one in principle and one in interest. And, therefore, along with the motto, "America for Christ," but high above it, we should place the motto, "The World for Christ." And the speediest and the only infallible way to gain America for Christ is to give to the world's evangelization the place of supremacy, in labors and gifts, which it holds of right. This our churches, this the churches of other denominations, have lamentably failed to do. The most general and conspicuous act of disobedience to Christ, on the part of the Christian people of the United States, is their deliberate and persistent refusal to discharge the high and imperative duty to evangelize the pagan nations—a work for the accomplishment of which, within the period of the past twenty-five years, their resources, in men and money, have been ample. It is, in our judgment, no exaggeration to say, that the Baptist churches of the Northern States could have done and ought to have done, during the past year, as much for the cause of foreign missions as has been done by all the evangelical churches embraced in the same portion of our country.

Brethren, I would that one half of the Baptist ministers at the North would give themselves to the work of evangelizing the heathen. Disastrous to our denomination at home, do you say? Impossible. It would bring to our churches an unparalleled degree of prosperity; the places left vacant would be filled by men called of God from the ranks of the laity; ministers of other denominations would be won to us, convinced that we were holding the truth in its purity, and living it with apostolic fidelity; Christians of other names, moved by the power of our example, would obey in a worthy manner the Lord's final command; and this powerful missionary "movement" would confound infidelity at home, would convince the world that Christianity is, indeed, what it claims to be, and would mightily advance the Kingdom of God in all parts of our country.

May the Divine Spirit enable us to penetrate to the heart of these great paradoxes in the kingdom of Grace—that we save our life, not by seeking, but by losing it; that we become rich, not by keeping, but by giving; that we become great in moral power among men, not by self-assertion, but by self-abnegation, by self-sacrifice from love to others; that it is through our poverty that we are to enrich the world, according to the way of Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might become rich."

APOSTOLIC MISSIONS AND THEIR RESULTS.

BY REV. JOHN RUTHERFORD, ROTHESAY, SCOTLAND.

"Separate Me Barnabas and Saul for the work whereunto I have called them." Such was the word of the Holy Ghost which came to the church in Antioch as they ministered to the Lord and fasted.

This was the actual beginning of Christian missions; those two men were the pioneers of all in every age who have gone forth to carry the Word of Christ "far hence unto the Gentiles."

It was a vast work that lay before them. As Paul afterward wrote, "Who is sufficient for these things?" so would he feel now. Alone and

single handed they were to attack the ignorance and superstition and vice of the world. Their difficulties could hardly be overestimated. What amount of credence were they likely to meet with from hostile Jews, from subtle Greeks, or from the military Romans? Was it probable that the minds of the heathen could be easily turned from the saturnalia and idol festivals to which for generations they had been addicted? Systems of priestcraft, of degrading mythologies, of widespread epicureanism, of an utterly debased home life, of slavery and of revolting games and pleasures kept the world crushed beneath corruption and sensuality. And who, then, were Barnabas and Paul, to attempt to overthrow institutions venerable with the traditions of centuries? who were they to try to change the religious and social face of the world? "Two Jews of obscure name, of no position, without rank, without wealth, without influence, without either literary, political, or military genius, without any culture but such as a Roman noble would have despised as useless and grotesque." Yes, and even after years of working at this their chosen work, they did not find it either popular or remunerative, for it fell to their lot to approve themselves the ministers of God in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, in prisons, in deaths, being beaten, being stoned, being shipwrecked, living in weariness and painfulness, in hunger and thirst, in cold and nakedness.

Were they sufficient for these things? sufficient to cope with false philosophy, with heathenism, with abounding moral pollution, with a world which knew not God? They realized that their sufficiency was of God; they had been called by the Holy Ghost.

And so Barnabas and Saul went forth from Antioch, taking with them as an attendant and companion John Mark. Barnabas was one of the noblest, most manly, gentlest, and most effective of all the apostolic band. A Christian of the highest type, he had already been of the greatest service to Paul on more than one memorable occasion, a man of large heart, of wide sympathy, of great generosity and liberality; devoted and earnest and loving, a "son of consolation," a good man, who rejoiced in all good by whomsoever wrought, full of the Holy Ghost and of faith.

And Paul, still known by his early name of Saul, was a man whose character towers far above that of ordinary men; a *gentleman* in the true sense of the word; a Christian, devoted, body, soul, and spirit, to Christ; courteous and brave, tender-hearted and true, full of enthusiasm and of sobriety of mind; a man of the deepest power of thought, eloquent, persuasive, able to organize and to manage, able to bear with weaknesses and prejudices, a man whose life was yielded without reserve to the glory of Jesus Christ and the welfare of men.

These, then, were the first Christian missionaries. After a farewell meeting with the church in Antioch they made their way to the port of Seleucia, where there stretched at their feet the waters of the great western

sea. Here they found a splendidly built harbor in which the ships were lying protected from the swell of the waves outside. The ruins of this harbor remain in great perfection to our own day, only silted up with mud. From just such a harbor and such piers as we are acquainted with in any of our great shipping centres, the first New Testament missionaries set sail. It was the noblest use to which the masonry of the port of Seleucia had been ever put, when it sheltered the ship into which Paul and Barnabas stepped as they went at the divine bidding to evangelize the nations. Their vessel sailed out into the west—westward was the call of God to the Christian Church for many a century, until Europe and America should have received the Gospel—and soon arrived at Cyprus. Arrived at length in this, the first country to which God had led them, what would the results be? What would be the results of discussions with unbelieving Jews and with opposing philosophers? of weary journeys on foot—journeys continued for weeks together, while the preachers endured hunger and thirst, cold and nakedness, and had no certain dwelling-place? what would be the result of their residence in foreign cities among new faces, all of whom were alike ignorant of “this Jesus whom Paul preached”? Would the results be commensurate with the time and labor expended? Modern critics would say, No; for upon their principles Paul would have done better if he had not interfered with other people’s religion, if he had let the world alone, for the religion of Greeks and Romans, of Celts and Britons was no doubt good enough for them, and they would somehow or another all turn out right enough in the next world. It was not after this fashion that Paul reasoned or acted. No; he had a gospel to make known—“woe is me if I preach not the Gospel.” To make all men know the mystery of Christ he was willing to be buffeted and reviled, willing to undergo abuse and bodily injury, willing to be scourged, to be stoned and left for dead, as he was at Lystra. What, it is asked, are men to undergo treatment like this for the sake of propagating the Christian religion? Here is his reply: “I count not my life dear unto me, that I may finish my course with joy and the ministry which I received of the Lord Jesus.”

But what were the results? A handful of converts in each of half a dozen or a dozen towns, and those converts by no means the mature, well-informed, experienced Christians who are to be seen in modern congregations. It is difficult to realize how inexperienced those converts were, how crude their ideas, how imperfect their morality; they required much patient teaching and exhortation; and even the best of them, who were appointed deacons and deaconesses and elders, knew very little, for they had but recently turned from idols to serve the living and true God. All their previous life had the dead weight of heathen custom, heathen ideas, heathen morality, heathen vice; and it took long years of patient labor on the part of the apostles to raise their converts to anything like a proper appreciation of the behavior that is becoming a Christian. Were

these results, then, worth the labor? Was it worth while to have gained these new churches in heathen countries, when the gain had been achieved at the expense of such bodily injury to an apostle as had made him prematurely old and taken many years from his life? Similar objections are constantly made against modern mission work—Is the conversion of a handful of Jews or of a few thousands of negroes or Hindoos or South Sea Islanders worth the life and the money that are spent in the process?—and the verdict of many is in the negative.

But surely the actions of a divinely inspired apostle are a safer guide than any negative or hostile theories. Look again at Paul as he is returning from the second of his great missionary journeys. He has been away from Antioch and his friends there for perhaps three years, and years and hard work are telling upon him; he is not the same strong man he once was; no, he bears in his body the branding marks of the Lord Jesus. Since he and Silas set out—for Silas is now his companion—they have undergone the “shameful handling” which fell to their lot at Philippi; and violence of that kind no man can ever fully recover from. But Paul has a brave heart; none was ever braver than he. The devotion of his whole being to the Son of God, who loved him and gave Himself for him, this personal affection to the Lord Jesus ever urges him on to spend and be spent for the glory of Christ and the salvation of man. He feels himself debtor to all—to slave and freeman, to Jew and Greek; and therefore as Jesus Christ’s minister he is abundant in labors; life is too short and too precious to waste; eternity will give him rest. Therefore does his heart bound onward to the work, although even in this second journey he has been in stripes above measure, in prison, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in perils among false brethren, in weariness and painfulness.

Yes, this was the kind of life Paul chose for Christ’s sake. There was then no other educated man of his position who was acting in this fashion. They looked on him as a fool, and regarded those journeyings of his as fanaticism. He knew that this was the estimate formed of him by his former associates, “We are fools for Christ’s sake;” but he had counted the cost, and Christendom of to-day thanks God for the sufferings, the journeyings, the fearless enterprise, the manly Christian resolution of St. Paul—a resolution to live not for applause either in the Church or outside of it, but to live for Jesus Christ alone and for mankind of every nation, for slaves and outcasts, for little children and for women, for those whom the world despised. One thing this Paul ever does, one thing engages his thoughts by day and his dreams by night, that Christ be glorified in his body whether by life or by death.

Was it worth while? Would Paul and Barnabas and Silas not have done better to have stayed at home and taught the home church? Suppose they had, where, then, would our European and American churches

have been to-day? Simply nowhere. Had there been no apostolic missions, Anglo-Saxon Christianity would have been non-existent.

Are missions worth the money? Do they pay? Alas! that such a question should even be asked by a worldly church. Ask Christ, and listen to His answer, "Make disciples of all nations." Ask Paul, "I am debtor to all men." Ask the martyrs, they counted not their lives dear to them for the name of Jesus. Go with me to Central Africa, to Lake Victoria Nyassa, and see what divine grace can do for the most benighted races. One of the missionaries, Rev. Mr. Ashe, writes as follows: "Picture the tyrant playing the first act in the tragedy. One of the elder storekeepers, a Christian page, is brought into the royal presence. 'Can you read?' asks his majesty. 'Yes,' boldly answers the page. 'I'll teach you to read!' cries the king, catching up a spear and laying it about the lad's shoulders till it broke in two; then, taking up the blade, he gashed the head of his faithful servant and kicked him, till in a state of exhaustion he handed the weapon to one of his chiefs nearly as cruel as himself, to continue the lesson. He then sent and had fifty of his pages arrested and cast into prison. After being imprisoned for a week thirty-two of them were burned in one huge funeral pile."

The spirit which animated these martyrs was the same which inspired the early Christians, who endured a similar death, as Tacitus narrates, in the time of Nero. Wrapped up in sacking which had been previously smeared with pitch, they were hung upon trees in the royal gardens and then set fire to, there to burn to death, blazing as lamps in the darkness of evening; or again, encased in the skins of wild beasts, they were thrown to dogs and worried till they died. The early martyrs and the martyrs of the nineteenth century in Madagascar and China and Africa were faithful to Christ, faithful unto death. Most assuredly work which God blesses with results such as these is worth the while.

The work is Christ's. The command to carry the Gospel to every creature is Christ's command. It is the Holy Ghost, the Spirit of Jesus, who still breathes into His people something of the compassion of Christ for those who are even to-day sitting in the shadow of death; and the results of Christian missions are Christ's. The handful of converts in Cyprus, in Pisidia, in Derbe, and Lystra, and Iconium, and Athens, and Corinth, and Rome, and Spain, and Egypt, and Gaul, and Britain continues to increase throughout the centuries, until in this year of grace, 1891, we have Christian churches everywhere, the prelude to the time when the earth itself shall be full of the knowledge of God, when sin shall be made to cease out of God's world, when in the fulness of the joy of the whole human race consciously redeemed, the shout shall rend the skies, "The kingdoms of this world are become the kingdoms of our God and of His Christ, and He shall reign forever and ever."

NARAYAN SHESHADRI, D.D., THE BRAHMAN APOSTLE OF
THE OUT-CASTE MANGS.

BY GEORGE SMITH, LL.D., EDINBURGH, SCOTLAND.

[We venture to reproduce from the *Free Church of Scotland Monthly* a superb paper which many readers have not seen.—Ed.]

The same Scottish newspaper announced the death of two remarkable Asiatic converts of Dr. John Wilson of Bombay—the Parsi, Rev. Hormazdji Pestonji, and the Brahman, Rev. Narayan Sheshadri, Doctor of Divinity of the University of Montreal. There still survives the oldest of all, the Rev. Dhanjibhai Naoroji, at the head of the native Christian community of Western India.

When, in 1839, Dhanjibhai and Hormazdji left the fire-worship of Zoroaster for the only Name given under heaven whereby men may be saved, Parsi and Hindu society was moved to its centre. In vain was the civil court appealed to. But the Institution was almost emptied. Among the few sons of caste and superstition who clung to it through ill-report were two Brahman brothers—Narayan and Shripat. What Dr. John Wilson and Mr. Nesbit began, Dr. Murray Mitchell continued, and the good work resulted in their determination to put on Christ by baptism. Narayan, who was confessedly of age and could not be hindered, became the first convert of the Church of Scotland, Free, in the year 1843, when Dr. Wilson and Dhanjibhai were in Scotland founding the home organization of the missions anew. Shripat was not sixteen years of age, and Sir Erskine Perry handed him over to the Brahman priests, with a sneer at the plea of the age of discretion. He was torn from Mr. Nesbit's arms, as he sobbed forth the question, "Am I to be compelled to worship idols?"

While the younger brother was thus driven back by a Christian judge into Brahmanism, and submitted to the humiliation of swallowing the five products of the cow, that he might be restored to caste, the elder began that apostolic career which, for this life, ended in the committing of his body to the Atlantic on the 21st July last, in the hope of a glorious resurrection in Christ Jesus, at the very hour when the Foreign Missions Committee in Edinburgh, all unknowing of the fact, were discussing the arrangements by which Dr. Mowat was to share his toils next October.

After spending some years as a missionary teacher in the Institution and preacher to his countrymen, Narayan Sheshadri was ordained by the Presbytery of Bombay, and the highly educated Brahman became for the rest of his life the apostle of the Mangs, the out-caste poor of the Deccan centre of India. Leaving ordinary British territory, he resolved to annex the great native state of Haidarabad to the kingdom of Christ.

The year was 1863. As his base, he worked from Jalna, a military

cantonment, in which mission buildings were easily acquired. Three miles south he gradually obtained three hundred acres of land, which forms the centre of the mission to the Mangs. As the Spirit of God blessed his incessant evangelizing, he made that spot the centre of what grew to be his extensive mission to the out-caste. He formed a Christian church and a Christian community, calling both "the House of God," but using the Hebrew "Bethel" rather than one of his own beautiful Marathi words. After ten years of blessed toil he visited Scotland and America, to tell the churches of his work and to raise funds for the necessary buildings. His winning face and irresistible personality, his native eloquence alike in English and the vernaculars, and his contagious earnestness, captivated not only Christians in all the lands he visited, but the Parsi official of the district, and even the proud Arab prime-minister of the Nawab, Sir Salar Jung. For the mission he received three hundred acres of *gautan*, or church land, free of tax, and never to be cultivated save as a grass common; for the Christian peasants he was installed as *patel*, or headman, over six hundred acres, in which office his son Yeshwant-rao, lately agricultural professor in Nagpore College, has succeeded him.

Year by year the work went on increasing, when he paid a second visit to America and Scotland. The writer was with him a deputy to the Presbyterian Alliance at Philadelphia in 1880, and went up and down Scotland with him, pleading alternately for the Livingstonia and for the Bethel Mission. After his first visit some of our generous Glasgow elders, led by Mr. William Mitchell, formed a committee to help his village mission. Congregations specially charged themselves with the support of his catechists. The children of the Free Church, above all, built him his church, and year by year supported some of his schools. By 1886-87 the work had so far extended that we published this appeal for him :

"Before we pass away from these earthly scenes, we should like to see the thirty villages, wherein our Christians reside, supplied with pastors duly qualified, called, ordained, and settled over their respective congregations. How is this to be accomplished? However, we have most encouraging promises in the Scriptures of the Old and New Testaments. 'I shall take out of them (namely, Gentile nations) for priests and Levites, saith the Lord.' Has He not given a full realization of this promise in the experience of once heathen European nations; and what He has done with respect to European and American nations, He is able and willing to do with reference to the Gentile nations of India, China, Burma, Japan, and all Eastern nations. We mean to submit to the Free Presbytery of Bombay a scheme of studies to train up village pastors in connection with our Bethel Mission. Last year we had the pleasure to dedicate a new church at Rewagao, two miles to the south of Bethel, to the worship of the only living and true God."

In 1888-89 our deputies visited the Deccan Village Mission, and Rev. Dr. Lindsay made this report to the children of the church :

"First, there was a most interesting series of baptisms, with an address to the baptized; then the usual service, when I preached and Dr. Sheshadri interpreted; and lastly, the communion service, at which I had the privilege of presiding. No pews exist in the Bethel church. The congregation sit on the floor in row after row, devout and attentive; and the babies, most of them without a stitch of clothing on, crawl about everywhere. An hour or so after service the catechists and Bible-women met in the church, and we had an interesting interview with them. A great number were present besides Bible-women and catechists, and I could only get at which was which by actually taking hold of each and finding out by question whether the person I had hold of was a catechist or a Bible-woman, and separating them from the rest.

"One or two of the Bible-women made a very great impression on us. Their story of work was simple, clear, and interesting. 'Have you made many converts?' one of our number asked. 'There is one,' she replied, pointing to one of the men among the catechists. Mrs. Mackichan and Mrs. Daly examined these Bible-women, and their questions drew out very interesting answers. Mrs. Daly gave them some very sound practical advice, which produced more immediate results than longer sermons usually do. All the small children came to the Monday village family worship clothed, although most of them spent the hour of service in getting rid of their inconvenient garment. One small urchin, having divested himself, to his own evident satisfaction, of every vestige of garment, toddled to the church door, carefully put on the largest pair of shoes he could find, and then tumbled down the steps in them. When he reached the bottom he picked himself up, got into the shoes again, and shuffled off out of sight—a happy child!

"Dr. Sheshadri sends his men out in small bands to preach in the villages round about Bethel, and in this way has formed small Christian communities in most of them. One sees at Bethel genuine native Christians, who preserve all their primitive habits, and who are not Anglicized by their Christianity. The evangelists all collect at Bethel on the first Monday of every month, and are regularly instructed by Dr. Sheshadri, who is a born teacher (to hear him give a Bible lesson to school children, and to see the small eyes twinkle with eagerness, is a sight not to be soon forgotten), in the interpretation of Scripture, and in the best ways of meeting the various objections commonly brought by Hindus and Moslems against Christianity.

"In the afternoon we started for the neighboring village of Rewagao. It possesses the first of those village churches which Dr. Sheshadri proposes to build in the principal hamlets in his district. A congregation of about ninety people gathered, and three baptisms took place at the close of the service.

"Dr. Mackichan and Mr. Daly returned in the evening from their visit, and reported a cheerful little Christian community in the far-off

village they had gone to see. These Christians lived in a distinct quarter of the village, and though greatly outnumbered by the heathen, were full of hope and courage.

"I hope that Dr. Sheshadri's plan of building ten or twelve village churches will be carried out, and that each church will have attached a prophet's chamber, in which the missionary may reside when on his rounds. The great defects of our mission in the Bethel district appeared to be the want of adequate provision for the training of the children, and the wide extent of country which Dr. Sheshadri has to superintend."

Of converts still living in 1890, Dr. Sheshadri reported 1062 as the number, besides 649 adherents. Mr. A. G. Mowat, M.B., C.M., was sent out from Glasgow last year to work the northern division of the mission from Jalna, after learning Marathi with Mr. Small at Poona. He has just been instructed to report on the whole mission, after a year's survey.

Accompanied by his son, Dr. Sheshadri left Bombay for Japan last February on sick leave, proceeded thence to America, preached almost daily, and addressed the General Assembly of the Presbyterian Church of Canada. He sailed for Glasgow in the *Circassia* very well,* even at his age; but as the result of a storm on leaving New York, he succumbed to bowel disease, and was buried in mid-Atlantic.

It is a strange story from man's point of view. The Brahman lad, fruit of our educational Institution, who confessed Christ before the Supreme Court of Bombay, was enabled by the Spirit of God to bring, from first to last, some two thousand of his countrymen to Christ, notwithstanding defects of a purely secular kind, which he was ready to acknowledge and bewail. He has left a goodly heritage to the Church of India.

Do we ask what is missionary work? Rather ask what is not missionary work? for wherever there are souls to be saved, ignorance to be enlightened, human wrong to be righted, vice to be uprooted, and woes to heal; wherever the true Light, which lighteth every man that cometh into the world, is obscured by reason of darkness, there is missionary work; and wherever in the homes of Christendom there are hearts unrenewed, lives wasted in folly and trifling, God-given powers dying for want of holy exercise, money, time, influence and example diverted to unworthy objects, there is missionary work.

* This was his last letter to Dr. Graham, of Edinburgh, now ninety years of age:—

"WALNUT STREET, PHILADELPHIA, July 14, '91.

"MY DEAR FATHER GRAHAM: I see that in all probability you'll have me once more in my temporary home, Ashfield Villa, Greenhill Gardens, 1 Chamberlain Road.

"You and your dear minister, Dr. Wilson, and all inquiring friends in your beautiful city, will be gratified to hear that I have been restored to health and strength. I have been travelling from San Francisco to New York, and thence to Chicago, Washington, and Boston, very often preaching twice on the Lord's-day, and once or twice on week-days.

"We leave New York on the 18th instant by the *Circassia*, on or about the 29th in Glasgow. I shall let you know when we—that is, my son Yeshwant-rao and myself—will be at Edinburgh, Morningside. With warmest love to you, Miss Graham, and Miss Martha, and all inquiring friends, ever affectionately yours,

NARAYAN SHESHADRI."

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The census just taken shows India to have a population of 285,000,000.

—The Report of the Free Church of Scotland remarks : “ A work on which Dr. Duff laid great stress in connection with all educational operations in the country, from the lowest indigenous vernacular primary school up to the highest college class, was the compiling or selecting of good, pure text-books, thus superseding the impure, immoral rubbish which at one time prevailed to so large an extent in all schools in India. Of course a good deal of this work has been accomplished, but a good deal remains to be done. The Government of India has put itself in communication with all the local governments on this subject of pure text-books, passed resolutions and laid down principles for the guidance of the various educational departments throughout the country. One of these principles is to the effect that at least one half of every school-book used as a reader in English or in vernacular teaching should consist of lessons having a direct bearing on conduct, either by way of precept or of example. The fact is becoming more patent to missionaries every year that the progress of Christianity rests on a sensitiveness of conscience as to conduct. Wherever there is an indifference as to conduct, there can be no conviction of sin. Wherever God or the Supreme Authority is regarded as indifferent as to whether actions are good or bad, and also wherever men are regarded as under the compulsion of fate, so that they can do nothing of themselves and are therefore blameless as to bad conduct, there can be no conviction of sin. Now these are two of the fundamental principles of Hinduism, and taught in most of their school-books. Hindus are trained from their infancy on these lines.”

—Mr. F. N. Farquhar, B.A., of Christ Church, Oxford, has lately gone out to take up work in the London Missionary Society College at Bhowanipûr, Bengal. He writes : “ Nothing impresses me so deeply as the extreme difficulty of the work of leading the class of men we have to deal with—educated Bengalis—to become Christians. They are not only proud of their own hoary cult, and filled full of arguments drawn from the purer and nobler parts of its teaching, but their want of physical vigor and moral greatness makes them far more difficult to rouse than students at home ; and the fear which is now felt by Hindus concerning the advance of Christianity has led them to form almost a sacred dread of allowing any shred of Christian teaching to find a place in their heart.

“ Yet though this seems to be true of a very large number of these young Babus, there are many whose hearts have been touched, and who are anxious to learn more about Christ.

“ My little experience and few scraps of observation since I came here confirm my belief that the educational work done here is of extreme value and importance. That these young Christians should be taught by earnest Christians rather than by careless Christians or by Hindus is of immense importance, even if we do not consider the actual Scripture work and direct Gospel teaching. And the magnificent set of educated native Christians dependent upon our mission here is a proof of the power of Christian educational work. The native pastors and other educated natives have

impressed me deeply ; they are kings among the ordinary Bengalis here, and their Christian character seems far advanced, and is most beautiful, most helpful, and most encouraging."

—The English Baptists, in their Annual Report, announce as their policy "Aggressive Concentration." "*Concentration and consolidation* of missionary effort, rather than unwise *diffusion*, are the methods most owned and blessed by God in Indian mission enterprise." The report of their deputation says: "We have in India to-day just one thin long line of stations, in most instances with extensive distances between. We have located our brethren in great cities far distant from each other, and by so doing removed from them the strength and inspiration that come from working in touch and contact in mutual sympathy and brotherly counsel. We have set one or two brethren down in a vast and densely peopled city, and written 'Occupied' over the entire district stretching far away, until we have treated a similar centre hundreds of miles distant in precisely the same manner. . . . 'Spread the Light!' 'Spread the Light!' is a cry in which we would all thankfully join ; but it is surely well to remember that the light of missionary zeal and usefulness resembles that of live coals, which if kept together may long continue to burn brightly and diffuse a genial warmth, but which if unwisely scattered will soon become dim and cold."

Says the deputation: "Even putting all distinctive missionary effort out of the question, the mere contact of Western thought, culture, and education is inevitably breaking up the older forms of Hindu thought. But it lies with us to say whether that contact shall be charged with infinite blessing, leading them on to a higher, deeper, truer faith, and a new national life ; or whether, cutting them adrift from their old moorings, we leave them without Christ, strangers from the covenants of promise, having no hope, and without God in the world, to be ravaged by intoxicating drinks and made imbecile by opium."

—The Rev. L. P. Weinberg, of Jaffa, quoted in the *Jewish Intelligencer* for February, writes: "The general topic of conversation among Jews at the present time is Palestine, and almost every Jewish newspaper speaks of this country as 'the only place of refuge' for them."

Arias, missionary of the London Society for the Conversion of the Jews, reports a significant remark of some Italian Jews: "Till the Christians treat the Jews well, we shall never believe that Jesus is our Messiah." Most of the Italian Jews that he has met with seem to be in the dregs of Judaism, with few signs of longing for anything better.

—Professor A. R. Simpson, President of the Edinburgh Medical Missionary Society, says, most aptly, that in the Old Testament the "place of God's feet" is the Temple, but that the feet of the God-man are found most often "where the sick lay and the bereaved were weeping." "These were the places of His feet, *who Himself bore our sicknesses and carried our infirmities* ; and these are what He would seek our wealth to make glorious." Brave encouragement, Professor Simpson well says, to the medical missionary, to show him that he is in the track of the Saviour of the world.

—The West Himalaya Mission of the Unitas Fratrum was begun in 1853. Not until 1890 has a meeting of all the missionaries of the three stations been found practicable. Compared with the giant heights among which they live, says the *Missions-Blatt*, the Alps seem mere ranges of

hills. And hardly had they broken up from their first meeting, when a veritable deluge converted the whole valley of Leh into a sea, swept away every bridge over the Upper Indus except one, and swept many persons out of the world. The Brethren do not seem to remit their ancient passion,

“To plant successfully sweet Sharon's rose
On icy rocks, and 'mid eternal snows.”

—“See,” said a sick child in India, “the goddess Kali's bloody tongue, wicked face, cruel hands, necklace of skulls; our gods are terrible; I cannot help screaming when I see them.”—*Canadian Church Magazine*.

—Whether the late English reviewer, who is greatly displeased that Christians should endeavor to disturb the sweet calm of Buddhism, would be equally displeased that they endeavor to discredit the worship of the venerable goddess Kali, is not certain. Perhaps he would grudgingly allow this one exception.

—The *Missions-Berichte* gives a stinging remark of a South African Caffre, that among the whites they became acquainted with two things—the Bible, to save their souls, and brandy, to destroy their bodies. But, he added, he was content with the former.

—In China, it appears, at least in some hospitals, wherever a patient, on returning home, expresses interest in spiritual things, an evangelist is sent after him, and thus, says Dr. Main, of Hangchow, much fruit has been gathered unto life eternal. Every year there pass through that one medical mission 10,000 patients.

—The China Central Mission of the Presbyterian Church makes a very strong appeal for reinforcement. The field immediately accessible to them includes the whole great valley of the Yang-tse-Kiang, the “Son of Ocean.” The four provinces of Kiangsu, Kiangsi, Nganhui, and Chehkiang have 121,000,000 inhabitants within an area of 204,287 square miles. There are signs of a sudden breaking-up of the fallow ground of general indifference. They want to be ready to answer spontaneous calls from all parts. The accession of a new emperor, and an uneasy expectancy of political change, join with an extraordinary frequency of natural calamities, of flood or drought, famine or pestilence, at once to unsettle and humble men's minds.

The province of Szechuen, on the Upper Yangtse, with some 45,000,000 of people, ought to be occupied in force. Untouched by the Tai-ping insurrection, it retains all the glory and prosperity of ante-rebellion times. The people are a hardy, straightforward, enterprising race, as is shown by their various and productive industries. For centuries they have been boring salt and gas wells from three to five thousand feet deep, and using natural gas for evaporating the brine pumped from the bowels of the earth. Their bronze, silk, and white wax industries are noted over the empire. Their language is Mandarin, in which a Christian literature is already prepared.

The Central China Mission statistics for last year show an increase of a little over eight per cent. Five of their fifteen churches pay their own pastors. Everything is encouraging. “Come over and help us,” they say. The great Church to which they speak will assuredly not be heedless,

II.—INTERNATIONAL DEPARTMENT.

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

The Week of Prayer.

[EDITORIAL.—J. T. G.]

It was at the request of a small band of missionaries in the Panjab that the Evangelical Alliance originally appointed a Week of Prayer for supplication for the conversion of the world. Since then there have been many other weeks and special days set apart for the same purpose. The Church of England Missionary Society, for instance, has a Day of Special Prayer, or, as they phrase it, of "Intercession for Foreign Missions," and many other churches have adopted more or less regularly, the custom of a set time for united prayer for the same object. We note with pleasure several statements in the introduction to the week's programme of the Evangelical Alliance this year, such as these: "The privilege of prayer rises to the topmost height attainable on earth, when, in common with believers of every name the wide world over, we agree to hold a concert of prayer, so that the globe may be girdled with assemblies of believers of one heart and of one mind, interceding with God for each other, for the Church of Christ, and for the spread of the Gospel. . . . Looking abroad on the world in the light of the Word, we see the predictions in the Holy Book being fulfilled all around us. Be it ours to wait on God and to wait for Him in holy concord of faith and prayer, 'looking for the Saviour, the Lord Jesus Christ.' . . . Wherefore, 'holy brethren, partakers of the heavenly calling,' as in the opening year we gird ourselves anew for fresh service and faithful testimony, let us invite each other again to gather unitedly before the Eternal Throne in praise and prayer."

The Church of England circular names grounds for humiliation, as found in the fact that nearly nineteen hundred years have rolled by since the Head of the Church gave the great missionary commission, and yet the work is scarcely

begun; all the Protestant churches can scarcely muster 7000 men and women as "witnesses to the uttermost parts of the earth;" the members of the Church of England in its richer portion alone have an income of \$1,750,000,000 annually, but last year, gave only \$1,450,000 to foreign missions. What is true of them is relatively true of the rest of the churches. The circular appeals for a fuller recognition of the principle of the missionary enterprise: "Missionary work is not a voluntary, supererogatory work of a few more devoted souls. It is a charge which is given to all as Christians." It also mentions as a matter of special thanksgiving the altered tone of the public press toward missions. It reads:

"Since the death of Bishop Hannington, slowly but surely much of the English press has changed its tone with respect to the missionary enterprise. How often now have we thankfully to acknowledge that current literature brings the missionary subject before households who otherwise would remain absolutely ignorant of the work! How often of late has the public press done signal service in defence of missionary agency—notably regarding work in China, India, and Uganda! In this, with profound gratitude, let us distinctly acknowledge God's gracious hand."

All this can be readily transferred to the Universal Week of Prayer, and a study should be made of the topics named in the programme of the Evangelical Alliance, and illustrations searched for of the special topics mentioned in it.

To these suggestions we venture to add that the Church of God on earth has good reason to render praise for the workmen God has raised up. We ought to pause to shed a tear at the grave of the missionary dead of 1891. The list is but an appendix to the eleventh chapter of Hebrews. Bishop French ascended from Arabia; Bishop Boone, having only for a short time been enrobed in the mantle of his father, the renowned missionary, died in China; Newton, "the beloved,"

of the Panjab—"a man sent from God, whose name was John"—was followed to better than India's palaces by Winter, of the Delhi Mission, who loved his special work more than he did a bishopric. Amid the lamentations of thousands, that "good servant of the Lord," Bishop Caldwell, was laid to rest after fifty-four years of labor in India for India; Dr. Luther H. Gulick, the founder of a large missionary family, went up to the "bosom" of the "Father of the faithful;" and dear and great John Inglis dropped his finished translation of the visions of him of Patmos to open his eyes on the beatific vision of the Ancient of days; Redslob, the Moravian sentinel of the outer patrol limit of Christendom on the edge of Thibet, awoke to know the richer meaning of *Nam Thang Song*, and to find it "all bright again" forever; Mrs. Bennett, more than sixty years in Burmah, went to join again the Judsons and the Boardmans; Sheshadri, the first Asiatic whom America ever honored with a doctorate of divinity, found a fitting sepulchre in the sea for his body, while his soul went to the "sea of glass;" and Goloknath of Jalander was carried to his burial by "devout men," and honored by the presence at his funeral of European officials and a thousand Hindus and Mohammedans. Time would fail us to tell of others who have gone from remotest mountains and valleys, from the habitations of cruelty and spiritual solitude, to the "general assembly" and the "Church of the First-born" on high. But surely in the crowd of our on-rushing thoughts at a season like this, we can pause long enough to thank God for such examples of the highest missionary spirit and loftiest spiritual achievement, and to ask that their tribe may increase, and the Church universal catch the radiance of their lives and be inspired to emulate their devotion and their deeds.

And as surely, turning from this missionary nave in the great Westminster of the Church, we cannot fail of interest in prayer for the great host of still living missionaries, both men and women.

Harmony and Proportion in Missions.*

REV. CYRUS HAMLIN, D.D., LEXINGTON, MASS.

The foreign missions of the Church of Christ are becoming numerous and complicated. Many missionary societies are in the field, separated from each other by differences of nationality, language, and church organization.

When these different organizations occupy the same field there is, there must be, more or less of denominational friction, sometimes of antagonism even, and generally there will be a want of that co-operation that always constitutes strength and progress. In that wonderful prayer in which the Son of God poured out His soul as His hour drew near, He prayed most earnestly that the Father would keep His disciples "that they may be one, as we are." "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee; that they may be one, that the world may believe that Thou hast sent Me."

The missionary work has given birth to a great measure of the true spirit of unity for which the Saviour prayed—a unity which exists between true disciples, notwithstanding all this diversity. The existence of this International Missionary Union is an answer to the Redeemer's prayer, and must be an object of His approving regard.

In order to remove so far as possible the occasions of conflicting views and measures which perplex and scandalize the heathen, it has been generally agreed that one society shall not interfere with another society's legitimate sphere of labor, marked out by actual occupation.

Where the different societies are already intermingled on the same territory, there is danger of injury to the spiritual element. One will say, "I am of Paul; another, I am of Apollos." It requires of the missionaries thus divided, great wisdom, prudence, and brotherly love. There is evidently a growing

* Read before the International Missionary Union at Clifton Springs, N. Y., June, 1891.

spirit of unity on mission fields, and those who intrude upon fields already occupied are guilty of a great sin. They become the authors of a great wrong and injury to the Master's cause. The growing spirit of harmony will make such intrusions more and more difficult. Denominational friction will be avoided, and denominational comity as to entering each other's field is becoming, or rather, I would say, has become a recognized international and interdenominational law of missionary strategy.

Japan is now a field of special temptation, so many societies are earnestly engaged in the work. The Holy Spirit, the Guide unto all truth, the Paraclete, He alone can deliver the work from this danger of divided counsels and of weakened efficiency.

The law of proportion in the missionary work must be regarded as well as the law of harmony.

There are many departments of this work, as preaching, education, the press, the formation of churches, the erection of buildings, the care for the poor and suffering, any one of which may be put forward out of proportion and to the injury of the rest. It requires great wisdom and judgment to develop all the interests of a mission so that no one shall be neglected and no one shall overtop the others. The missionary needs to have "an unction from the Holy One, and to know all things." He must neglect nothing, he must push nothing beyond its value. I think to a very remarkable degree this wisdom has been given.

Where there is Episcopal government a great responsibility falls upon the bishop. He can more readily remedy mistakes and harmonize the departments, or, if he should lack wisdom, he may get them into a muddle.

But many missions are more democratic in their organization. They are largely self-governed, although the home societies fix upon the general principles upon which they must proceed.

Let us not forget, however, that there are so many kinds of agents in different

fields that some of them are a law unto themselves. They have no trouble about proportion in their work. We have :

1. The self-supporting missionary, who has property that makes him independent of missionary bodies and societies. He may be a very happy, useful man. If his means enable him to call to his aid native helpers, he is equal to a whole station. In prosecuting his work he is sole judge of the departments of his work, and in what relation to each other he will develop them. It is impossible to work only in one.

2. There are self-supporting missionaries, who depend upon their own industry or upon some secular employment for support. Their object is to exhibit the example of an honest, industrious Christian life, and lead the heathen both by precept and example into the same life. They would show them and help them also to experience that discipleship to Christ has the promise both of the present life and of that which is to come. This scheme of missionary work can be fruitful of much good only by combination. The Inland Mission in China is partly of this nature, but it requires the oversight and management of gifted men, like Hudson Taylor and his compeers, to guide its affairs, direct its labors, and provide for expenses that every progressive work will demand.

Bishop Taylor's mission in Africa is of this partially self-supporting kind. He gathers from Christian friends at home what is needed for the completeness and efficiency of the work beyond the productive results of the laborers. I would bid God-speed to all such efforts, and yet they must be exposed to certain infelicities. Untrained men and women will be found in them who, when they encounter the grave difficulties of a foreign language and find the native proud and contemptuous, will soon be discouraged, and retire in black despair. Such cases have too frequently occurred. In future they may be avoided.

3. By far the greater number of missionaries on the field are supported by missionary societies. The operating and

largely apportionating power is in those societies. But the officers, being far from the fields of labor, must depend upon the missionaries for the facts, and upon their judgment as to the meaning of the facts. While here is an opportunity for difference of opinion between the officers and the missionaries, which perhaps sometimes occurs, yet there has been remarkable harmony on the whole. When earnest discussion has arisen it has been conducted in a Christian spirit, and has resulted in the advancement of the work and in the settlement of important principles. Sometimes education has been too much pushed, and sometimes preaching. In Buresal, India, preaching was almost the only work attempted. Education was left entirely to the native Christians. In consequence the children were growing up in such deplorable ignorance that a general meeting of missionaries took up the subject and demanded that Christian education should accompany the Christian native Church.

But the subject which is most exposed to disproportion has regard to the work of the native Church, with its pastors, teachers, and helpers. Generally in all departments of the missionary work in the ministry, in education, in editing and translating, the native factors must be our chief reliance for ultimate success. Fifty years ago the prevailing idea was that the world is to be converted by the preaching of missionaries. That idea is no longer held by anybody. The native Church is to be the true missionary Church. Native preachers and helpers are to go everywhere preaching the Word. They are to do the chief work of evangelization. The great work of the missionaries is to bring forward, to educate, to train the native laborers and native churches unto this work, and give the whole over to them as soon as possible. This is the only way in which the great work of the world's redemption from sin and darkness can be accomplished. It is the most effective and the most economical way.

Schools, colleges, seminaries must be

established, and for a time, it may be, chiefly officered by the best-educated missionaries. But from the very beginning the object to be aimed at is the raising of native laborers for every department of the work.

For a time the native agency, in pressing forward into new fields, must be supported in whole or in part by the mission, otherwise it cannot exist at all. A mission is prosperous only so far as it raises up an efficient, well-trained native agency. One missionary with four well-qualified native preachers will reach the people more widely and efficiently by far, than five missionaries with no native assistant, and the expense will not be half so great. The work will become in this way self-developing and self-perpetuating.

It follows then by necessity that when the funds of a mission do not keep progress with the missionary work, the foreign missionary should be withdrawn, that the native work may go on. If during the past year the societies that have been compelled to cut down their appropriations had, instead of doing so, refused to send out a single missionary, they would have saved their work from a calamitous set-back. Some missionaries have seriously contemplated resigning and leaving the field in order to avoid this great evil.

An early movement in the missionary work of sending out laymen to teach the various arts of civilized life proved a failure; but the time has now come when there is a call for such co-operation. The converts from heathendom must live by their own labor. The sooner they are emancipated from many of the filthy modes in which all heathendom, including even the Chinese, live the better for a pure and honest Christian life. The glorious example and life of Mackay of Uganda have taught us what a lay missionary—a mechanic, a civil-engineer—can achieve for Christ under the darkest prospects. The Lord will have many Mackays ready when the Church shall really call for them. Missionary societies must learn that con-

verts must have daily bread not by charity, but by their own labor. And all missionaries, men and women, should have that practical knowledge of the common arts and activities of life which will enable them to guide the persecuted and *boycotted* into independent self-support.

There is great danger at the present time of looking more to the number than the quality of the laborers. Men of mere sentiment are sure to fail. They find themselves confronted with the difficulties of an unknown, strange, barbarous language, and by a proud, insolent, contemptuous people. After a year or two of heartless effort they retreat in black despair or sink into a listless life. None but men who are strong in the Lord and in the power of His might are needed in this work.

It follows, from all we have read, that this great and marvellous movement among the youth of our colleges is in danger of involving the Christian Church in an unexpected embarrassment. To send out all who are willing to go and are fitted for great usefulness would necessitate the entire abandonment of the element of native co-operative help, of pastors, teachers, translators, common schools, and, to some extent, of colleges and seminaries. A greater catastrophe could not befall the work.

What, then, is the meaning of this wonderful movement?

It brings before the Church the tremendous reality of the missionary work. It cries aloud to all Christians, Abandon your luxurious living, your piling up of millions. Pour your millions into the missionary work, and see if the Lord will not pour you out a blessing that there shall not be room to receive it.

But these six thousand crusaders must not be encouraged to go forth while the Church stands back and refuses to develop the work already in progress, having the evident blessing of God and the co-operating work of the Holy Spirit. Their going forth must be to aid, not retard the work. At an average of five

hundred dollars a year for the support of each one, three millions of dollars a year will be needed for their bare support, and certainly not less than nine millions more for the prosecution of the work through native agency. Then the six thousand would soon be one hundred thousand, and that number a million of native preachers. By that time, moreover, the million would be mainly supported by native churches, and the promise of the Almighty Father to the Son, "Ask of Me and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possessions," would approach its glorious fulfilment.

Chinese "Blue-Books." [J. T. G.]

Whoever has carefully studied the splendid volume containing the Records of the Missionary Conference which met at Shanghai in 1890 will have noticed in the essay of Rev. Timothy Richards on "The Relation of Christian Missions to the Chinese Government," his reference (pp. 407-10) to what he is pleased to style "Blue Books." It is a collection of public documents on all State questions published in 1826, in one hundred and twenty books. It was republished by the Shaghai publishers in 1889; a supplement to the same, also in one hundred and twenty books, bringing the subject down to date, was published in 1888. These books, he says, are in the catalogue of the books for sale in the Government book-shop at Tientsin, and probably in all the provinces. Two books of the supplement are devoted to Christian missions.

Mr. Richards proceeds to give some idea of their "scandalous" contents. First, a history of the way in which Christianity has gradually corrupted China. This is followed by an attempt to stamp out Christianity in the provinces of Hunan, the source of the present Chinese riots, and Kiang Su. Sundry other documents follow. Mr. Richards proceeds to recite that the books

affirm that six hundred years after Buddha all India followed the Christian religion. Among the statements are found assertions that the founder of Christianity was a criminal, and Joseph was not his father.

The great rebellions in the Ming dynasty and of the various secret sects in the present dynasty, with all their horrors, are attributed to these Western religions. It is an insult, the author says, to suggest that all these vile heretics could have had the same origin as the Chinese. The writer says that four taels were given to each convert, and that the books of the Roman Catholics were full of obscenity, and that the Governor Man of Chi Kiang memorialized the throne regarding their evil deeds, requesting to have their churches turned into charity schools for a hundred years, to cleanse away their moral filth.

"After this," says Mr. Richards, "follow scandalous quotations from Wei Yuen, who says that men and women sleep promiscuously together in the churches; that one hundred and thirty taels of silver are given in three instalments to the converts to help them to do business; that the Christians' eyes are scooped out by the priest after death; that when these eyes are melted up with lead, eight per cent of the lead is turned to silver; that a pill is given, which makes the convert pledge himself for life, and so bewitched is he that the first thing he does is to destroy the ancestral tablets; that several other things are practised by Christians which I consider too vile to print." Mr. Richards closes his remarks on the "Blue-Books" with the following grave reflection: "Thus end the 'Blue-Books' without the slightest acknowledgment of any benefit derived from modern missionaries. They wish to convince their people that Christian missionaries only come here for mischief, and that the converts are the scum of society! In face of about a million taels spent annually for the good of China; in face of tens of thousands of patients gratuitously healed annually; of the many valu-

able books translated; of the tens of thousands of young and old taught; of the hundreds of thousands saved from death during famines, and of the tombstones of those who have given their lives for the good of China, this collection of obscenities and lies is their version of what we have done for them."

The relation of the State to these so-called "Blue-Books," and of their relation to the present disturbed state of the country, as it originates in hatred of foreigners, has become the subject of considerable discussion in China. It is well known that the riots have been incited by the literati and gentry of China; and it is this class that read such statements as are contained in these books, which, be it borne in mind, are for sale at the *Government* book-stores. It would seem, therefore, of little avail that the imperial authority at the Peking Yamen should by royal edict declare that Christianity was a religion of good moral influence, so long as it permits these documents to be placed on sale under its auspices. To be sure, it might be claimed that the edict counteracts their influence, and even that it was so intended. It is much more probable that the Government chooses to blow hot and cold at the same time, for whatever else the West may teach China, it is not likely to set it any lesson in the duplicity of diplomacy.

In the *North China Herald* the venerable and highly esteemed missionary, Rev. Griffith John, calls upon the foreign powers to demand the suppression of these books. He says that it is to be hoped that some one will take these books in hand and bring their vileness and falsehood to the light. He has afresh examined them, and declares that "anything more false, disgraceful, and inflammatory it would be difficult to find, even among the vile placards of Hunan." He deems it of the utmost importance that their publication, as they now stand, should be suppressed. He concludes by saying that the Hunan placards are intended for the multitude;

these books are intended for the officials and literary classes. They are to be found in every *yamen*, and in thousands of private libraries. The foreign powers have decided that the Hunan publications shall cease, because they poison the minds of the people. For a still stronger reason they ought to decide that these "blue books" shall cease in their present form, because they poison the minds of the officials and scholars.

Just how far the foreign powers should go in attempting an "Index" of literature that must be expurgated in China, or whether they should attempt at all to coerce the Government to cause certain parts of current literature to be suppressed, may be grave questions. But that they might demand that their sale should be prohibited in Government book stalls would not appear altogether unreasonable as a political measure or as a war measure, if you please. We have not called attention to the matter with a view to second the call to the foreign powers to demand their suppression, but rather to show some of the sources by which the prejudices of the literati and gentry are stirred against Christian missionaries. Perhaps we may even come into greater charity toward some of those whose minds have been thus poisoned; and perhaps we may come to better apprehension of why the literati and gentry, rather than the common people and the coolies, dislike foreigners and missionaries. At any rate, if we are to proceed with judgment, it is manifest we must become more closely acquainted with the indigenous influences affecting the people of China.

Medical Work for Women in Korea.

We know so little of the "Land of the Morning Calm" that it is with interest we quote from a long communication from Miss Rosetta Sherwood, M.D., of the Methodist Episcopal Mission in that country, the following paragraphs:

"The majority of the hospital and

out-patients belong to the *Syong'in*, or low-class people, many of whose women, except the newly married or those of marriageable age, go out upon the street in the daytime. I would like to open an evening clinic for those Korean women who must not be seen upon the street in the daytime, and I want to open a dispensary in another part of the city, and perhaps one outside. Quite often at my morning clinic I have had women from the higher class who have come in closed chairs. They always inform me that it is a great exception for them to go out, but their disease was difficult, and they had heard that I was a very wise doctor, and therefore came.

"My out-calls have, many of them, been to people of quite high rank—from the daughter of a 'Chusa' to the mother of the late Prime-Minister—but others have been to those most miserably low and poor. I have visited a niece of the late queen-dowager, living in a large stone house built within two or three court-yards, with foreign lamp-posts here and there; nice-sized rooms, easily made larger by pushing back the Korean shove-doors and throwing two rooms into one; large Korean screens here and there; a fine mirror and Korean dressing-case; the patient and her attendants clothed in spotless white, in mourning for the Queen; the under-garments of the patient made of soft white Korean silk. She was covered with light downy comfortables of colored silk, and lay upon a soft mattress with a beautifully embroidered Korean pillow on the warmest part of a highly polished 'Kang' floor.

"In the same afternoon I have visited a poor sick woman of the Coolie class in her little five-by-eight room, with ceiling so low I could not stand upright, one small window covered with oiled paper, the patient lying on a small mat and covered with a coarse cotton comfortable. The history of many of the wretched cases one meets with in a practice like this are appalling and heart-sickening."

"Why is the China Inland Mission Successful?"

The editor of the *Harvest Field*, the Wesleyan magazine published in India, some while since addressed the above question to the Rev. David Hill, the British President of the Shanghai Conference of Missionaries laboring in India. We have so long heard and read conflicting statements of the efficiency and value of Mr. Hudson Taylor's methods, and those of his associates, that it was with rather more than usual interest we read Mr. Hill's reply, and we are so confident of a wide interest in the subject that we quote the article bodily. Mr. Hill says:

"You inquire as to the reasons of the success of the China Inland Mission. The assumption implied in such inquiry some would question, if it refer to the work of the mission in China, and the number of members gathered into the Church. This is not large as compared with that of several other missions having a much smaller staff of missionaries, and does not demonstrate any very marked success.

"On the other hand, 2000 and odd Christians gathered into the Church in twenty-five years *does* tell of success, and that Mr. Hudson Taylor should have been used of God to this end is matter for profound thankfulness. That it is not large may be accounted for by the perpetual pioneering of many missionaries. In opening the way to regions beyond they have been abundantly successful, but this perpetual motion has not favored large harvests of converts. Where steady, persevering work has been the order of the day, conversions have been most numerous.

"Then the genius of the mission is so largely that of witnessing rather than winning, of sowing rather than of reaping, that that doubtless has had something to do with the comparatively small ingathering. And the very large proportion of *new* men occupying *new* places, as compared with any other

mission in China, suggests that a longer period of time is required before we can predicate success or failure of the mission in its evangelical enterprise.

"That it has been a wonderful success *at home* everybody must admit. The rapid pouring into one field of so large a number of missionaries is unexampled in modern times as far as I know, and demands close study. Two or three reasons for this success have occurred to me:

"1. The mission is steeped in prayer, and its founders and followers have boldly made the grand experiment of testing and trusting the promises of God.

"2. Appeals for men have been made at meetings for entire consecration to God. This consecration has been urged home first of all—then the demand to show cause why this consecration should not flow in China channels has been made. Full surrender has opened the ear to China's claims.

"3. Speedy entrance on the work. No protracted waiting for examination after examination, or for a long college course. This attracts men.

"4. Then the offer of a life of sacrifice rather than one of ease has a great deal to do with winning the right sort of men. Faith, too, fascinates.

"5. Besides Mr. Taylor's magnetic influence, Mr. Broomhall's untiring energy and the broadcast sowing of *China's millions* have marvellously aided the progress of the mission.

"These have appeared to me the chief causes of success, and I as a Methodist feel I may learn a good deal from them."

—Mrs. Maria T. True, of Tokyo, temporarily in this country, in writing to us says: "Some Japanese ladies have purchased an acre of ground and built a small house for an industrial school for young women. About forty pupils are enrolled, and during the little more than one year since the school was opened they have by their own labor

earned their board, and in some cases other expenses. The main industry is silk embroidery, but they also have introduced various other kinds of work, and have still more comprehensive plans, to be carried out when the fund for another building have been secured. This is a *Christian school*, and is blessing those who have established it and are carrying it on as well as those who are taught in it.

"One of the native pastors has also been the means of opening an industrial home for young men. I know both of these enterprises *well*, and am sure they are worthy of our warm sympathy

"A letter just received from a Japanese minister contains the following: 'This is my strong conviction: we cannot evangelize Japan with a method like child's play; if we evangelize such a heathen country as Japan we must take a gigantic method. The Bible and the Holy Spirit are the only weapons needed in our battle-field.'

"Then he goes on to outline a method by which he thinks work could be carried on in every town and village in Japan. He asks advice concerning leaving one of the best churches in Tokyo in order to give his time to this country work.

"It is hard to realize how heavily burdened the few earnest workers in Japan are, unless one has seen the conditions there."

—The Rev. Dr. Mabie, Home Corresponding Secretary of the American Baptist Missionary Union, presently after getting well seated in his position, started on a trip round the world, chiefly to visit the Baptist missions in Asia. About two hundred Baptist missionaries were visited. They must have enjoyed his calls, for there was nothing of the bugbear of a "deputation" in them. He did not go to make official examinations into their larders or their learning, nor with any authority to upset their plans. Dr. Mabie tells his side of the cheery journey in a sketchy way in a book that must be very help-

ful, as it is certainly entertaining, called "*In Brightest Asia*," which Mr. Corthell, of Tremont Temple, publishes. Its 127 illustrations are a panorama of the trip and much besides.

—Rev. Henry N. Cobb, D.D., Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America, has started to make a visit to their missions in India, China, and Japan. Rev. J. N. Conklin, of the Arcot Mission, temporarily in this country, has assumed Dr. Cobb's official duties in his absence. We learn from him that the native Christians of this Arcot Mission are suffering terribly from food scarcity, and cholera is likely to follow. The report about the cholera at Amoy, Mr. Conklin says, has been greatly exaggerated.

—Our Baptist friends are getting ready for the observance of the great Carey Centennial this year. A good deal of literature will doubtless be forthcoming, which will be helpful to them, and to all of us. The American Baptist Publication Society, Philadelphia, has just issued "*A Century of Baptist Foreign Missions*," by Mrs. Titterington. It is an outline of annals, briefly stated, and with a list of questions at the close of each chapter, suggestive of its being used as a text-book. It is confined to American Baptist missions in Asia, Africa, Europe, and South America.

—The Congregational missions in South Africa have been the subject of many an inquiry with other than missionary intent. Ethnologists, philologists, and others have found the missionary's arcana of knowledge the most valuable and resourceful that could be investigated. There have been heroes and statesmen among the missionaries of that country. Rev. Josiah Tyler furnishes a fresh fund of knowledge for many classes in "*Forty Years Among the Zulus*" in autobio-

graphical form of narrative. (Congregational House, Boston.)

—In April, 1890, Rev. Mr. Large, of the Canada Methodist Mission, in Japan, was murdered. The murderer has been, as is supposed, found out, and on August 25th was arrested. He is described as a youth about twenty years of age. At first it was supposed he was insane, but fuller investigation does not support the theory. He is a native of the province of Kuzu.

—Rev. Dr. T. J. Scott, President of the Methodist Theological Seminary at Bareilly, India, writes us: "God is wonderfully blessing the work in this part of India. Just think of a thousand baptisms a month! At least ten thousand will be added to the Christian community during the year. What a work in supplying pastors and evangelists! In places of course the devil rages. In Almorah, while a young man was being baptized in the London Missionary Society's church, a mob smashed the windows and doors. Dr. Butcher had his coat torn off, and would have been brained by the mob had not Dr. Parker seized the ringleader and got Dr. Butcher into the church. The colonel commanding the station got word, and 'doubled quickened' the Sepoys down; the magistrate arrived, and the mob quailed. The young man stands firm. We may expect more mobs and more victory. Pray for us."

—Apropos of Dr. Hamlin's admirable article, which we present this month, on "Mission Comity," we take the following from the Report of the Church of Scotland Mission, setting forth an agreement to which the missionaries of the various societies in the Panjab came in a Conference of their members, held last April:

"At this Conference it was resolved to adopt a common course of instruction for inquirers before baptism; to admit and welcome to the communion members of the various churches when pres-

ent at the celebration of the sacrament in a church other than their own; to have inter-mission discipline, by which an agent of one mission should not be engaged by another until after mutual consultation, and strangers coming from another station should be provided with letters of commendation from the church which they had left; to foster social advancement by means of obtaining grants of land from the Government, the endeavor to have Christian regiments formed, the adoption of technical pursuits, the encouragement of capitalists among Christians, the institution of panchayats among them, and the purchase of land in the villages as sites for schools and churches which should be the property of the missions."

—We have received the following communication from a representative of the Protestant native congregation at Bagdad:

"I beg to inform you that there are about twenty houses of Evangelical Protestants here in Bagdad, reaching from sixty to seventy persons, male and female. You will be very glad, of course, to know that there is such a *light and salt* in such a big city of Turkish Arabia, where thousands of people are living in darkness and the shadow of death. How many difficulties are on the way of the Lord's laborers in such places! But faith, patience, and perseverance overcome everything that hinders the extension of the kingdom of our Heavenly Father. We hope we shall never fail in fulfilling our sacred duties toward our God, ourselves, and our neighbors. For the establishment of this, our Protestant native congregation in Bagdad, we need to have soon registration, cemetery, school and church, without which we cannot enjoy success and progress in such lands. To get what is mentioned we must apply to the Sublime Porte in Constantinople and the Turkish authorities here to get the necessary orders, that we may possess all our national rights. I am very glad to say that we have already got orders for registration and cemetery, so there is firm hope that we shall get an order for school and church too. Our registration was *partly* made by the local Government here; but I am sorry to say that burial-ground has not yet been given to us for cemetery, as we have not enough money to buy a piece of ground, to pay official fees, and all expenses concerning such serious matters, for our Protestants here are unable to provide the necessary sums."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Editor's Salutation.

METROPOLITAN TABERNACLE,
NEWINGTON, S. E.,
LONDON, ENGLAND.

The editor salutes all readers of the *REVIEW* and friends of missions with the most cordial good wishes for the new year! May it be indeed a Happy New Year to us all individually and to the whole Church of God!

The year 1892 ought to be a year of grand advance all along the line. It is the centennial year of modern missions, for it marks the hundredth anniversary of William Carey's great movement, the organization of the first distinctively foreign missionary society of Britain, at Kettering, May 31st, 1792, and will be observed all over Britain, if not all over the wider realm of Christendom, as the completion of the grand century of modern missions.

But it ought also to mark the beginning of a new century of far more intense Christian zeal and far more self-denying missionary effort. The open doors now before the Church, the singularly complete equipment providentially given for world-wide work, the amazing successes of the century past, the strange withholding of laborers and gifts from the service of the Lord—how ought such considerations as these to stimulate the whole Church of God to undertake new enterprises for Him, to lengthen her cords and strengthen her stakes until the canopy of her missionary effort shall stretch over the whole area of the unevangelized world!

The pages of this *REVIEW* will be largely given up during the year to the rehearsal of William Carey's life and work, and to the exhibition of its magnificent results; while it will be our aim to suggest and inspire far larger hopes, stronger faith, and wider endeavor, in behalf of the coming of the kingdom of our God! May the prayers of every devout reader be with us! George Smith, LL.D., of Edinburgh,

himself one of the very foremost missionary biographers of the age, the author of the standard classic on Carey's life, will contribute a series of papers on the great cobbler of Hackleton, and other writers of scarcely inferior merit will take a part in this symphony of testimony to the work of a world's evangelization, and the duty and privilege of the Church to push her conflicts and conquests to the extremities of the globe.

Once more we emphatically call our readers and all who are linked with the work of missions to a new consecration to *prayer*. Here lies the hope of the Church and the world, in a new spirit of gracious supplication. God will be inquired of when He is to do great things. Our hope must be in no completeness of organization, no abundance of gifts, no sufficiency of laborers, no multitude of agencies, but first of all in God, in the Providence that opens doors and keeps them open, that protects workers, that rules even rulers and controls all things; and in the grace that works even mightier marvels in anointing the messengers of Christ and inclining lost sinners to hear and heed the message. Let us remember those two wonderful words of promise: Matt. 17:20 and 18:19, 20. One of them reminds us that in faith there is the seed of God, the secret of divine life and power to upheave even mountain obstacles; the other teaches us the power of a symphony of prayer, when believers who live in the secret of God are like keys of a musical instrument that the hand of God touches, and which give forth a sweet chord in harmony with His will. To abide in God, and so have power in united prayer, is the first and last secret of missionary success. This is one of the essential truths to be impressed by perpetual repetition.

Here in the great Tabernacle we have had an exhibition and illustration of the power of importunate and believing

prayer. In May last pastor Charles H. Spurgeon was attacked with a violent and virulent influenza. After partial recovery, in June he was the victim of a relapse that brought him to the very jaws of death. His recovery was pronounced impossible by human means, and this great congregation of six thousand souls united in daily prayer to God for him. For *twenty-one weeks* daily meetings for prayer assembled in the Tabernacle, early in the morning, at 7 o'clock, and again at the same hour in the evening. They were thronged, and not only by Mr. Spurgeon's own people, but by Christians of every name. No sublimer spectacle has appeared to human eyes since apostolic days than this union of disciples, in believing prayer. As for Peter when in prison awaiting Herod's axe prayer was made without ceasing of the Church unto God for him. Baptists of every "grade;" Methodists, Primitive, Wesleyan, and Episcopal; Congregationalists and Independents; Presbyterians and Plymouth Brethren; even the members and clergy of the Anglican communion were present and participated. Meanwhile Mr. Spurgeon was overwhelmed with personal and official attentions from all classes and conditions of men. Up to the time of his departure for Mentone, on October 26th, he told me that over seven thousand messages of condolence and sympathy, resolutions of various religious bodies, etc., and other documents, from the lowest and highest in society, had reached him. Fifty telegrams of inquiry a day came to Beulah Hill, until clerks were unequal to the reading of and the replying to these messages and inquiries. Even bishops and archbishops called to offer not only sympathy, but service, if such were possible; and Jewish rabbis called to assure the sick man that all Israel was praying to Jehovah for his restoration! What wonder he was raised as from the dead—taken out of the jaws of the lion! In view of all this, I ventured, in presence of a great congregation in the Tabernacle, on November

8th, to propose another union of prayer in that place, for the greatest outpouring of the Holy Spirit ever yet known, upon all flesh. If this spectacle has been sublime to angels and men, who can describe the sublimity of a holy agreement of all disciples in supplication for a worldwide effusion of the Spirit of all grace!

This Metropolitan Tabernacle is a *house of prayer* most emphatically. Here are numerous rooms, under and around the great audience-room, where, for almost forty years, this one servant of God has held forth the Word of Life; and in these rooms prayer is almost ceaselessly going up. When one meeting is not in progress another is. This is a hive of bees, where there are comparatively few drones. There are prayer-meetings before preaching and others after preaching; evangelistic associations, zenana societies—all sorts of work for God find here a centre and all consecrated by prayer. Before I go upon the platform to address these thousands, the officers of this great church meet me and each other for prayer as to the service; and one feels upborne on these strong arms of prayer while preaching. No marvel that Mr. Spurgeon's ministry has been so blessed. He himself attributes it mainly to the prevailing prayers of his people. Why may not the whole Church of God learn something from the Metropolitan Tabernacle of London as to the power of simple Gospel preaching backed by believing supplication!

Referring to this great church, one cannot forget also its divine mission as a standing protest against the secularizing of the house of God by the attractions of worldly art and aestheticism. Here is nothing to divert the mind from the simplicity of worship and the Gospel. No attempt at elaborate architecture, furniture, garniture. A precentor leads congregational song without even the help of a cornet; prayer and praise and the reading of the Word of God, with plain putting of Gospel truth—these have been Mr. Spurgeon's lifelong

"means of grace" and weapons of war. And yet this remains to-day the largest congregation in the world, even when a stranger attempts to fill the place left vacant by the pastor's withdrawal to a place of rest and recuperation.

This lesson has, in my opinion, a bearing on all work for Christ, at home and abroad. Our reliance is too much on the charms of this world, in drawing souls to the Gospel and to the Saviour. The Holy Spirit will not tolerate our idols. If we will have artistic and secular type of music, substituting unsanctified art for simple praise; if we will have elaborate ritual in place of simple, believing prayer; if we will have eloquent lectures in place of simple, earnest Gospel preaching, we must not wonder if no shekinah fires burn in our sanctuaries. If Ahaz is allowed to displace God's plain altar by the carved, idolatrous altar from Damascus, we need not be surprised if God withdraws His power. Perhaps the reason why the work of God abroad shows more signs of His presence and power than our sanctuary services at home is in part this, that our foreign mission work has never been embarrassed as yet by those elaborate attempts at æsthetic attraction which turn many of our home churches into concert halls and lecture saloons and costly club-houses. May God grant us to learn once for all, that nothing in our mission work can make up for Holy Spirit power, and that Holy Spirit power itself makes up for the lack of all else. If the angel troubles the pool, there is healing in the waters; but if God's angel comes not down, all the doctors in Jerusalem, with all the drugs in creation, cannot impart healing virtue.

LET US PRAY! Oh, for a new spirit of prayer to God! Oh, for a whole Church on its face before the throne, with mighty pleading for a blessing as widespread as the race of man, and as deep-reaching as man's depravity and degradation, guilt and need! Let the year now opening be—whatever else it may not be—a year of prayer; so shall it be

a year of praise also, a new year of missions, introducing a new century of mission triumph and glory to God!

—The editors of American newspapers are, as a rule, a sagacious folk. They cannot be hoaxed. But not all of those who have the requisite "nose for news" are favored with the reciprocity of the senses by which they "know news when they see it." An instance is at hand. In the summary of Dr. Pierson's opening sermon at the Tabernacle, made by the *Christian*, we find the following:

"The Holy Ghost never tolerates idols in his courts. The success of this great Tabernacle is owing to nothing more than to this—that the pastor has preached the Gospel, and has never preached anything else, for well-nigh forty years. He prayed God that some calamity might happen to the building itself before it was ever prostituted by unsanctified and secularizing methods of attracting the people. We want to keep out of our worship everything that turns away attention from God, or hinders the power of the Holy Ghost."

An irate reporter, by whom the "interim" pastor declined to be interviewed, rushed off and cabled to this country that Dr. Pierson had most wantonly and uncharitably attacked Mr. Spurgeon in his absence, and had charged his congregation with doing the very things which he had commended them for not doing. We extend our sympathy to so much of the secular press as became the victim of this hoax and falsehood. Yet on its face they should have been able to recognize its improbability. Even a caricature must be a likeness. But to present one who is

"the president

Of nobleness and chevalree"

in such a roll was too much out of alignment to afford amusement or to do harm. The editor-in-chief of this REVIEW answers too closely to the encomium on Sir Philip Sydney, in having "mildness which is associated with courage, erudition modified by refine-

ment, and courtliness dignified by truth," to render it necessary to correct so manifestly gross a canard. It may be that he will not so much as thank us for an allusion to it. [J. T. G.]

Facts and Figures.

REV. C. H. BELL, D.D.

Population of the world.....	1,500,000,000
Living in Asia.....	800,000,000
Living in Africa.....	210,000,000
Living in Europe.....	350,000,000
Living in America, North and South.....	110,000,000
Living in Island World.....	30,000,000
	<hr/> 1,500,000,000
Evangelical Christian Communi- cants.....	35,000,000
Adherents.....	105,000,000
	<hr/>
Total Communicants and Adher- ents.....	140,000,000
Greek Church.....	90,000,000
Romanists.....	205,000,000
Jews.....	8,000,000
Mohammedans.....	175,000,000
Pagan and Heathen.....	882,000,000
	<hr/> 1,500,000,000
Converts to Christianity in heathen lands one hundred years ago did not exceed.....	300
	<hr/>
Communicants now.....	800,000
Adherents.....	2,200,000
	<hr/>
Total Communicants and Adhe- rents.....	3,000,000

Then there were very few Christian workers abroad, and they were chiefly peasants and artisans who accompanied enterprising merchants. Then the Church for the first time began the great enterprise of organized foreign missionary work.

Now there are 170 missionary boards and societies directed by men, and 110 by women—all actively in service as agents for their respective Christian constituencies. Now at work in non-Christian lands 7700 missionaries, male and female, consisting of

Ordained.....	3,482
Laymen.....	829
Wives of missionaries.....	2,005
Unmarried women.....	1,384
	<hr/> 7,700
Native workers.....	36,000
Of whom 4,250 are ordained preachers	
Total force.....	43,700
	<hr/>
UNITED STATES ALONE.	
Evangelical church-members.....	13,500,000
Ordained preachers.....	80,000
	<hr/>
Ordained preachers abroad.....	1,000
Unordained missionaries, male and female, abroad.....	1,750
	<hr/> 2,750

There is one preacher to eight hundred inhabitants in the home land; one preacher to four hundred thousand in non-Christian countries.

Estimated wealth of Evangelical Christians in United States....	\$13,000,000,000
Increase of wealth last year (sur- plus after paying all expenses of living and contributions for benevolent purposes).....	450,000,000
Contributions for Foreign Mis- sions during the year.....	5,000,000
Total foreign missionary contri- butions during the century....	90,000,000
Annual expenditure for home churches.....	\$0,000,000
Average per member.....	\$6.00
Annual expenditure for Foreign Missions, per member (average)	.37

The annual increase of wealth was ninety times more than the foreign missionary offerings during the year.

The estimated increase of wealth of the evangelical Christian population of the United States last year was more than four times greater than all the foreign contributions by all American Christians during the entire century. Startling statements!

Signs of the Times.

There are signs of a general upheaval all through the pagan, papal, and Moslem world. Japan has suffered from a recent earthquake, in which thousands are said to have perished. China was visited by most destructive floods, and now is the scene of widespread riot and not a little bloodshed. South America—Brazil, Chili, and the Argentine Republic—has been and is undergoing civil and political disturbances, which in some cases amount to a convulsion. Russia is expelling the Jews and preparing for war, and all Europe is either in a state of ferment or of uncertainty and apprehension. No one on the continent feels sure of the peace of Europe for thirty days ahead, and a European war means a world's upheaval. Africa has been the scene of almost continual conflict since the Zulu and Soudan wars. Turkey is on the verge of perpetual disturbance. The isles of the sea are the scenes of repeated and sometimes widespread antagonisms, either within their own coasts or with foreign foes. No one can predict how long

Mexico and Central America, Burmah and India, Thibet and Korea will keep their uncertain quiet. There are some sagacious students of affairs who boldly say that never within this century has there been such a general murmur of approaching conflict; and that only the destructiveness of modern engines of war prevents its outbreak. In the recent naval exhibition, we saw a facsimile of a trial target upon which one of the largest of modern English ordnance, a 110-ton Armstrong gun, had expended its explosive force, and the ball—a conical one—had been driven through six feet of steel and iron, ten feet of oak timbers, five feet of solid granite, fifteen feet of concrete, and six of brick masonry, in all penetrating *forty-two feet* before its progress was arrested!

Meanwhile, let it be recorded with thanksgiving that never has such a *spirit of benevolence* been exhibited as now among God's true children. For example, Mr. Thomas M. Russell, a Scotchman, has just willed £60,000 sterling to Rev. John Wilkinson for his work among the Jews; £8000 were contributed by a single donor in Australia to modern missions, and we hear almost every week of large gifts to home and foreign evangelization. A prominent lady, a well-known countess, has sold all her jewelry and ornaments except heir-looms, that she may send her valuables to minister to God's kingdom; and amid all modern apostasies in doctrine and inconsistencies in practice, there is a practical protest of consecrated souls in the more complete self-surrender that includes property. Oh, for the new spirit of war for the Lord! When will the world be convulsed not by the preparations for gigantic destructive conflicts of arms, but by the universal uprising of the Church of God in behalf of the world's conquest for Christ!

The Editor-in-Chief Abroad.

Our readers will not be surprised, but they will be gratified to know that Dr.

Pierson has met with the warm welcome and hearty support of the officary and congregation of Mr. Spurgeon's Tabernacle. Our English exchanges make kindly mention of his entrance upon his new responsibilities. The *Christian* says of the opening service: "The great building was thronged with worshippers in every part. At the opening of the service the crush was not so great as we have generally seen it, when Mr. Spurgeon was the preacher; but before the commencement of the sermon there were very few vacant seats." After giving a column to a synopsis of the interim pastor's sermon from the admirably chosen text Acts 10:29: "Therefore came I unto you without gainsaying as soon as I was sent for; I ask, therefore, for what intent ye have sent for me?" the editor says: "His brief ministry at the Tabernacle has opened auspiciously." He further quotes from a Tabernacle correspondent, who writes:

"'With the hour the man' is a proverb which has received a very happy illustration in the presence and ministry of Dr. Pierson as Mr. Spurgeon's *locum tenens* at the Metropolitan Tabernacle. The arrangement is according to Mr. Spurgeon's mind and heart; and, judging from the welcome which has been accorded to our American brother, the indorsement of the church and congregation has been assured. Possessed of the rare qualifications necessary, there is every reason to believe that Dr. Pierson will fully justify Mr. Spurgeon's choice, and his own acceptance of the appointment, and that the happiest results may be expected from his three months' ministry. An enthusiast for missions, the aggressive work at the Tabernacle is not likely to flag; an earnest and an able exponent of the Gospel, the living ministry which has been carried on so long by Mr. Spurgeon is sure to be maintained."

On Sunday evening, November 1st, the audience numbered some 6000 persons, 2500 of whom remained to the after-meeting. [J. T. G.]

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. R. MILLER, D.D.

The World-Field—Hints for Prayer and Work.

—An artist was asked, "What is your best picture?" He replied, "My next." That was a good answer for an artist to make. When a man looks back for his life's best work in any line, his feeling should be that of the other artist, who wept when he saw his completed masterpiece, because his satisfaction with it marked the climax of his lifework. It should be the same with our years; we should always look to the next as our best. This is a good thought, too, for every Christian and every church with regard to the work of missions—our next year should be our best. We should surpass our best past in praying, doing, and giving. We should make our monthly concerts for 1892 the best we have ever had. We should become more familiar with the needs of the mission-fields, and with the nature and extent of the work that the Church is doing. We should seek to kindle missionary interest among our friends as in no former year. We should pray as never before for the cause of missions. We should give more than in any former year.

—One of the addresses of President Storrs at the recent meeting of the American Board closed with these strong words: "It is a vastly critical time in the progress of Christ's kingdom, with all the world uprising before us, with wealth enough and men enough to meet the need, with only the spirit to use them wanting. Let us settle it in our minds that the world is not to be converted to God by good people sitting in pews and listening to sermons, even the best, or sitting in rocking-chairs and reading good books. The work is vast, difficult, possible—a work that calls for the labor of enthusiasm, for prayer and tears, for sweat-drops, and, perhaps, for blood-drops. Contributions of money are not enough.

Our very life must be in it, in the temper of the divine self-sacrifice. But what a privilege and joy thus to work in it, with God Himself and all the saintliest spirits of the earth, now and aforesaid! Is it not the grandest testimony to the magnificence of human nature that God made us co-workers, not in the primary work of creation, but in the far grander work of redeeming the world? In this work we can make our lives luminous in this world, and bright forever with a celestial glory in the next."

—For a good while the burden of the prayers at monthly concerts was for the opening of doors, the breaking down of barriers. Now from all the fields comes the cry that the doors are open everywhere, and that the want is for men to go in and occupy them. Later the prayers were for men and women who would go to the opening fields. These prayers have been answered, too, in most wonderful manner, and to-day there are 6000 young Christians in our country alone who have volunteered for mission work, and are ready to go wherever they are sent; and now the cry from all societies is for money. Thus the responsibility for the work is thrown back upon Christian people themselves. God has done His part in opening doors and inclining men and women to be willing to go as missionaries; He has answered our prayers. Are we going to fail him now? Said President Gates, in an address at the last meeting of the American Board: "Oh, my brothers, what answer can we give for ourselves before the judgment-throne of God, if this glorious work of preaching the Gospel of light to dying men is checked and dwarfed, and fails of its glorious possibility, because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the universe calls in His loans."

—There are indications that the time is at hand for a great blessing in India. This "slow old land" is beginning to arouse from her sleep of centuries and respond to the tender touch of a faith that regenerates. Dr. Phillips writes almost enthusiastically of the outlook. There are open doors on every side. Prayers are being answered and long, patient labor is having its reward. All India is ready for a forward movement. In *Life and Light* we are told of a widespread restlessness and a spirit of inquiry in India. In a Madras paper these lines are given as the cry of a multitude to-day :

"We are weary of empty creeds,
Of guides who show no man the way,
Of worship linked with lust and shame;
Life is an ill, the sea of births is wide,
And we are weary—who shall be our guide?"

Thank God for those consciously weary and heavy laden, to whom the missionaries may carry the pitying, "Come unto Me, and ye shall find rest for your souls."

—It is to be hoped that the troubles in China are not altogether discouraging. May there not be an indication in them of the beginning of a change in that wonderful country which shall leave it a new China? Western thought is breaking in among the people. Modern science is forcing itself through the old walls, and the country is feeling its power. Telegraph wires are stretching everywhere. Western inventions are revolutionizing everything. China is about breaking its old bonds. This is the fruit of Christian missions. The Bible is doing it. There is unrest for the time; there are persecutions of missionaries; but while these things are disheartening in a sense, yet there is in them an element of victoriousness. The leaven of Christianity is working. Says one of the mission secretaries: "Internal changes of striking character assure us that this nation of venerable antiquity and proverbial conservatism, almost without its knowledge and against its will, is in reality un-

mooring from all its past, and is embarking upon a movement that must lead on to the greatest of revolutions in its internal life and external relations." He adds: "The time is most opportune for the pressing of missionary work at every point, in every form, with all our power. The present disturbances, while not without elements of anxiety, are rather symptoms of the general ferment that is spreading than of a reaction, and will doubtless in the end lead to a far more open door for all evangelistic work."

—The condition of things in Japan is such as calls for much earnest prayer at the opening of a new year. The country is undergoing a wonderful transformation. Great progress is being made in all departments of national life. The influences of Christianity and of civilization have swept through the country in the last few years with marvellous rapidity. The new empire with its constitutional government takes its place almost alongside the most enlightened European governments in its freedom and liberality. In the Parliament of 300 members, 13 are professedly Christian men. The work of Christian missions in that land has been prospered beyond the most sanguine hopes of the Church.

But in the midst of all this progress and success there are dangers besetting the interests of Christianity and of the empire, through which only the hand of God can guide the country. Says Dr. Ellinwood: "At the present time the forces which array themselves against the missionary work in Japan are entering into a strong alliance, with a determination to resist the aggressive influence of Christianity. Very naturally the advocates of the old systems of Japan, as well as the converts to various types of western infidelity, are alarmed at the influence which Christianity is gaining in Japan. . . . Books also have recently been published by native authors, which earnestly advocate a union of all Buddhist sects and

an alliance with the philosophies (infidel) of the West, in resistance to the missionary efforts of the Christian Church. Evidently Japan is now the theatre of one of the most active conflicts of religious and philosophical thought that the world has known, and the Christian Church needs to regard it the more seriously, from the fact that Christian truth has no such advantage there as in countries where the momentum of many generations of Christian influence constitutes an immense conservative force. All questions in Japan, to a generation which has had only the antecedents of error, are open questions; and Christianity must take its even chances with every other form of belief or unbelief, save as the omnipotent Spirit of God shall prompt and direct the work in answer to the prayers and efforts of His people."

There should, therefore, be earnest and importunate prayer for Japan, that wisdom may be given to the men called to direct in missionary work; that the Christian Church there may be kept from yielding to worldly influences or counsels, and from all divisions and dissensions; that the cause of Christ may be advanced until the empire shall be indeed Christian.

—There is trouble also in Turkey, appealing to the prayers of Christian people everywhere. The government seems desirous to check moral and intellectual progress, and therefore is assuming an unfriendly attitude toward missions. Several acts have been committed which show this hostility. Missionaries have been arrested without cause and kept in close confinement, as if they were guilty of some grave offence. The government also confiscated a large number of hymn-books and Bible dictionaries belonging to the American mission. In October last the Sublime Porte issued an order prohibiting the holding of public worship or conducting of schools in dwelling-houses. As many missionaries conduct

worship and schools in their own dwellings, this order, which has not yet been executed, but which at any time might be, is one which may cause serious trouble. These outcroppings of a persecuting and intolerant spirit show a disposition at least to trouble and interfere with the work of missions in that old country.

—Africa is wide open now to the Gospel. The explorations of the last thirty years have revealed a heretofore *terra incognita*, and where the old maps had "Great African Desert," the newer maps have rivers, lakes, and mountains and great peoples. Railroads are being built to supplement the splendid water highways which nature has provided. The doors of language are also being opened and mainly by missionaries themselves. Four hundred and thirty-eight languages and 143 dialects have been catalogued. Thus a new world is open to the Gospel. In the Congo Valley alone is a population equal to that of the United States. Stanley travelled in 999 days 7000 miles and never saw the face of a Christian, nor of a man who had had the opportunity to become one. Yet he moved among a population of fifty millions. What will the Church do to send the Gospel through these wide open doors into Africa in 1892?

—It used to be said that in India the birds never sing, the flowers have no fragrance, and the women never smile. No wonder the women of heathen lands never smile. Their lot is sad beyond description, but a better day has come for them. The Christian women of Christian lands are hastening to give their sad sisters the blessed story of the Gospel. There are in the United States 34 women's foreign missionary societies, 10 in Canada, 24 in Great Britain, 1 on the continent of Europe, and 1 in South Africa. The work that has been done by these societies, espe-

cially for the women of heathen lands, is one whose value and influence cannot be estimated. It would be easy to gather up and present here a table of statistics (see page 954, December number of Review), but large as the figures would be, they would give no adequate view of the results of the work which woman, with her loving heart and her gentle touch, is doing for her sister woman in darkened countries. One looked at an opal as it lay on a jeweller's case, and it seemed cold and lustreless. Then the jeweller held the stone in his hand for a few moments, and now it shone with all the colors of the rainbow. It needed the touch of a human hand to bring out the iridescence. Like that stone in its case are the millions of women in heathendom. Their lives are dull and sad and without beauty, but they require only the warmth of the hands of Christian women to draw out all the beauty that slumbers in their nature. "Godly women have proved themselves the link, so long missing, to bring their sisters in Eastern lands to the feet of Jesus."

—The establishment of Christian homes is one of the finest results of missionary work in heathen lands, hence the beauty of a picture which a missionary draws of what is being done for Zulu girls in the Inanda Seminary: The humble little home shows that the wife and mother has tried with the little means at her disposal to give a homelike look to the place. There will be a curtain at the window, a cushion on the wooden settee, and a bit of frilled cretonne about the shelf which holds her lamp and a few books. If it be objected by the wise in such matters that the Turkey red and white of the window decorations are not artistic, nor the frill of cheap cretonne, nor the patchwork quilt which covers the bed, we say, perhaps not, but the mark of the woman's hand and care to our mind make the dark little room much less cheerless. If these things indicate

only a desire to please white people in the awkward appointments of their home, they would be of little account; but in many cases it is the outward sign of a process of change which will eventually rectify even their distorted family relationships—a heritage from their heathen ancestry. The desire for a better home life has somehow been implanted in the young wife's heart during her school-life.

—Faraday showed that a drop of dew contains electricity enough to rend a rock. The Gospel of Christ has in it all the power of God and can work marvels, as it has already wrought marvels in saving men.

—If we can do nothing else, or whatever else we may do, we can all pray for the blessing of God upon the work of Christian missions, and prayer has mighty power. The worship of Durga, the blood-goddess of the Hindus, is attended by the most terrible excesses of sin. Some native converts have agreed that every evening this worship goes on they also will meet to pray to God to put an end to the wicked practices. "Let us go on praying night after night and year after year," they say, "till we have prayed down the Durga Puja. Let us pray it down." Christians everywhere should join in all such prayers.

—Some idea of the difficulties of city evangelization may be gotten from a statement, by the President of the Methodist Church Extension Society, that within one square mile of New York City there are 20,000 people, nineteen twentieths of whom are foreign born and speak 30 different languages. Yet no work is more important just now than that which needs to be done in our great cities if they are to be saved for Christ. The real heathenism that is found in many of them is appalling. One of the most hopeful of recent

movements is that which looks toward the regeneration of the slums. In London and now in New York there has been an arousing of the people which promises much. The work should go forward till all the cities have been cleansed. One of the saddest things about the slums is that they are fed from the churches and Sunday-schools and from Christian homes. The people there have fallen out and have drifted downward to where they now are. Many of them have memories of better days, even of holy things. In our prayers at the Monthly Concert, the efforts to evangelize our cities should have a place.

—As nearly as can be computed from the reports of various societies, the following summary of Protestant foreign missions is correct. From churches in United States, Canada, Great Britain, and Continental Europe there are in foreign lands 8048 stations and out-stations, with 5594 missionaries, 35,343 native helpers, and 681,503 communicants. The amount of money given last year was \$11,429,588. Of course this summary is incomplete, as there are unreported missions and missionaries.

—The reports of the American Board give the following facts: The Board has under its care 21 central missions with 97 stations, 1136 out-stations and 1287 preaching places. A total of 538 missionaries are employed, with 2648 native laborers. There are 410 churches with 38,226 church-members. During the year the additions were 3554. In schools of all kinds 46,403 pupils are reported. Medical relief was given during the year to 100,000 patients.

—The following figures are full of interest. Seventy-five million dollars are contributed yearly in the United States to the sustenance of the Church, \$31,000,000 more being given for pur-

poses purely religious. Within the century now drawing to a close 150,000,000 copies of the Bible have been printed in 226 different languages. Fifty years ago there were 502 mission stations in foreign parts; there are now 5765. Fifty years ago there were 653 ordained missionaries; to-day there are 6696 such servants of the Lord. Then there were but 1266 other laborers and helpers abroad; now there are 50,552.

—There is a view of the benefits of foreign missions which should appeal even to worldly men. General Armstrong says: "America, through the American Board, expended in fifty years a million and a quarter dollars to evangelize Hawaii, and during that time has received about \$4,000,000 a year in trade. England's missions are said to bring back £10 in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt."

—A writer in the *Children's World* says: "Of every six infants in the world, one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India; of every six men that die, one is passing into eternity in India. Think of it, and give India a part of your prayers."

—After two missionary sermons in Melbourne recently a hard-working man sent in the title-deeds of 93½ acres of farmland, worth about \$2500, to be divided between India and New Guinea. Being asked afterward about his gift, he said: "This is how I look at it. Supposing I were a boy and my father gave me \$5, but afterward wanted part of the money back again to help him in some work he was doing, and he came to me to help him, and I gave him a five-cent piece, what sort of a son should I be?"

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—Hermann Wagner and Alexander Supan have recently published a volume of statistics relating to the population of the globe. Of course the figures they give for countries not a few are but estimates, and sometimes are but guesses; but taken all in all are no doubt the best to be had. They fix the number of the human family at 1,480,000,000. Of these there are in Europe, 326,000,000; in Asia, 826,000,000; in Africa, 164,000,000; in America, 122,000,000; in Australia, 3,000,000; and in the Oceanic Islands, 7,500,000. China has 350,000,000 and India 324,000,000, of whom 286,000,000 belong to British India. Russia has 93,000,000; the German Empire, 49,000,000; Austria-Hungary, 41,000,000; France, and Great Britain and Ireland, 38,000,000 each; Italy, 30,000,000, and Spain, 17,000,000. But another authority, Professor Von Juraschek, gives 1,544,000,000 as the population of the world, of which Europe has 358,000,000 and the Americas 124,000,000.

—“When Shakespeare lived and sang, 300 years ago, on the whole globe there were less than a million more English-speaking people than now inhabit London alone. There were between 5,000,000 and 6,000,000. So recently as a century ago, even after this republic was founded, there were only 15,000,000 English-speaking persons on the globe. At the same date 30,000,000 spoke French and 40,000,000 German. Now we find that while the French and German tongues are spoken by a reasonably increased number of individuals in the world to-day, in Australasia, the British isles, and in America 115,000,000 claim English as their mother tongue. This is 40 per cent of the inhabitants of the civilized world.” If such is the fact, it follows that Anglo-Saxon, English-speaking Christians have a tremendous responsibility laid

upon them as touching the redemption of the world. All the more since they are such inveterate and indomitable travellers, traders, colonizers, and builders of States. Most of all is the call of Providence to British Christians to bestir themselves for the Master, since the sway of their government is so supreme over so large a fraction of the human race.

—India is ten times larger than Japan, China nearly three times as large as India, and Africa twice as large as India and China combined. The “Dark” Continent is of vast proportions as well, and contains a vast multitude which is well-nigh altogether either pagan or else Mohammedan. Call the population 164,000,000, according to the latest estimate, that of Wagner and Supan, and what impression has been made upon it by the Gospel? According to a Danish authority, the Rev. Dean Vahl, in 1890 there were laboring in Africa, and representing all Christendom, 1004 missionaries and 206 women, and 878 native missionaries with 8389 other native helpers, or a total force of 10,477, and the fruit of their toil is found in 214,561 converts or communicants; but the “Encyclopædia of Missions” gives a list of 43 missionary societies at work between the Mediterranean and the Cape, with 611 ordained men, 170 unordained, 387 women, 209 ordained natives, 4891 native helpers, or a total of 6268 persons engaged in bearing the glad tidings to the perishing. Into 565 churches 101,212 souls have been gathered, 9439 were admitted last year, and 53,235 pupils are receiving instruction in 861 schools. These figures stand for what Protestant Christians are doing—that is, they have sent 1168 men and women to Africa, or about one to every 150,000.

—Next see—one item from many—what the devil and his angels are doing

to maintain his widespread and fearfully well-established sovereignty over Africa. The following tabulated statement, printed in the *Christian Union* and obtained from the Boston Custom House, shows the exportation of rum to Africa from the Port of Boston during the fiscal year ending June 30th, 1891 :

FISCAL YEAR.	FRENCH POSSESSIONS IN AFRICA.		BRITISH POSSESSIONS IN AFRICA.	
	Gallons.	Value.	Gallons.	Value.
1890. July	91,442	\$109,981	26,165	\$32,706
August .....	.....	.....	39,477	102,385
September .....	.....	.....	48,852	66,065
October	4,589	6,694	11,575	132,728
November .....	.....	.....	30,380	83,232
December .....	.....	.....	.....	.....
1891. January	97,871	129,921	.....	.....
February .....	.....	.....	.....	.....
March .....	.....	.....	77,369	78,907
April .....	.....	.....	92,889	88,867
May .....	.....	.....	96,285	104,053
June .....	.....	.....	.....	.....
Total	103,852	\$345,336	614,885	\$719,338

Making in all a Grand total of 808,737 gallons, valued at \$964,694 !

For two or three years this traffic, which partakes so largely of the inhuman and the hellish, was reported as steadily falling off, but now it has again reached high-water mark.

—More than one fourth of the earth's inhabitants are crowded into China and Japan, and more than one fifth into India ; but after all the phenomenal success which the Gospel has had in Japan, but a trifling beginning has been made. An English missionary states the following facts : "To-day there are 40,000,000 in Japan, and not 40,000, Protestant Christians—that is, one in 1000. For every 2 Christians there are 5 Buddhist temples, not to mention Shinto temples. There are 10,000 more *head-priests* of Buddhism than there are Protestant Christians, and for every

single Christian of every denomination, at least 2 Buddhist priests (not head-priests). So there is a population of over 39,000,000 of Japanese without a single Christian among them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city 4 times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country ; and there is room and need for hundreds if not thousands of missionaries and native evangelists, if this people is to be saved ere the Lord come." Then ponder this concerning India : "Since 1881 the population has increased by 29,000,000—that is to say, almost as many souls have been *added* to the people of India in ten years as are comprised in the whole population of England and Wales. The total is now 286,000,000. India contains more people than all Africa and South America combined ; more than all Europe, excluding Russia ; nearly ten times the population of England. Or take the provinces, Bengal alone has more souls than the United States and Canada combined ; the Punjab more than Spain and Portugal ; the Madras Presidency, equal to Italy and Belgium together. Each missionary, on an average, has 250,000 souls to reach." And then, as for China, "not one in 10,000 has as yet ever even heard of Jesus Christ." Among China's 350,000,000, 30 Protestant societies sustain in all less than 1300 men and women (at the rate of one to 270,000 heathen), something more than 40,000 have been gathered into churches, and about 15,000 are receiving instruction in Christian schools. Evidently the call for 1000 more missionaries to labor in China alone is a most modest and reasonable one.

—Or, glance at South America with 7,500,000 square miles and a population of about 35,500,000. Over almost the entire continent the papacy bears undisputed sway, and heathenism holds

the rest. Including the American Bible Society, 8 societies are endeavoring to diffuse a pure Gospel—the Methodist Episcopal Church, North and South, the Presbyterian, North and South, the Southern Baptist, the Moravian, and the South American Missionary Society of England. The number of men and women at work is but about 325, and the number of communicants is less than 15,000. There remaineth yet very much land to be possessed.

—Of course there should be some fair—that is, some truly Christian—proportion established and maintained in our churches between home expenses, home missions, and foreign missions; and hence these words of Secretary Alden, of the American Board, are well worthy of careful consideration. His figures relate to the Congregationalists. He says: “There are 4817 churches with a membership of 506,832, a Sunday-school membership of 613,810. The reported contributions for 1890 for ‘home expenditures’ in round numbers were \$6,100,000, and for the several departments of home benevolence \$1,900,000, a total of \$8,000,000. The reported contributions for foreign missions were \$350,000. Suppose we add the generous sum of \$150,000, to represent possible unreported contributions, and thus call the contributions to foreign missions \$500,000; we have then a total from benevolent contributions, excluding legacies, of \$2,400,000—that is, \$80 out of every \$100 is for work at home, \$20 for work abroad. Bringing in, however, the entire home expenditures, which is a proper thing to do, we have an aggregate of \$8,500,000. On this basis, \$94 out of every \$100 is devoted to the support of Christian institutions and Christian benevolence at home, and \$6 for the corresponding work abroad. We ask, Is this a fair proportion? We repeat the question, Is this a fair proportion, particularly when we remember the perishing need of the unevangelized nations—not less than 120,000,000 of their population being specially

committed to our trust—as contrasted with the superabounding opportunities of this Christian land, where one person in every 600 of its 63,000,000 is an evangelical minister, and one in every 5 is a professed disciple of the Lord Jesus Christ? Is \$6 out of \$100, \$94 being retained for work at home, is \$20 out of \$100, \$80 being retained for benevolent work at home, a fair proportion?”

—Of the 15,730,000 people of Hungary, 3,200,000 are Protestants. Of these again 2,030,000 are Reformed and 1,120,000 Lutherans. The latter have 1195 pastors and 1433 congregations; the former 4241 congregations served by 2283 pastors. The Unitarians number about 50,000, organized into 187 congregations with 107 pastors. The Protestants are very active in educational and literary work. The number of their schools is 3826, besides 14 preparatory schools for teachers, 52 high schools, and 13 theological schools.

—Says Bishop Walden: “Italy has above 30,000,000 of people, of whom between 25,000 and 30,000 are connected with some Protestant organization—not more than one in every thousand of the population. In 1890, 6 Protestant bodies reported 23,452 members, but besides these there is the mission of the Plymouth Brethren, a few small independent missions, and the several Anglican and other foreign churches. The entire Protestant force, however, must fall below 30,000. The Methodist contingent is about 2500, a little more than 1500 are found in the Wesleyan, and a little less than 1000 in the Methodist Episcopal Mission. The Waldensian Church began the work of evangelization in 1848, and reports 18,000; the Free Church of Italy, united in one body in 1865, reports 1800; the Baptist less than 900, and the ‘Italian Catholic Church’ about 100. Such is the numerical strength of Protestantism in Italy.”

—Belgium received its Roman Catholic impress under the iron rule of Philip

of Spain, and is to-day, along with Spain, the country most devoted to the papacy, and is in the eyes of the Roman Catholic Church, a true, ideal state. Among its 6,000,000 inhabitants not more than 20,000 are Protestant. In 1837 a number of Protestants, among whom was the well-known Merle d'Aubigné and the church elder Mertens, of Breslau, founded the "Evangelical Society of Belgium." In 1848 a church, consisting of 49 converted Catholics, was organized upon a Presbyterian basis, under the name of the "Christian Mission Church of Belgium." According to the statistics of 1889 it consisted of 27 churches, 22 ministers, 81 elders, 104 deacons, 4 evangelists, 8 Bible readers, 5 colporteurs, and 4 students of theology, all under the direction of 3 local synods and one general Synod. In 1888 the number of communicants was 4396; Sabbath-schools, 59; scholars, 2631. Besides this free church, there is also the Belgian National (Protestant) Church, whose ministers are paid by the State.

—What a spectacle was beheld at the Yankton Agency, S. D., a few weeks since, when 1000 Sioux, representing 16 tribes—the Omahas, Santees, Yanktons, Yanktonnais, Brules, Ogalalas, Minnecaujus, Two-kettles, Blackfeet, Hauhapapi, Sissetons, Wahpetons, Assiniboinas, Rees, Mandans, and Gros Ventres—came together to hold an annual meeting to tell and to hear the story of the victories of the cross. And it was only a year before that the "Messiah craze" and the war were on. These were all Christian brethren and Presbyterians and Congregationalists. Among the subjects in which the Indians took an active and eloquent part were these: "How to Prevent the People from Being Led Away by False Religions," "Should Mourners Refrain from Attending Public Worship?" "How to Make Preparation for the Sabbath," "The Proper Uses which the Dakotas Should Make of Money Annuities." And further, Bishop Hare, writing from the Rosebud

Agency, South Dakota, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1500 people camped around an open circle. The women, representing 36 local branches of the Woman's Auxiliary, presented in cash \$800, and the young men \$170 for all sorts of charities, among them being work in Japan and China, missions in South Dakota, the Episcopate fund, the native clergy fund, and other objects."

—The secretaries of the Missionary Society of the Methodist Episcopal Church have issued a circular letter showing how the collections for missions have been steadily advancing, but calling attention to the fact that the demand is advancing at a greater rate than the supply. The table appended gives a summary of the collections for the past seven years for the general work of the Society, both at home and abroad:

Year.	Collections only.	Other Sources.	Totals.
1884	\$652,188.99	\$83,036.87	\$735,225.86
1885	694,084.95	136,995.41	831,080.36
1886	896,592.37	148,711.10	992,193.47
1887	982,208.91	112,587.00	1,044,795.91
1888	923,596.38	71,984.86	1,000,581.24
1889	1,014,082.09	116,055.71	1,130,137.80
1890	1,051,642.04	83,622.78	1,135,274.82
Total	\$6,109,345.73	\$752,998.73	\$6,862,344.46

Increase over seven years prior to 1884 by collections only	\$2,241,648.27
Increase over seven years prior to 1884 from all sources	\$2,483,157.92

—The Presbyterian Church, North, is doing earnest work with excellent results in Western Persia. Rev. J. H. Shedd

states: "Four of the churches, with an aggregate of 879 members, support themselves, and 2 of them contribute largely for helping others; 5 other churches, with less than 100 members each, pay half or more of their expenses, and 28 others pay a less sum to self-support. The tacit understanding is that a church of 100 members ought to be self-supporting. There are some 20 other mission stations—for the nominal Christians—home missions. One fourth of this advance work is from the native missionary fund, and three fourths from our mission. The whole of this agency cost the New York Board last year \$3741, an average of \$62 a congregation, to help the development of the native church and home missions. Last winter nearly 100 schools and over 2000 pupils were cared for at an expense to the Board of \$1582.50, an average of \$16 to a school, about 75 cents to a pupil. To this should be added the sums given in self-support. A few schools are entirely self-supporting, and all pay some part of the expense, except in a few very peculiar cases. In a few places Moslem pupils attend. The higher education of the college or female seminary costs the Board a larger sum. The number of pupils in the united schools, male and female, was 337 the year past. Of these 202 were boarding pupils. The income from these is almost enough to pay for their board. The charge to the Board aside from missionary salaries was \$2200, which covers expenses of teachers, buildings, rooms, and some incidentals. It is about \$11 a pupil for the boarding departments."

—A large portion of the Hova and of the other tribes in the central districts of Madagascar have been christianized, and Christianity is acknowledged and protected by the government. There is no state church, although the queen and principal officers of the government are connected with the churches formed by the London Missionary Society, which comprises the vast majority of

professing Christians of the country. The system of church polity, which has slowly developed itself, is rather a combination of Independency, Presbyterianism, and Episcopacy. An Anglican mission works chiefly on the East Coast, with a bishop and cathedral at Antananarivo. A Roman Catholic bishop is also stationed at the capital. There are about 28 missionaries of the London Missionary Society in Madagascar, 10 of the Friends' Mission, 10 of the Anglican Mission, 26 of the Norwegian Lutherans, and about 40 priests and brothers of the Roman Catholic Mission, as well as several Sisters of Mercy. The London Missionary Society has about 950 native pastors and about 100 evangelists or native missionaries stationed in various parts of the country, many of them in quite heathen districts. There are about 350,000 Protestants and about 35,000 Roman Catholics. Five sixths of the Malagasy are still pagans. Schools have been established, and education is compulsory wherever the influence of the central government is effective. All the missionary societies at work in Madagascar have colleges and high schools, the latter both for boys and girls, in all of which education is given freely, with but nominal charges for books, etc. Almost every congregation, except the smallest and the weakest, has its school. The London Missionary Society has also an industrial school for teaching handicrafts. Hospitals and medical schools are also connected with this Society, as well as with the Friends, Lutheran and Anglican Missions, and there are now a number of trained doctors and surgeons. It is estimated there are about 1800 schools and about 170,000 children under instruction, but it is difficult to get the statistics of the Roman Catholic Mission.

—*The Moravian* (Bethlehem, Pa.) very properly, and in excellent spirit, calls attention to certain misstatements contained in the "October" number of *THE MISSIONARY REVIEW*, "usually so accu-

rate," relating both to the total expenditure for missions made by that body of Christians and the amount contributed by friends from outside. Now, he who would knowingly offend in that way, and thus "belittle the liberality" of a church which just there comes nearest to the Gospel ideal, would by the act prove himself the chief of sinners. The mistake is deeply regretted, and originated wholly from partial and so defective information. However, sorrow is not altogether unmingled with joy, since the opportunity is thus afforded to present the facts, which for substance, *The Moravian* being authority, are as follows: "The total cost of our missions in 1890 was \$350,475. The largest proportion of this—more than two thirds—was raised in the mission fields themselves, through the contributions of the converts and also from the proceeds of trades carried on in certain mission-provinces for the benefit of the missions. The sum of \$24,060 is to be credited, as *THE MISSIONARY REVIEW* puts it, to the 'Brethren's congregations,' but this is not all. The Labrador and the Alaska accounts do not pass through our General Board. Labrador entailed an outlay of \$9800, Alaska of \$8400. The gifts from friends in Britain, including therefore those of the London Association referred to were \$26,686; on the Continent of Europe, \$22,656; in America, \$285. [Total gifts from friends, \$49,627.] Mite societies in the various Moravian congregations contributed \$3430. Legacies were received to the amount of \$23,670, and the income from funded legacies was \$37,264. How much of the last two items should be credited to members, and how much to friends of the Moravian Church, we are not able to say. It may be added that the entire cost of administration was but \$16,570, and that the total of adherents is now 90,020, while the home churches number less than 35,000." It will be noticed that a portion of the \$350,475 is derived from the "proceeds of trades."

Surely, *humanum est errare*, and the

misstatement referred to is found not in October, but in November instead.

Monthly Bulletin.

—News of the death of Miss Jennie B. Small, a missionary of the Presbyterian Board of Foreign Missions, at Petchaburee, Siam, on June 2, has been received. Miss Small taught school for several years in Mansfield, Allegheny County, Pa.

—The Zambesi Chief Lewanika has sent his eldest son Litia to Morija, in Basutoland, to receive Christian instruction. The chief has many excellent parts, and for some time has been on terms of friendship with M. Coillard, of the Paris Society of Missions, and Litia himself is a promising young man of Christian character.

—The *London Christian* says: "The Chinese Government is now taking very vigorous steps to suppress and to prevent attacks on missionaries. We may therefore reasonably trust that those who are carrying the Word of God into that distant land will be in less danger than has recently been the case. This is something to thank God for not only for the sake of the missionaries, but of the future weal of China itself."

—The work among the blind in Syria is full of interest. The number of blind seen in the East is very distressing. There are blind schools at Beirut, Damascus and Tyre. Blind Scripture readers have the *entrée* of Moslem homes, a privilege which blindness confers. One of the earliest pupils in the Beirut Blind School, after completing his studies in Edinburgh University, has been ordained pastor of the Presbyterian church of Knox, in Brussels, Ontario.

—The first section of the little railroad which is to connect Jaffa with Jerusalem has been completed, and tourists are now able to travel by rail from Jaffa

to Ramleh, about one third the distance. It will not be long before pilgrims to the Holy Land will be whisked in an hour from the sea to Jerusalem, to the great disgust of camel owners and stage proprietors.

—Some of the Indian women on the Yakama and Puyallup reservations have asked that women evangelists be sent to them, and in response Mrs. E. C. Miller has been sent to Yakama, and Mrs. Bell to Puyallup. The doing of Gospel work among Indian women will result in great good. If they can be taught the blessedness of peace, and be made to know the Prince of Peace, Indian wars will soon come to an end.

—At the "Keswick Convention," in England, there was a missionary meeting, at which many addresses were made by missionaries from many lands —among others, by Mrs. Grattan Guinness, representing, as she said, missionaries on the Congo River, Africa, and by Mr. Robert Wilder, who described the great volunteer missionary movement in the United States. A very practical issue of the Convention was the fact that a multitude of gifts, varying in amount from a few shillings to hundreds of pounds, and reaching the grand total of £1814, were sent in to be devoted to the cause of God at home and abroad.

—A Japanese converted to Christ seems at once to betake himself to the labor of teaching the truth to his friends at home and at a distance, and thus is the way prepared for the minister of Christ. No wonder that, with such preparatory service, the truth is running in that land, and being glorified.

—Mrs. L. J. Newton, in a recent address to the Missionary Conference held at Chautanqua, speaking of progress in the Punjab, India, said: "We have \$7000 invested in our church and hospital at Ferozepore, every cent of which was given by native converts."

—The Rev. Professor Lindsay, of

Glasgow, said, at the annual meeting of the London Missionary Society, that missionaries did not sufficiently raise the veil and tell what Hinduism is. One could not speak about it and scarcely write about it. Almost every temple in India had from 30 to 200 priestesses engaged in vice. That was how Hinduism dealt with woman.

—The Rev. Allen Hazen, formerly a missionary in India, and more recently a pastor in New Zealand, has returned, at the age of sixty-eight, accompanied by his daughter, born in India, to resume, at his own charges, his old work in the Marathi Mission.

—In an interesting paper in a recent number of *The Church of Scotland Home and Foreign Mission Record*, Rev. Dr. Mackinnon, of Heidelberg, calls attention to the thoroughness with which German missionaries are trained for their work. Their systematic method is said to be remarkable indeed in comparison with the lax preparatory training in some other countries largely engaged in missionary effort. After satisfactory proof of their fitness for the life, the candidates in Germany are admitted to attend the Mission House one evening in the week for a year. They are then entered upon the books of the preparatory school for two years for instruction in Latin, etc. After this they have a course of instruction of a theological nature, including the study of the Bible in the original tongue, and a few sessions of medical training in the hospital. The years thus spent are useful in developing in the future missionary many qualities which are of the utmost value in the mission field. The result is that men are sent out who are in every way worthy of their work, and who undertake it thoroughly equipped for the master's service.

—The American Baptist Missionary Union is supporting eighteen preachers in Russia. One has been exiled to Siberia for preaching the Gospel, and another sent out of the country with only three hours' notice.

—A Miss Agnew, of New York, it is said, when only eight years old gave her heart to mission work. She went to Ceylon, and spent forty-three unbroken years. A thousand girls passed through her school. She taught the children and the grandchildren of the first generation. The natives called her the mother of a thousand daughters. She led six hundred girls to Christ. They became the wives of the chief men, and were shining lights. There are also forty Bible women in India who were trained in her school.

—A few weeks ago a leading Brahman in Bombay, an official in the education department, married the widowed daughter of another Brahman prominent in the literary world. The ceremony was attended by many Hindoos of note. The other Sunday a Bombay pleader convened a meeting to get sentence of expulsion pronounced upon all the Shenvi Brahmans who were present at the marriage. The temple was crowded, but it is a remarkable evidence of progress that only nine persons voted with the convener of the gathering. The Shenvi is one of the most powerful Brahman castes in Western India.

—The Moravians are alive to their individual responsibility concerning the unevangelized nations of the world, and they hold themselves in readiness to go out as missionaries when called upon to do so. This is true of the most scholarly and distinguished among them as well as of others. Henry Augustus Jaeschke, late Moravian missionary in Northern India and Thibet, besides German was master of Polish, Danish and Swedish, and was acquainted with English, Hungarian, Bohemian, Latin and Greek, and, after going to the East, already knowing Sanskrit, Persian and Arabic, and, no doubt, Hebrew, he learned Hindustani and Urdu, and lastly Thibetan. He was likewise versed in mathematics and natural science, especially botany. He obeyed the call of his Church to go to the Himalayan regions unquestioningly and

cheerfully, and he lived there in the most frugal and primitive fashion. He had no notion of being too valuable in Europe to be hidden away in the almost inaccessible uplands of Asia. He was a true Moravian.

—King Mwanga of Uganda has prohibited slavery in his dominions.

—The Queen of Madagascar, with 200,000 of her subjects, is ranged on the side of Christianity.

—At Oyamada, Japan, the church of 100 members has built a church costing \$1300, of which they paid \$900 themselves.

—England proudly boasts that the sun never sets on her dominions. The United States may say as much, for when the sun sets in Alaska it is an hour high in Maine.

—A medical missionary in China recently treated fourteen men in one day who represented eleven of the eighteen provinces of the Empire.

—The four gospels have been translated into Uzbek, the language of 2,250,000 people in Central Asia, and published by the British and Foreign Bible Society.

—Tunis is under the protection of France. It has a population of 2,000,000, mostly Mohammedans, among whom drunkenness is prevalent.

—The work of telegraph building in South Africa is pushed far ahead of railroad enterprise. Savage Africa will thus be joined with civilization by electric wire.

—The first section of the Congo railway has been completed, from Matadi to Leopold Ravine, and construction trains are running.

—The Chinese Government has fully compensated the missionaries in Honan for the injury to their property by a mob only three months ago.

—The Comber family will be noted in the martyr list of Congo Missions,

having given five lives already to that work : Dr. Sidney Comber, Thomas J. Comber, Mrs. Hay, Mrs. Thomas J. Comber, and Mrs. Percy Comber.

China.—The 32,000 native Chinese Moravian Christians gave year before last \$38,000 for missionary work.

—It is reported that, as a result of the great assistance given to the famine-stricken people of Shantung, in 1889, when over \$200,000 were distributed and over 100,000 lives saved, a great many have been drawn to pay special attention to Christianity as the religion which influences people for such deeds of kindness and mercy ; and during 1890 it is said that over a thousand persons were baptized whose attention was drawn to the religion of Christ by the fact that the missionaries were so prominent in securing this aid and distributing it. Not by any means were all these recipients of aid, but they saw what was being done for their fellow-men, and compared the fruits of Christianity with the fruits of heathenism.

—It is stated by Dr. Joseph Simms, who has lately returned from China, that at least 200,000 girl babies are brutally killed in various ways every year in that empire, to get them out of the way. In every large city there are asylums for the care of orphans, supported and conducted by foreigners, who save yearly from slaughter tens of thousands of female infants.

India.—Sir Charles A. Elliott, the new Lieutenant-Governor of Bengal, speaking at Simla, has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say," were his words, "that if missions did not exist it would be our duty to invent them." This is what was said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, among their first requirements, along with courts, and codes, and roads, and police, wrote home to the Church Missionary Society for a supply of missionaries.

—The Rev. Mr. Lewis, of England, died recently. In 1842 he went to India, and having reduced the language of the Khassees to writing, he devoted himself to translations, and was able without any help but that given by his wife, to translate the whole of the New Testament into Khassai. From the work which he started have developed 60 churches with a membership of 7000.

—The Rev. W. F. Bainbridge tells the following touching story of a Brahmin convert he met in India : "As he talked of his work and urged me to labor hard in the interests of heathen evangelization, I felt that it was not he, but Christ speaking through him. Last month a Conconada brother wrote me of his death. He had just officiated at a wedding. A sudden sickness came on before he had signed the marriage certificate. 'Just your name, brother,' they said, as they put the paper under his hand, and the pen between his fingers. 'Name?' said the dying Brahmin, 'name? There is none other name given under heaven among men whereby we must be saved.' 'Yes ; but we want your own name. Quick! Write it.' 'My name? I have none other name than the lamb's name written in my forehead.' And the pen moved and the hand dropped, and the spirit was gone ; and they looked, and he had written 'Jesus.' "

—The Methodist Episcopal Church has three conferences in India, North India, South India, and Bengal. The statistics have recently been published of the three combined, together with corresponding figures for 1870, and the growth of 20 years thus shown is most cheering. The figures for two decades ago are put in parenthesis : Missionaries, 72 (19) ; wives, 62 (17) ; Hindustani missionaries, 54 (5) ; Zenana missionaries, 33 (2) ; baptisms in 1890, 7661 (471) ; native communicants, 11,991 (600) ; day schools, 853 (117) ; scholars, 25,540 (4309) ; money collected in India in 1890, 217,287 rupees (24,478).

THE MISSIONARY REVIEW OF THE WORLD.

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THE IMPORTANCE OF WINNING CHINA FOR CHRIST.

BY REV. JOHN R. HYKES, KIUKIANG, CHINA.

I. China is to-day *the* great mission field of the world.

Whether we consider the extent and resources of her territory, the number of her population, her antiquity, or the character and possibilities of her people, she is unquestionably the greatest and most important field for missionary operations on the planet.

1. *Size*.—In the Chinese Empire we have one of the largest domains ever swayed by a single power in any age or any part of the world. According to the most careful estimate it comprises a continuous area of more than five and a quarter million square miles. It is one half larger than the United States with Alaska thrown in. It forms one third of the entire Continent of Asia—one tenth of the habitable globe. In extent it is equal to a Europe and a half. Next to Russia it is the largest empire that has ever existed.

2. *Resources*.—In this vast territory the greatest mineral and metallic wealth of the world is stored, and it is practically untouched. Gold and silver are abundant; the diamond, ruby, sapphire, topaz, garnet, agate, and other precious stones are known and used; tin, zinc, lead, nickel, and all the common metals exist in vast stores. Coal and copper are found in every province, and it would scarcely be an exaggeration to say that there is enough coal in China to supply the world for the next twenty centuries. In the Central Provinces men dig a shaft a hundred feet deep, carry the coal up the incline in baskets strapped to their backs—fifty and sixty pounds at a time—and call the process mining! Water is baled out by buckets handed from one level to another, or it is pumped to the surface by a series of rude bamboo pumps, and when these primitive methods fail to keep the mine from becoming flooded, it is abandoned and a new shaft sunk. Yet so abundant is the supply that immense quantities of coal are mined in this rude and laborious way.

The agricultural wealth of China is proverbial. In many parts of Far Cathay it is only necessary to “tickle the soil with a hoe and it will laugh a harvest.” The great plains are cultivated like gardens (indeed, the

Chinese are rather gardeners than farmers), hills are terraced to their summits, and in the Central and Southern Provinces the soil will produce three crops a year. In many parts of the Empire one acre of land is sufficient to support a family, and the happy possessor of five acres is in affluent circumstances. Judged by her resources, China is pre-eminently a great country.

3. *Population*.—The population of China is, beyond all question, enormous, “constituting by far the greatest assemblage of human beings, using one speech, ever congregated under one monarch.” According to the lowest estimate the population of China is one fourth of the human race, six times as many people as there are in the entire United States—350,000,000 souls, men with moral accountability, intellectual activity, and immortal destiny. It is a number inconceivable in its vastness, so great that it staggers the imagination. Think of it Christian men and women !

4. *Antiquity*.—China is unique in her antiquity. Her authentic history dates back more than 4000 years—303 years subsequent to the deluge, 47 years before the death of Noah. If you were to undertake to write the history of China you would have to take the tenth chapter of Genesis for the first chapter of your history of the wonderful sons of Ham. It is a nation hoary with antiquity and marvellous in its preservation. Egypt, Assyria, Babylon, Persia, Greece, Rome, all the great nations of antiquity, arose, flourished, entered the charnel-house of departed empires and there mouldered into almost utter forgetfulness, and China alone remains of them all ; and from present indications she is destined to go on down through the centuries. Why this marvellous preservation ?

II. The greatest problem before the Church of Christ to-day is the conversion of China.

It is an extremely difficult task. No one who has lived and worked among the Chinese would minimize it ; and yet there are some people who would have us believe that the evangelization of the Chinese is an unnecessary and presumptuous task. They say : “The Chinese are good enough ;” “They are vastly superior in civilization and morality to many other heathen nations ;” “Let them alone. Keep your meddling and fanatical missionaries at home and give them work among the slums of New York ;” “They are perhaps better off in their beliefs than we are in ours.” Let us see.

1. *Moral condition*.—What is the moral condition of the Chinese people ? It is most accurately described by St. Paul in that wonderful first chapter of his Epistle to the Romans. That terrible description of human depravity is no libel upon human nature. The black picture is not overdrawn. It is true to the life. Heathen character is no better to-day than it was in the time of St. Paul. It is worse, for there is no such things as stand-still in vice. In the mission with which I am connected, it was necessary a few years ago to tear down one of the mission houses,

and it was erected on a different site at an additional expense, because the occupants could look down upon the Chinese courtyards below, and see enacted before their very eyes some of the vilest crimes enumerated in the first chapter of Romans. Dr. S. Wells Williams says: "They are vile and polluted in a shocking degree; their conversation is full of filthy expressions, and their lives of impure acts. . . . By pictures, songs, and aphrodisiacs they excite their sensuality, and, as the apostle says, 'receive in themselves that recompense of their error which is meet.' . . . Female infanticide, in some parts openly confessed, and divested of all disgrace and penalties everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium . . . ; the universal practice of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty toward prisoners by officers, and tyranny over slaves by masters—all form a full, unchecked torrent of human depravity, and prove the existence of a kind and degree of moral degradation, of which an excessive statement can scarcely be made, or an adequate conception hardly be formed."

And yet there are people who say the Chinese do not need Christianity!

2. *What have existing religions done for them?*—There are in China three sects or systems of belief which have moulded the religious faith of the Empire. They are Confucianism, Buddhism, and Taoism.

(1) **CONFUCIANISM.**—Confucianism, or the Church of the Learned, is the State religion of China. It takes its name from the great sage, but it dates away back to the early dawn of Chinese history. Confucius was, as he himself says, merely a reviver of the usages of the ancient kings, a transmitter of the doctrines of the ancient sages. He was a *reviver* and *transmitter*—an editor rather than an author. Confucianism cannot properly be termed a religion (indeed, there is no generic word for religion in the Chinese language), but it is rather a system of ethics and political economy. An eminent authority says: "The State religion can no more be called the religion of the Chinese than the teachings of Socrates could be termed the faith of the Greeks." It is silent on the great questions of human origin and human destiny, and it teaches nothing of the relation of man to a higher Power. "I know not life, how can I know death!" was the unsatisfactory answer the sage gave to the disciple who ventured to ask about death; and when asked in his last illness to whom he would sacrifice, he said he had already worshipped.

Ancestral worship is the keystone of the Confucian arch. This is a most ancient cult, dating back at least to the time of Shun (B.C. 2250), and the sages are responsible for perpetuating it. One writer says, they "have bound upon the millions of China a most degrading slavery—the slavery of the living to the dead." The worship of ancestors is the stronghold of Confucianism. This is the real religion of the Chinese; and the hardest thing for a convert to Christianity to give up is his ancestral

tablet. These little boards, containing the legend of the two ancestors, of which there are perhaps seventy millions in the Empire, are "more potent for evil than all the idols in the land."

Confucianism contains many beautiful sentiments, as: "Overflow with love to all;" "Do not do unto others what you would not have others do unto you;" "I love life and I love righteousness, but I love righteousness more than life;" it is a splendid system of ethics, but it contains no hope for ordinary mortals either in life or in death. It has been a conserving intellectual force, it has inculcated and enforced filial piety, it has kept alive a belief in the future life, it has exerted an immense influence for good, yet after forty centuries of trial it has failed to elevate the nation morally and spiritually.

(2) **BUDDHISM.**—Buddhism was introduced from India about the year A.D. 67. According to the Chinese historians the Emperor Ming Ti, in consequence of a dream in which he beheld "an image of gigantic proportions, resplendent as gold," sent an embassy to the West which returned with teachers of the Indian faith. The remarkable saying of Confucius, "The people of the West have sages (or a sage)," doubtless influenced the emperor's vision; and it would be interesting to know just how far it was excited by tidings of the advent and death of Jesus Christ.

No religion could have been propagated in any country under more favorable circumstances than the new faith in China. Introduced under imperial patronage, supplying a felt want upon the part of the people in its tenets respecting a future state and the nature of the gods, it gradually worked its way into popular favor. Emperors became the patrons of the new faith, and more than one occupant of the Dragon Throne entered the monastic order. One emperor gave nearly 4000 ounces of gold to have the sacred books transcribed in characters of that precious metal; another contributed 300 tons of copper to be cast into images, and only 200 years ago the renowned Kang-hsi gave the yellow porcelain tiles which cover the temples on the sacred island of Pootoo. And yet after more than 1800 years of trial, under circumstances most favorable, Buddhism has failed to elevate the Chinese to a higher life and nobler purpose.

(3) **TAOISM.**—Taoism, or the sect of the Rationalists, is a native faith dating back to the sixth century before the Christian era. It is not a religion. The philosopher Laotsz had no intention of founding a religion. It is a school of philosophy, an abstruse system of metaphysics, but it has few, if any, of the essential elements of a religious faith. The ancient Taoists were alchemists. They "sought to transmute the baser metals into gold," and professed to have discovered the philosopher's stone. They discourse wisely upon the "Pill of Immortality"—a "golden elixir" which confers immortality and insures a place among the genii. The priests of to-day pander to and traffic in the superstitions of the people. They live upon the credulity of their fellow-men. A large part of their business is to manufacture and sell charms to ward off all sorts of maladies

and evil influences. Some years ago there was in Southern China what is known as the "Queue-Cutting Mania." Men in the fields, boys on the streets had their queues cut off, but how or by whom none could tell. Cattle pasturing in the fields lost their tails, fowls had their tail and wing-feathers mysteriously clipped. There was intense excitement throughout the Empire. In the city of Kiukiang, where I was living, two men were beheaded on a charge of cutting off queues by magic !

The priests of Tao rose to the occasion and devised a charm, which, braided in the queue, would protect that ornamental appendage from the "magic scissors" which were flying through the air. It was a great harvest for them. The head of the Taoist religion—the Pope of Tao—the "Heavenly Teacher" Chang, whom I once saw in his palace at the Dragon and Tiger Mountain, is the great wizard of China, and his charms are eagerly sought by the people. Taoism is a failure as a religion. There is nothing in it to comfort or elevate mankind, and the Chinese are no better for its twenty centuries' influence upon them. What China needs above everything else is the religion of Jesus Christ. It is her only hope.

There are persons who would have us believe that the conversion of China is an *impossible task*—that missions are a failure and should be abandoned. They argue very wisely that Christianity is not adapted to the Chinese mind, that there is something peculiar in the Mongolian cast of mind (the result, possibly, of his environment for the past forty centuries) which makes it utterly impossible for the religion of Jesus Christ to reach him. "The Chinaman," they affirm, "cannot be converted." If this is true the Church should know it ; common honesty would demand that the missionaries admit it. If we are engaged in a hopeless warfare in the Chinese Empire the sooner the Church recalls its forces from the field the better.

Let us look at the sources of information. These are, first, "Globe-trotters ;" second, naval men on the Asiatic Station.

We see two classes of travellers in the East. One, and, unhappily, much the larger class, go around the world to "see the sights" and have a good time generally. They do not stop long enough in any country to form an intelligent opinion of the people or their customs. They get their information from boon companions on the steamers and at the ports, who do not speak the language of the people, have little sympathy with anything that is good, and who consequently are always ready to decry missionary work. They see nothing of missionary work for themselves. They get their information at second-hand from persons who evolve it from their own inner consciousness, and then they set themselves up as authorities in everything pertaining to the Chinese and pose as critics of missions ! I met a specimen of this class when I was returning to China eleven years ago. In the same car in which we were crossing the continent we had as travelling companion an elderly and intelligent man, Judge —, several young ladies, evidently in his charge, and a youth who entertained

the company with marvellous accounts of a recent trip to China. He told them all that he had seen in the far East, and, for their entertainment, a great many more things which he had not seen. After a while the judge asked him about Christian missions. He went glibly over the stock criticisms of missionaries, and pronounced them first-class frauds and their work an utter and hopeless failure. The judge said very emphatically : " I have been an ardent admirer of foreign missions. I have always given liberally to their support, but I have given the last cent I shall ever contribute to this cause." The next morning the judge, the youth, and myself met in the smoking-room. I told him how happy I was to meet a man who had been in China, and asked him in what part of China he had been. " Hong-Kong," he replied. " How long ?" " Six weeks." " Did you visit Canton ?" " No." " Did you call at Shanghai ?" " No." " Are you acquainted with any of the missionaries in Hong-Kong ?" " No." " Did you see anything of the work of the Basel Mission in that place ?" " No." " Heard nothing of their schools and orphanages ?" " No." " Ever been to a chapel ?" " No." " Ever seen the outside of a missionary's house ?" " No." " Well, you are a fine fellow to set yourself up as a critic of missions. You have never been to China at all, only to the British colony of Hong-Kong, have never seen a missionary, a missionary's home or chapel, and yet you pose as an authority on Chinese missions. You ought to be ashamed of yourself." And to his credit, I think he was ; for the young ladies could not get him to say a single word about China from that time until we reached San Francisco. These are the men who know all about missions.

The other class of travellers is interested in everything that is good. They take nothing at second-hand which they can possibly get direct. They visit the missionaries in their homes, attend services in their chapels, and visit their schools and hospitals. A part of their business is to study this great problem of missions. It is a suggestive fact that these persons who know about missions from personal observation and study are their most enthusiastic supporters. I met a man at Northfield last summer, who some years ago visited most of the mission fields of the world. He spent several days at Kiukiang, where I was then laboring. He was all on fire with enthusiasm for missions. He told me that since their return from abroad he had made missionary addresses in 1100 churches and his wife in 1500. Whose testimony is to be received ?

It is a very unpleasant and delicate task to refer to the other critics of missions—viz., the naval men. I would be sorry indeed to think that they are all Lieutenant Woods or Captain Marthons. No man is more highly respected by the missionary body in China than Commander Barker of the United States steamship *Marion*. He studied missions in every port he visited and wrote to the home papers commending the work. It is, however, an exception for an officer from a man-of-war to visit a mission chapel. Not long since there was a letter published from Captain Marthon,

of the United States steamship *Palos*, in which he says that he has yet to see the first Chinese Christian. This letter was written from the city where I labored for eighteen years, and immediately after the *Palos* returned to Kiukiang with the victims of the Wusueh massacre. The writer must have known that the three children of the Wesleyan Mission at that place were rescued from the burning mission house, in the face of an infuriated mob, *by native Christians*, at the risk of their lives ; that one of them when pressing through the mob with the four-months'-old infant of my friend Mr. Boden, and finding that he could not possibly save its life, tossed it over the heads of the rioters to a native Christian woman, who two hours later restored it to its mother. No Christians in China ! There were Christian heroes all around, but he was too blind or too prejudiced to see. The Chinese *can* be converted, and a man must be incapable of finding anything if he cannot find Christians in China.

It is a common, flippant remark that more die in China every year than are converted in a century. This is not true ; although it is not always easy to answer the sneers of the godless, who too often " salt their wit in the brine of our tears." The work goes on ; and it will go on, until " the kingdoms of this world become the kingdoms of our God and His Christ."

III. The conversion of China is unquestionably the *most important* work of the Church in this age.

This is not so much on account of the greatness of the country and the vastness of the population as on account of the *future* of the Mongolian race. The " Chinese Question" is destined to become one of the difficult problems for this or the next generation to solve. He has emigrated to all contiguous countries, Japan, Siam, the Straits ; he has crossed over to Canada, Mexico, the West Indies ; he has settled in the Sandwich Islands, Australia, and the United States, and from present indications he is destined to overrun the world.

He is creating a general feeling of uneasiness wherever he has gone ; and that not so much on account of his bad qualities as his good. Many of the objections urged against the Chinaman in this Christian, liberty-loving country and the last decade of this marvellous nineteenth century, are trifling and childish in the extreme. The truth of the matter is, the Mongolian has by his patient industry, temperate habits, and careful economy become a successful competitor of the intemperate, extravagant, and too often vicious laborers from other lands.

John Chinaman has become the agony of colonial and American statesmen. The Australians are more anxious to get rid of him than of their pestiferous rabbits. The United States feel that the safety and perpetuity of this Great Republic and its magnificent institutions depend upon the exclusion of the Mongolian ! We can assimilate anything else—the Italians, Hungarians, Catholic Irish—but somehow we can't quite digest the Chinaman ; and so we pass *iniquitous Exclusion acts* which will put our children

and grandchildren to the blush. They are a disgrace to the honor of our country, blots upon our national escutcheon, relics of barbarism only fit to be classed in the same category with burning witches in New England. The quicker they are repealed the better.

John is irrepressible; he is like Banquo's ghost, he won't down. Why?

1. God has some great destiny for the Chinese race. They have not been preserved so marvellously as a nation 4000 years for nothing. God does not work in that way. There is no waste of force or material in God's economy; and so the preservation of the Chinese down through the ages has been a conservation of a mighty force to be used by God in the consummation of His plans for the race. Neither is it for nothing that beneath the broad domain of China the mineral wealth of the world is stored.

2. The Chinese are capable of great things. They are slow, solid, aggressive, a people that will abide. They are patient, economical, filial, and they are pre-eminently a *determined* people. Some years ago China was devastated by a terrible rebellion. The southern half of the Empire was wrested from the Imperial sway and in the hands of the Taipings. The Mohammedans in the Northwest took advantage of this state of affairs and rebelled. "Aided by the reckless and seditious of all clans they drove out the governmental minions" and China lost Turkestan. At the same time Russia seized Kuldja. In a moment of weakness the Czar promised China that he would restore Kuldja as soon as China should reassert her authority in those regions and reconquer Turkestan. The attempt to restore prestige in a territory where every hand was turned against her seemed indeed hopeless. Her resources were exhausted, treasury depleted, foreigners were within her gates, the distance to be traversed was immense, and no one dreamed she could succeed. The Emperor sent for Tso Tsung Tang, one of his ablest generals, and asked him if he could reconquer Turkestan. Tso replied that he could. "But," said the Emperor, "have you considered that your operations will be so far removed from your base that the mules will eat up all the provisions before they reach your army? Have you thought of that?" "I have," answered the redoubtable warrior, "and I have my remedy. We will push forward as far as we can as soldiers, and when our supplies are becoming exhausted we will squat as farmers and till the ground as many years as are necessary to raise supplies. We will repeat the operation as many times as are necessary, and Turkestan will be restored to your Majesty's sway." And they did it! I have intense admiration for such dogged, persistent determination—a determination to succeed in a well-nigh impossible undertaking if it took five years or *fifty* years for its accomplishment. Dr. S. Wells Williams says: "The history of the advance of this 'agricultural army' would, if thoroughly known, constitute one of the most remarkable military achievements in the annals of any modern country."

3. They are a "brainy" race. There is no question that the Chinese are the most intellectual of all the Asiatics. They are the bankers and the wholesale merchants of the East. Some twelve years ago when General Grant returned from his tour of the world, he said that in his travels he had met three great men, three men who towered head and shoulders above all others, "with whom there were none to compare." One of the pre-eminently great men was Gladstone, England's great statesman; another was Germany's great warrior, Bismarck; and the third of these incomparably great men was Li Hung Chang, Viceroy of Chili and Prime Minister of China. *A Chinaman!* There is to-day no man better versed in statecraft, there is no more shrewd diplomat than Li Hung Chang.

4. The Chinese are a nation of students. In what other country in the world will you find 25,000 students competing in one examination-hall for literary honors? Last month in the city of Nanking there were between 29,000 and 30,000 students attending the triennial examinations. Men will attend the examinations year after year until they are bowed and decrepit with age in the hope of obtaining the coveted prize. It is not an unusual thing for men of seventy-five and eighty years to be found at their place in the hall. So anxious are they to obtain an education, that a man who is too poor to buy oil will steal his neighbor's light through a knot-hole in order that he may study.

Is there no destiny for such a people?

5. China is arousing herself. Some people have an idea that China is dead. She is not dead, or if she is, she is a very lively corpse. She is not asleep, she is shaking off the lethargy of the centuries and arousing herself as a mighty giant for a coming struggle. She has a magnificent fleet of merchant steamers, large dockyards, arsenals, and a complete network of telegraphs over the entire Empire. She has, it is true, but a few hundred miles of railroads, but railroads are coming and they will be built with native material and Chinese labor.

6. China is destined to become one of the great factors in the future development of the world. I do not agree with Lord Wolseley that she is to become the great military power of the future, conquering Russia and India, and crossing swords with England and the United States. This seems to me extravagant; but if Genghis Khan in the beginning of the thirteenth century swept with his Mongol horde from the mouth of the Amoor to the sources of the Danube, what might not an awakened, civilized China do with a possible forty millions of soldiers?

For the above reasons I repeat: The evangelization of China is the *most important* work of the Church of Christ in this age.

Christianizing China is the only solution of the "Chinese Question." Exclusion Acts will not do it. This great problem is thrusting itself upon us. What are we going to do about it? We cannot ignore it—we dare not if we could. We cannot keep them out. We close the front door, but the back door is wide open, and it would take a much larger army

than we have to efficiently guard it. Besides, the "Son of Heaven's" claim to universal empire is a factor which has not been sufficiently considered. The time will come when the Chinese will try to make it good.

Self-preservation demands the evangelization of the Chinese. China is destined to become either a conservator or a menace to Christendom. Which it shall be depends largely upon the missionary effort of this century. When the time comes, as it inevitably will, when an outlet must be found for the swarming millions of this land, and when they may try to make good their claim to universal empire, it will be well for us if she is a Christian land.

IV. Reasons for hopefulness.

I see strong reasons for believing in the speedy evangelization of the land of Sinim.

1. The opening of the country. Only a little more than 300 years ago Francis Xavier, the noted Catholic missionary, stood before the walls of the Middle Kingdom vainly seeking admittance. It seemed to the devoted Jesuit that it was surrounded by a wall of exclusion as high as heaven and as hard as adamant, and he called out in the agony of his soul, "O rock, rock! when wilt thou open to my Master!" Humanly speaking, there was little prospect of ever penetrating this wall of exclusion, yet three centuries has seen it broken down, removed, entirely swept away. The missionary to-day has access to the entire eighteen provinces of the Empire.

2. There is better feeling upon the part of the people. I make this statement with a full knowledge of the recent disturbances in China. Were there not better feeling there would have been fifty Tientsin massacres since last May. These troubles in China have been greatly misunderstood in this country. They are not "Anti-Missionary" riots, but an insurrectionary movement upon the part of a treasonable secret society. The Emperor's edict is an inspiration to all who believe in the providential ordering of events. It is a distinct recognition of Christianity, and assures protection to missionaries and native converts.

3. Increased willingness to hear the Gospel. There has been a notable change in this respect in recent years. There is no trouble to get large, attentive audiences to listen to the preaching of the Gospel.

4. Success.—Twenty-five years ago there were less than 500 converts in the whole Empire. Thirteen years ago there were 13,000 communicants; now there are 40,000. In 1878, 13,000 native Christians contributed \$9000 to the support of the Gospel. Last year the 40,000 converts gave \$40,000; and the beginning of modern missions dates from the opening of the country in 1860. Besides, it must be remembered that success in missions cannot be computed by arithmetic. You cannot count heads and say this represents the results of missionary enterprise. There is an unknown quantity to be taken into consideration. You cannot measure in a table of statistics the breaking down of prejudice, the removing of

opposition, the dissemination of Christian truth. In 1875 another missionary and myself were mobbed in a certain district, barely escaping with our lives. There was no more turbulent district in all China. In 1889 I travelled through the same country with my wife and children, and did not hear a single disrespectful word in a ten-days' journey. Can such a change be measured by statistics?

5. A remarkable door has been opened to the dominant class. A few years ago the Emperor introduced Western science into the competitive examinations. The result is an increasing demand for this knowledge which can only be got in mission schools. It has been sneeringly said, "*Missionaries* only get the scum." They generally get just about what they fish for; and if in future they only get the scum in China it will be their own fault.

6. Increasing momentum of truth. Truth, eternal, irresistible, unconquerable truth, is moving forward with increasing momentum in these latter days of the nineteenth century. The Lord may seem slow in the accomplishment of His purposes, but He is not slow as some men count slackness. He will make short work in these last days.

I see no reason why China may not be converted in the next fifty years, if the Church awakens to a full sense of her duty and responsibility. We are on the verge of a mighty outpouring of God's Spirit upon the Land of Sinim. Why does it not come? Because we have not prayed for China as we ought. The great need of China is not more men, or more money, but united, earnest, agonizing prayer for a copious outpouring of God's Spirit. Oh that Christian men and women would agonize in prayer for the salvation of this the greatest of all heathen nations!

A MEMORABLE MORAVIAN ANNIVERSARY.

BY THE EDITOR-IN-CHIEF.

The *Unitas Fratrum*, the Moravian Brotherhood, may well provoke to emulation all other bodies of Christian disciples, for their consecrated zeal in the work of missions.

The whole Church is a missionary body. No board, society, or committee shoulders the responsibility and monopolizes the privilege of procuring laborers and providing for them. The entire Brotherhood is engaged in the work, and there is no thought of doing it by proxy. The Mastership of Christ is a practical article of their creed, and the last command and commission of the Master is not forgotten by the disciple. Rev. Archibald J. Brown, of London, tells how his daughter was led to give her life to Inland China. She said: "I have long known Jesus as my Redeemer and Friend, but when I fell down before Him and acknowledged Him as my *Master*, He said to me, 'Am I then your Master? Then go

thou to China.' ” The Moravians regard as impertinent and irrelevant such questions as these : Do foreign missions pay ? Are they expedient ? Will they be successful ? for the Master has left His marching orders, and that settles all controversy.

Obedience to this Master is the principle of the whole body of the United Brethren, prompt and implicit compliance with His will as expressed in the voice of His Word and the vote of His Church. Count Zinzendorf said to a Moravian believer, “ Will you go to Greenland ? ” “ Yes. ” “ When ? ” “ *To-morrow !* ” What readiness to obey, what immediate obedience to the heavenly vision ! And think of a whole Church trained from infancy to this sense of individual duty and promptness of obedience !

The “ regions beyond ” represent the *preferred* sphere of Moravian missions. Not where Christ has been named, not building on another man’s foundation ; but they would help fulfil that prophecy,

“ To whom He was not spoken of, they shall see :
And they that have not heard shall understand. ”

Mary Lyon used to say to her pupil-daughters, “ If you would heroically serve Christ and humanity, seek not easy fields of labor, but *go where no one else will go !* ” And just that the United Brethren do. No field so far off, so difficult, so inaccessible, so walled in with adamant, so shut in with gates of steel ; no people so repulsive and so hostile or cruel, that to that field and people their missionaries will not go. It may be the stupid, stolid Esquimaux, the slaves of the West Indies, the blear-eyed cretins of the Alps, the disgusting lepers of Africa, the cannibals of the South Seas—but anywhere and everywhere they rejoice to go and plant the cross. And the fact of greater distance, degradation, destitution, depravity, constitutes with them only a mightier appeal and argument for going where the neglect is apt to be the greater because of such repellent features. They have learned that it is not charity, but selfishness, that “ begins at home,” and stays there ; and, like Redslob and Marx who, during the past year, passed from Leh, the mountain outpost of Little Thibet, up to their glorious reward, the most self-sacrificing post of duty is the sentinel-box for this vanguard of the Church’s army !

This noble *Unitas Fratrum cultivate heroism*. We have often feared that in these days the heroic spirit is fast being eliminated from modern missions. One argument often urged upon young people for devoting themselves to the foreign field is, that they will find little self-denial in such a course, since in most countries the highest civilization has found its way, and they will find the comforts and conveniences and even luxuries of their homes still available. To our mind this is the worst sort of appeal—it is addressed to selfishness, and leaves out the very heroism of sacrifice. A people that, in their very Litany, insert the petition, “ From the unhappy desire of becoming great, good Lord deliver us ! ” is not very likely to court worldly comforts, honors, dignities and indulgences. And

where the *law* and even *love* of self-abnegation for Christ are at the bottom of all missionary endeavor, we may well feel no surprise to find that by far the largest proportion of laborers in proportion to their numbers, and by far the largest average of gifts in proportion to their means, this little Moravian Church offers to the Lord's work. It is from Benjamin that the leader comes who stands above all the rest from his shoulders upward.

The Moravian Church is not only least among the tribes, but poorest. Yet out of their poverty have abounded the riches of their liberality. They put to shame the richer bodies of disciples and tempt us to believe that riches bring the Laodicean spirit with them, and are a curse instead of a blessing, judged by their fruits in church life. Certainly the United Brethren are a standing testimony that small numbers and little money cannot prevent consuming zeal for missions and burning passion for souls, when in all the work the chosen formula and motto is

“ IN THE NAME OF JESUS. AMEN.”

This paper was begun, however, with a purpose of giving some brief account of the Third Jubilee of the Society for the Furtherance of the Gospel among the Heathen, which anniversary was held in the Moravian chapel, Fetter Lane, London, on Thursday, November 19th, 1891, at 6.30 P.M.

At this One Hundred and Fiftieth Anniversary it was the privilege of the editor-in-chief of this REVIEW to be present and deliver an address. The place was interesting, an old-fashioned oblong building, hidden behind other structures, and approached through a long hallway—a building perhaps forty by sixty feet, with heavy, stately galleries, and plain board pews, and a high semicircular pulpit of evident antiquity, where Wesley and Baxter and Bradford have more than once preached the old Gospel.

The programme was interesting, announcing that “The Brethren's Society for the Furtherance of the Gospel was founded in 1741, with a view to entertain and assist Moravian missionaries passing through London to their various mission fields. It was reorganized in 1768 in order to establish the mission in Labrador. By God's goodness in protecting the ships used in this service, and in blessing the trade carried on with the natives to help in supporting this mission, it has almost entirely been maintained by S. F. G. to the present day. The Society also endeavors to spread missionary information by publishing the quarterly ‘Periodical Accounts,’ and in other ways contributes to the extension of the kingdom of our Lord Jesus Christ.” Hymns composed by James Montgomery, himself a member of the S. F. G., for the centenary in 1841, and by Harvey, Spangenberg Doddridge, James Hutton, first President of the S. F. G., as well as by Ellis and others for the present occasion, were embraced in the programme and sung. After an appropriate Scripture reading from Romans 1 and 10 by Pastor Hassé, who presided, and the opening prayer was offered, Rev. B. Latrobe, Secretary, presented

warm salutations by letter from the Unity Elders' Conference at Berthelsdorf, an apostolic greeting signed by James Connor ; then from Bethlehem, Pa., U. S. A., the headquarters of the American province, salutations on the sesquicentennial ; from Labrador's largest congregation, at Okak, and the Missionary Conference at Hebron, Hopedale, etc., and from Bishops A. C. Hassé and Joseph Latrobe and Brother J. England, etc.

Pastor Hassé, who gracefully presided, made the usual "chairman's address." He dwelt on the modern aspect of the Society's work, as confined chiefly to Labrador. This field is its special feature, but though primarily restricted to this land of eternal snows, equally sympathizes with all missions. Mr. Hassé touched briefly but effectively on the moral and economic features of the Labrador field, vindicating missions to a people who were a century and a half ago without light or help, and are still a classic and standing example and representative of the charter right of the Gospel : "The poor shall have the Gospel preached to them." A situation radically worse, and a type of humanity more degraded, could not elsewhere be found when missions were begun in Labrador and Greenland. And these facts emphasized the duty of bearing to these remote shores the tidings of salvation.

As to the economic side, Mr. Hassé explained the office of the S. F. G. as a training society. The Esquimaux must primarily be fed, clothed, and sheltered if they are to *live*. It is desirable not to make them paupers, however ; and hence they must be taught to give an equivalent in the produce of the country. The summer trade is a revel ; the winter is a time of starvation ; and as the starving time covers eight or nine months, extinction would result unless trade were carried on, and it is important that such trade be in hands that will conduct it on Christian principles and so elevate and improve as well as preserve the Esquimaux race. Mr. Hassé canvassed the common objections to such mission work and appealed to the future for its vindication, remarking that the full recognition of its value might come, perhaps, only after another hundred years had swept away. By that time, it is believed, a new people, a mixed race, may have grown up, a Christian people, stronger, more intelligent, more capable, an Esquimo-European race, to take their full place among the family of nations.

Mr. Hassé explained the nature of the Society, as first a training society, and secondly as furthering on their journey brethren who pass through London *en route* to mission fields. It is a committee deputed by the whole Church, a delegation ; "in our estimate," said he, "the whole body is a missionary society, and the S. F. G. is made up of officers whose position specially qualifies them as leaders ; but the army is the Church itself."

Bishop Taylor followed with some historical statements, calling attention to the pictures hung on the walls and pillars—pictures of Bishop Stevens, the Waldensian, the first converts in Greenland, George Schmidt

teaching the Hottentots, Schmidt and Nitschmann in prison, etc. He also traced the Society's name to 3 John 6 : 7, 8 (Greek), and explained its double purpose, first to support the Gospel in Labrador, and secondly to further the Gospel by helping on their journey after a godly sort, brethren who for Christ's namesake went forth, taking nothing from the Gentile unbelievers.

Then Mr. Latrobe rehearsed the story of the *Harmony* and its recent visit to the coast stations of the north. Ten vessels have been employed in conveying Labrador missionaries, and the present ship is the fourth bearing this sacred name. She has returned from her thirty-first voyage, but this is the one hundred and twenty-second made to these shores by the Moravian vessels. He mentioned the singular Providence that has watched over these vessels, and said : " As the Society meets for its annual thanksgiving service, combined this year with its third Jubilee, precisely the same language as was used at the Centenary will review an added fifty years of these special mercies : ' During this long period no fatal accident has been permitted to befall this favored bark, or those whom she was conveying across the boisterous and often ice-bound deep, and along a coast bristling with rocks and abounding with peculiar perils ; nor has the communication between the missionaries and their brethren in Europe been in a single instance interrupted.' Partial failures have been experienced. In 1816, the *Jemima* landed the needed stores at Okak and Nain, but was compelled to leave Hopedale unvisited. The most serious failure was in 1853, when out of four stations the third *Harmony* was only able to reach Hopedale, the most southern. In both instances persistent gales drove the ship out to sea. The extraordinary perils of ice and war and of the numerous rocks along that still unsurveyed coast have never been suffered to cut off the communication with the mission stations.

" The development of the mission and of the trade, which partly supports it, made it necessary in 1870 for the Society to purchase a second vessel. The *Cordelia* was run down by a steamer off the Nore in 1881. No lives were lost in this, the most serious disaster in the one hundred and twenty years during which S. F. G. has been a shipowning firm."

Mr. Latrobe reported the deaths of valued native helpers, like the faithful Abraham of Nain, and Hulda eighty-one years old, and the aged Martha ; at Hopedale, Boaz and his sister Bertha, wife of Joshua, now too crippled to be of use. The epidemic influenza at Hopedale has taken not a few valued church-members away. The evangelistic tours by sledge were referred to, continued for three weeks, with no sleeping places at times but snow-huts ; the grammar of the Esquimaux language, a work of twenty years by Dr. Bourquin, and which has been received with great thanks, was cordially mentioned ; and the Esquimaux tongue was compared to a polar bear gnashing its teeth within the bars of its cage, against the man who would seek to bring and confine it within the rules of grammatical order and regularity.

Various remarks followed as to the trials of the native Christians, the long winter, the failure of autumn fisheries and sealing, and consequent lack of stores, the absence of reindeer near the stations, and the good help of God at all the mission centres was gratefully recorded.

About forty missionaries are on the list, and the people may be regarded as almost altogether Christian. In fifteen years they have contributed to outside and mission purposes out of their poverty, about £210 sterling, or upward of \$1000.

Rev. W. Fuller Gooch gave a brief address, in which he referred to the eminently biblical lines on which the whole mission work of the Moravians is carried forward, as shown even in the fondness for scriptural names—Nain, Hebron, Ramah, etc.; and remarked that the mastership of Jesus was recognized even by the captain of the *Harmony*, who regarded himself as under orders from the Higher Captain.

After a few remarks by Rev. A. Kleinschmidt, who represented the Holland Society, the “Zeist,” W. V. Drury, M.D., spoke for the London Association in aid of Moravian Missions, which for seventy years has contributed in all a quarter of a million of pounds sterling. It shows the confidence felt in the work of the United Brethren, that this Association, composed of all denominations, has for so long given such assistance to this small and comparatively poor body of disciples in carrying on their self-denying work.

This Lovefeast, at Fetter Lane, fittingly came to a close in the Doxology, which as a unique specimen of the simple Moravian liturgy we append to this paper. Such a doxology is itself a constant reminder of the privileges and obligations of Christ’s redeemed people to spread the good tidings of the Gospel; and is a noble conclusion to the brief and beautiful form of public prayer which is full of petitions for a lost world and for the Church in its missionary capacity.

DOXOLOGY.

[Italics represent the response of the congregation.]

Unto the Lamb that was slain,	(Rev. 5 : 12.)
<i>And hath redeemed us out of all nations of the earth ;</i>	(Rev. 5 : 9.)
Unto the Lord who purchased our souls for Himself ;	(Acts 20 : 28.)
<i>Unto that Friend who loved us—and washed us from our sins in His own blood ;</i>	(Rev. 1 : 5.)
Who died for us once,	(Rom. 6 : 10, 11, 12 ; 2 Cor. 5 : 15.)
<i>That we might die unto sin ;</i>	(1 Peter 2 : 24.)
Who rose for us,	
<i>That we also might rise ;</i>	(1 Cor. 15.)
Who ascended for us into heaven,	
<i>To prepare a place for us ;</i>	(John 14 : 2, 3.)
CHOIR. And to whom are subjected the angels, and powers, and dominions	(1 Peter 3 : 22.)
To Him be glory at all times,	

In the church that whiteth for Him—and in that which is around Him,
CHOIR. From everlasting to everlasting : *Amen.*

MINISTER. Little children, abide in Him ; that when He shall appear,
we may have confidence, and not be ashamed before Him at His coming.
(1 John 2 : 28.)

In none but Him alone I trust for ever,
In Him, my Saviour.

The Lord bless thee, and keep thee ;
The Lord make His face shine upon thee, and be gracious unto thee ;
The Lord lift up His countenance upon thee, and give thee peace :

IN THE NAME OF JESUS : AMEN.

LONDON, November 20th, 1891.

HOW THE GOSPEL SPREADS IN CHINA.

BY REV. JOHN ROSS, MOUKDEN, NORTH CHINA.

Six years ago a young Bannerman of Chinese ancestry joined our then small church in Moukden. His father was a native doctor, who from a sense of sinfulness was deeply interested in the more earnest Buddhist sects. He had been a listener during the angry discussions raging against Christian doctrines when they were first introduced here. As a result he cut himself off from every form of idolatry. He had never spoken to either the foreign missionary or the native evangelist, but on his death-bed he recommended his two sons, and especially this younger one, to carefully examine Christianity for themselves, and not allow themselves to be carried away with the all but universal execration to which Christianity was then held up.

Young *Jang* was also a man with a sensitive conscience, and he, too, was anxious to rid his soul of sin. This, combined with his father's dying advice, led him to the chapel, where he became an inquirer as eager as he was intelligent. Being a fair scholar he soon became acquainted with the leading truths of Christianity and was baptized.

His new faith not only removed the former trouble of his soul, but filled him with a joy which nothing worldly could bestow. The fire so burned within that he gave up the situation he held, and went to the city immediately north of Moukden to impart his newly-found treasure to his elder brother, a doctor in this city of Tieling.

The first news we had of the journey was when, on his return, with a face shining with joy, he informed us that his brother was a believer, and that he, his whole family, and a few intimate friends who had heard and become believers, were all applicants for baptism. My young colleague, Mr. Webster, had by this time come to Moukden, and it was deemed advisable that he should go north to investigate the facts of the story. H:

soon returned and joyfully confirmed the statement of young Jang. On account of our strict rule for probation of intending members, no one was then baptized ; but on a subsequent visit Mr. Webster baptized nine individuals, and took steps to open a station there. Two senior members, one, a convert of the late Mr. Burns, from Peking, and the other a Moukden man, were sent to initiate work in this apparently hopeful station.

Mr. Webster having accompanied me on the journey to the Corean valleys, already referred to in the REVIEW, suggested on our return journey, that instead of going back directly to Moukden, we should make a detour and see how it fared with the young station in Tieling. When we arrived at an inn on the outskirts of the city we were informed that the chapel had been attacked by a mob and wrecked. Desiring to know what amount of truth there was in the statement, we rode in to the chapel, but found no one there. We discovered that one of the two men in charge had fled, and the other was living in a neighboring house as the chapel was uninhabitable. This man had already stood painfully severe persecutions. We found that the chapel door had been broken open, the windows smashed to pieces, and every perishable article of furniture completely destroyed. The streets were placarded with prominent "posters" containing the wildest accusations and vituperations against the foreigners who had dared to intrude into the city. It transpired that the principal authors of this excitement and the chief leaders in the riot, were men from the magistrate's office, which was bound, when necessary, to take steps to keep the peace. Therefore we inferred that the real cause of the outbreak was our old acquaintance, which for years had been our chief foe in Moukden—viz., the belief that we were there as political agents to create a party which would be traitorous to China and friendly to foreign powers.

To do something to remove this evil prejudice we had the boards blocking up the broken window taken down, and we stood on the ledge exposed to the street. In a few seconds the street, which ordinarily is a busy one, was so crowded that there was no passage for man or beast. A dense mass of well-dressed men, mostly young, stood fronting us as closely packed as they could stand, filling the breadth of the wide street and stretching away to right and left. From the window-ledge, which was about three feet high, we could see and be seen by all the crowd. There we preached to the people for about an hour, always keeping in view, but never even inferentially referring to the cause of the general excitement. We preached the doctrine of Jesus, the Saviour from all sin and for all men, without distinction of nationality or condition. As both caution and explanation were essential to our position, and especially to our cause, we had to enter into minute details regarding the vital doctrines of Christianity, on account of which we had come to their "honorable" country. We were impressed with the death-like stillness of the crowd. As far as indications of life were concerned they might as well have been cut out of stone. Every eye was unflinching bent on the two foreigners ; not a

head, not even a lip, as far as we could see, moved in that crowd while we remained face to face.

At length we descended from our pedestal, and gently wriggling our way through the crowd, we reached the two men who were holding our ponies. But as soon as we mounted and got just clear of the crowd, the unusual silence was broken by loud laughter, bitter mockery and reviling language, and by what was still more disagreeable, a shower of either small pieces of brick, or of earth which, by the keen frost, were like so many stones. Our ponies soon trotted us beyond the reach of the missiles ; but we had to go through a mile of street lined on both sides with shops which seemed crowded with human beings, who greeted us as we passed with mocking laughter, shouts of angry defiance, or revilings of the grossest kind. We were not much affected by this kind of thing which "breaks no bones," and soon we found ourselves in our inn, somewhat fatigued with the nervous excitement rather than by the labors of the day.

The young doctor had been boycotted and left some time before for his native village.

Exactly two and a half years after that visit of ours, during which we were so unceremoniously treated, Mr. Webster stayed in the same inn, and walked that mile of street between it and the chapel. As usual, at most of the shop-doors stood some of the men in charge of the shop. Many of these men bowed to him as he passed, with a smile of recognition, inquired after his own welfare and that of his family left behind in Moukden. He entered the compound of the small chapel, where he was met and joyfully welcomed by a considerable band of men who had meantime become members.

Next day he dispensed the communion to a congregation of fifty baptized men and women. The "bread" was handed round in a plate, which he used for his food on the road, and the wine was drunk out of his breakfast-cup, as the most respectable vessel available. "But," as he stated in a letter written at the time, "the Holy Spirit of God was there." The emotion was profound. Men and women as they thus for the first time touched and tasted the tangible tokens of their Redeemer's dying love, did so with bursting sobs and with tears flowing down their cheeks. Those only who know the stolid nature of the Chinese, and their remarkable powers of self-control, can alone fully appreciate the significance of such uncontrollable emotion.

Two years later I was there dispensing the communion to a company of about double the number, and one which would have been much larger could all the members in the outlying villages connected with Tieling have been present. The members have had to take a second and larger chapel, but this was so full that a number of men had to stand during the entire service, though these were then mostly applicants for baptism. On a subsequent visit a couple of months later there were twenty-seven persons baptized. Press of time prevented me then from going to the villages

where a number of women believers, unable from household cares, to go to the city, are awaiting baptism. Every year sees a larger number than the preceding enter the Church, and every year sees an enlarged number of villages taken possession of by one or more of the disciples of Jesus. One village, about seven miles from Tieling in a beautiful valley, is wholly Christian, its inhabitants being all either baptized or applicants for baptism.

Instead of the former vituperation, the foreigner is now saluted by the more respectable citizens with kindness, the magistrate is well disposed, all the lower officials are glad to be on friendly terms with the evangelist and the deacons of the church ; and there is not only no avowed hostility of any kind against those who have become members, or obstacles placed in the way of those desiring to become Christians, but the " whole city speaks well of Christianity."

No Christian man will be at a loss to set down all those changed conditions to the power of Him who works through the preaching of the Word ; but He who is the Almighty, and who does what He wills, has willed to do this kind of work only in connection with human agency. He gives the increase, He demands that Paul plant the seed. Whose eloquence was employed, whose lives were influential as the immediate cause in producing this wonderful change—amounting to a contrast—between our first visit and my last ? The change has not been effected through the preaching of the foreigner, nor solely by his life. As the work was begun by that youth scarcely six years ago, so has it been carried on all but exclusively by his countrymen who were or have become believers, and latterly by himself, who is now—and appropriately—the trained evangelist in charge of the station.

" He who runs can read" the lessons of stimulus, lessons of faith, lessons of caution, lessons of fear and of joy, which the above very brief narrative, which could be repeated of other places not a few, presents to all sections of the Christian Church doing work for the Master among the Chinese. And in connection with this story may I be allowed humbly to rebuke the unbelief of many in our home churches, and among many of our leading clergy ? They tell us our duty is to preach, but not to expect conversions. I would never have myself come to China did I not believe it my *duty* to expect hearers of the Gospel to be born again. I have expected, always, undoubtingly expected, conversions. At this moment I expect more than ever before, and I know I shall not be disappointed, for " faithful is He that hath promised." Christians in Christian lands expect conversions ! There is something, whatever it be, radically wrong if there be no conversions under the proclamation of the message of God to man. Expect conversions. Pray for them earnestly, but pray in faith, believing that ye shall have what ye ask ; if not, your prayers are in vain. Act for them solemnly, and act with wisdom to take away those things which hinder the conversion of hearers. " Open thy mouth," open it wide, and see if God, the faithful and the true, will not *fill* it.

FOREIGN INFLUENCE IN CHINA.

BY REV. A. P. PARKER, SHANGHAI, CHINA.

Very few people in Western countries have any adequate idea of this great Chinese Empire, of its size, the character of its people, the strength and extent of its civilization. To many, as Professor Max Müller says, the Chinaman is a joke. To others he is uncivilized or only half civilized, and but little removed from the Hottentot or the American Indian. A dozen years ago, the Supreme Court of California, in its zeal to bring a law to bear against the Chinese, held that "the term Indian included the Chinese or Mongolian race." "It thus upheld a wrong," says Dr. S. Wells Williams, "while it enunciated a misconception. It placed the subjects of the oldest government now existing, upon a parity with a race that has never risen above tribal relations. It included under one term a people whose literature dates its beginning before the Psalms or Exodus, . . . and containing authors whose words have influenced more human beings than any other writings, with men whose highest attainments in writing have been a few pictures and tokens drawn on a buffalo robe. It equalized all the qualities of industry, prudence, skill, learning, invention, and whatever gives security to life and property among men, with the instincts and habits of a hunter and a nomad. It stigmatized a people which has taught us how to make porcelain, silk, and gunpowder, given us the compass, and shown us the use of tea, . . . by classing them with a race which has despised labor, has had no arts, schools, or trade, and in the midst of the Californians themselves is content to dig roots for a living." So long as these wholly unjust and inadequate conceptions prevail, so long will the people and country be treated with contempt on the one hand, while, on the other hand, the Church will fail to comprehend the vastness of the work of evangelization to be done here and the immense outlay of men and money and prayer that are necessary to accomplish it.

China is a great country, great in size, great in history, great in civilization. Extending over 71 degrees of longitude and 34 parallels of latitude, it covered, in 1840, an area of 5,300,000 square miles, a territory a third larger than the Continent of Europe, and nearly half as large again as the United States, which covers nearly 3,700,000 square miles, including Alaska. This vast area has been reduced, during the last fifty years, by about a half a million square miles, ceded to Russia and England. Reaching from the frozen snows of Siberia on the north, to the tropical regions of the eighteenth parallel of north latitude on the south, China affords as great a variety of climate and production as any other country in the world. Vast mountain chains, wide and fertile plains and valleys, numerous lakes and great river systems, are some of its physical features. It contains a population, according to Dr. S. Wells Williams, the best

authority on Chinese subjects, of 380,000,000, in the eighteen provinces, and 23,000,000 in Manchuria and the colonial possessions, or a total of 403,000,000. It yields every kind of mineral, vegetable, and animal production necessary for the sustenance of its teeming population and for the development of the arts of civilized life—a country complete in itself.

It is the oldest country in existence that has a history, covering a period of more than 4600 years without a break in its continuity. Contemporaneous with Egypt, and Nineveh, and Babylon, it has outlived them all. While these mighty empires have sunken in oblivion and heaps of rubbish mark the forgotten scenes of their power and grandeur, China has continued on her way, and is to-day one of the great nations of the earth, whose powerful influence on the destiny of the human race it is impossible to forecast. One of the oldest books in the world, outside of the Hebrew Scriptures, is the Shu King, one of the Chinese classics, which contains a record of events that occurred in this country B.C. 2300. The dim dawn of Chinese history reaches back to 2800 B.C., or, according to Dr. Hales's chronology, 350 years after the flood, and more than 1600 years after the creation of man. The period of authentic history may, according to the most reliable evidence, be placed at about B.C. 2300, in the reigns of Yao and Shun. Everything in this country is old. Centuries are but as years and years are but as days in the history of China, as compared with the mushroom growths of America and modern Europe.

Possessed of a knowledge of letters, architecture, agriculture, and civil government, two thousand years before our era, Chinese civilization was old when Greece and Rome were young, and ten centuries ago China was the most civilized nation in the world. At that time, and subsequently, reports of the wealth and power and Oriental splendor of the Chinese Empire created as much wonderment in Europe as the Chinese of the present day experience when they hear of the power and grandeur of Western nations. Without discussing in this connection the elements of Chinese civilization, we may note the fact that it has wrought out one stupendous result that may well challenge our admiration and invite our studious attention. It has kept under one government, under one homogeneous set of civil institutions, the greatest mass of human beings that has ever existed under one government in any age of the world. In view of this fact we might well inquire what are the elements of its strength that have served to accomplish such a result. Geographical isolation, filial piety, industry, innate strength of character, all these have been offered in explanation of this wonderful phenomenon. Perhaps they have all combined, under the over-ruling providence of God, to produce a result that is the marvel of the foreign student of the history and institutions of this country.

But while this is a highly civilized nation, perhaps as highly civilized as any heathen nation has ever been in the history of the world, yet it is a nation of idolaters, sunken in gross and degrading superstitions. Reach-

ing its highest point of development a thousand years ago, it has been on the down grade ever since in all the elements of mental and moral progress, with only occasional periods of temporary recovery. A discussion of the moral and spiritual condition of the Chinese, which I may take up in a future paper, would show that with the multiplication of idols there has come a decrease of moral force, and the gathering gloom of superstition has so darkened the minds of the people as to practically arrest their progress in material, mental, and moral improvement. The facts that lie on the very surface of their past history and present condition indicate that they have, somewhere in the past, reached a stage of arrested development, and idolatry and superstition are largely the cause of it.

We cannot doubt that it is in the purpose of God that this nation is now being brought into close and vital contact with the great Christian civilization of the West, in order to arouse her from her mental slumber and moral deadness and start her again on the path of progress. It becomes us, therefore, to inquire what are the influences that are being brought to bear upon this great mass of civilized heathenism, how far the people are yielding to those influences, and what is the outlook for the future.

China's relations with foreign countries have been more or less desultory until within the last fifty years. Geographically isolated from the rest of the world, so that she was very difficult of access before the age of steam, she has been left alone, largely, to work out her own destiny, almost wholly uninfluenced by any other than inferior peoples. "But to-day she stands face to face," in the language of one of her most eminent statesmen, "with a condition of things unprecedented in the history of the country. It is the decree of Heaven and we cannot close our doors and refuse to receive foreigners or fold our hands and have nothing to do with them."

There is reliable evidence that the Chinese had trade relations with the Roman Empire as early as A.D. 150, but the long and perilous journey to China over the mountains and high table-lands of Central Asia made the trade uncertain and fragmentary. In the latter half of the ninth century the Arabs carried on trade with the Chinese by means of junks, crossing the Indian Ocean, passing through the Straits of Malacca, and on up the eastern coast of China as far as Hangchow. The visit of Marco Polo to China in the thirteenth century, his long residence here, and the accounts he gave of his observations and experiences, on his return, brought the great Mongol Empire vividly to the attention of Western Europe. One result of this was the sending of Roman Catholic missionaries to China to convert the heathen to the Christian faith. Great success, apparently, attended the labors of these missionaries, but their work was destroyed with the overthrow of the Mongol Dynasty.

In the early part of the sixteenth century Portugal and Holland sought to open up trade relations with the country by sea, and succeeded to some

extent in accomplishing their object. It is noteworthy that up to the advent of the Dutch and Portuguese and Spanish traders the country was practically open to foreign trade ; but the conquest of Malacca by the Dutch, and of the Philippines by the Spanish, and the taking forcible possession of the region now known as Macao by the Portuguese, together with the buccaneering exploits of the traders from these countries along the coast of China, excited the suspicions of the Chinese, and the country was subsequently closed to foreign trade, except at the port of Canton. British trade with China commencing in the middle of the seventeenth century, and resulting in the Opium War of 1842 and the opening of China to foreign residents, though beginning later than that of any other nation, has exerted a greater influence on the country than all the other nations of the West combined. Without, however, going into the details of the earlier attempts of the nations of Europe to open up diplomatic and commercial relations with the Chinese, suffice it to say that it is only within the past fifty years, or, more strictly speaking, within the past thirty years, that the country has been really open to foreign intercourse. The Opium War of 1842, at the conclusion of which Christian England forced heathen China to pay \$11,000,000 for the opium which British merchants had smuggled into the country, and which the Chinese Government had seized and destroyed, and also \$10,000,000 for war expenses, while it was an act of the grossest injustice, yet in the wonderful providence of God it resulted in a great blessing, not only to China but to the civilized world, in that it opened China to foreign intercourse and to the introduction of Christian missions into the country.

By the Treaty of Nanking, entered into at the close of that war, five ports were opened along the coast of China where foreigners were to be allowed to reside on Chinese soil. Before the opening of these five ports—Canton, Foochow, Ningpo, Shanghai, and Tientsin—and since the closing of the country against the Dutch and Portuguese traders and the expulsion of the Jesuit missionaries, no foreigner had been allowed to reside on Chinese soil, except within the narrow limits of the little compound known as the “ Factories ” on the bank of the river at Canton. But now by the terms of this treaty, foreigners, whether missionaries, merchants, or government officials, were allowed the right of residence within the borders of the Celestial Kingdom, subject, indeed, still to their own laws, but guaranteed protection to life and property by the Chinese Government. This is not the place to discuss the subject, but a review of foreign intercourse with China shows that at no time, particularly within the last three hundred years, since foreigners have sought to open up trade relations with the Chinese, would it have been safe to have allowed unrestricted intercourse with the peoples of the West. The flagitious conduct of many of the traders that have come to these shores, and the intriguing schemes of the Jesuits for political power and interference with the civil authority, have been entirely sufficient grounds for the fear and suspicion of foreigners

entertained by the Chinese, and show only too clearly that had the foreigners been allowed free access to the country, in all probability the government would have crumbled to pieces and the country would have been divided up between the three or four most powerful nations of Europe, especially as it was the general belief in Catholic countries that all pagan lands belonged to the Pope and he could give them to whomsoever he pleased.

At the conclusion of the war between China and the Allies, England and France, an additional number of ports were opened to foreigners for residence, and again, in 1876, at the conclusion of the negotiations consequent on the murder of Margary, an English commissioner, by the Chinese in Southwest China, still another number was added to the list of treaty ports, so that now there are twenty-one places on the coast of China and up the Yangtse River where foreigners are allowed to reside, own property, and carry on trade with the Chinese. Originally missionaries were restricted to these treaty ports, but they have long ago overleaped these bounds, and are now to be found in every part of this vast Empire carrying on their work.

In the resistless march of events of this wonderful nineteenth century, the mighty momentum of Christian civilization has struck this country, startling the Chinese out of their mental and moral lethargy, and while they have striven, blindly and foolishly at times, to resist the invasion of foreigners and foreign innovations, they have latterly begun to accept the situation and try to adapt themselves to a condition of things that they have found it impossible to avoid, and are, in a word, yielding to the pressure of foreign influence that has been brought to bear upon them with ever-increasing force.

The pressure of foreign influence has been delivered upon the Chinese along three general lines—viz., political, commercial, and missionary. The governments of the West have been urging upon the Chinese the necessity of receiving ministers, consuls, and government agents at Peking and the treaty ports, and of sending similar government agents abroad to the treaty powers, thus entering into the comity of nations, adopting the great principles of international law, and reaping the immense advantages growing out of intercourse with various countries of the world.

Merchants have brought innumerable cargoes of the products of field and factory, of mine and machine, to this country, urging upon the Chinese the advantages of purchasing these goods and of selling to the foreigners their productions, such as silk, tea, porcelain, etc. The merchants have brought here specimens or models or descriptions of nearly all of the principal inventions of the great West, the steam-engine, the steamship, the railroad, the telegraph, the telephone, the dynamo, the printing press, mining machinery, etc., and have urged upon the Chinese the necessity of employing these wonderful machines to develop the resources of the country and become great and powerful among the nations of the world.

Missionaries have been pressing into the country proclaiming hope for lost men through the Gospel of the Son of God ; showing the folly and sin of idolatry ; urging the people to forsake their idols and turn to the living God ; establishing churches, schools, and hospitals ; translating into the Chinese language, religious, educational, and general literature, scattering millions of pages annually of Bibles and Christian books over the land, and bringing to the knowledge of the people the wonderful discoveries in religion, science, and general knowledge that to-day constitute the precious heritage of Christian nations. It has required steady pressure and persistent effort to do this work. The Chinese are full of suspicion as to our purpose in coming here. They are ready to attribute to us every motive but the right one. It has been exceedingly difficult, in many towns in the interior, to rent houses, or purchase land on which to erect mission buildings. A fear is entertained by some of the Chinese that when a piece of land is bought by a missionary it thereby becomes a bit of foreign territory. The missionaries are accused of the vilest crimes in the calendar ; of kidnapping women and children ; of gouging out the eyes of children with which to make medicine to send to foreign countries ; of being spies in the employ of foreign governments seeking to gain a foothold in the country in order to its ultimate conquest ; of trying by the dissemination of strange and pernicious doctrines, to break down all the sanctions of morality and destroy the foundations of social and civil order, etc.

But notwithstanding the difficulties in the way, notwithstanding the fear, the suspicion, the self-conceit and the inertia, the pressure of foreign influence has been steady, continuous, and increasing, and we see the result to-day in the movement that is manifest on every hand. The Chinese are yielding to the pressure, slowly, it is true, but nevertheless surely. Many whose information is more or less superficial, think that the Chinese are so proud and self-conceited, so bound to their ancient traditions and averse to anything new as to be altogether impervious to any influence coming from other countries ; or else that they are so stolid and sordid, so gross and material, so sunken in superstition and intellectual stagnation, as to be utterly incapable of being raised to the high plain of thought and spiritual conception contemplated in our Christian civilization. But a nearer view of the history of the Chinese, a closer acquaintance with their national life and character, would serve to dissipate many of these false notions, and give a clearer idea of the nature of those influences that are needed to bring about that improvement which every well-wisher of the race so ardently desires to see.

When we consider the, to the Chinese, long and glorious history of China in the past ; the volume and range of her literature, which represents the gathered treasures of forty centuries ; the long roll of illustrious sages, statesmen, military heroes, scholars, poets, and philosophers, that adorns the pages of her history ; her long-established institutions and the practical outcome of these in good government and social order ; we can-

not wonder that she is somewhat slow to yield to those influences which come to her from outside nations, whose boasted superiority is but a growth of yesterday, and the conduct of whose people in this country has, in hundreds of instances, flagrantly violated those high moral teachings claimed to be contained in the holy books of the Christians.

But a few facts, out of many here briefly stated, will suffice to show that the Chinese are yielding to the pressure that is being brought to bear upon them, and are moving as fast, perhaps, as it is safe for them to move. Much more rapid movement would bring with it the danger of social and civil upheaval and disintegration. The people must be gradually prepared for the changes before these can with safety be brought about.

In the first place they are yielding along the line of political pressure. Minister, consuls, and other government agents have been received at Peking and the treaty ports from the various treaty powers; Chinese ministers and consuls have been sent abroad to the various governments of Europe and America; in the early part of the present year the Emperor granted an audience to the foreign ministers resident at Peking, and hereafter a similar audience is to be granted to all the ministers of the treaty powers. And to-day these various treaty powers, instead of being looked upon as tributary countries, stand recognized by the Chinese as independent sovereign powers and are treated with on terms of equality and respect. Wheaton's and Bruntschelli's treatises on International Law have been translated into Chinese by Dr. Martin and others, and the leading Chinese government officials have read them and can quote the principles of international law as readily as any one; as, for instance, in the case of the discrimination against the Chinese as compared to other nations, shown by the action of the United States Congress in arbitrarily restricting Chinese immigration, either with or without negotiation with the Chinese Government.

Again, the Chinese are yielding along the line of commercial influence. An immense trade has grown up with foreign countries. Millions of dollars' worth of goods are brought here annually from all the countries of the world, principally, of course, from Europe and America. The Chinese know a good thing when they see it. They know the value of a dollar as well as any people in the world, and when they see the abundance, the excellence, the cheapness, of the goods that are brought to them from foreign countries, they buy them readily and in great quantities. National prejudice, self-conceit, suspicion, and distrust, all go down in one common ruin before the mighty force of the desire for material gain. The products of the looms of Manchester and Massachusetts are displacing the coarser and more costly native hand-made fabrics; kerosene is superseding the vegetable tallow dips and rushlights; Yankee clocks and watches are taking the place of the native sun-dial and the incense time-stick; while California flour and foreign groceries and hardware in great variety are coming in to supply the wants that the native products fail to meet.

A fleet of some twenty steamers, owned by the Chinese Government, and commanded by European officers, does a large part of the carrying trade along her fifteen hundred miles of coast line ; a short line of railroad, eighty miles in length, was built in 1888, in North China, from Tientsin to the Kaiping coal mines, and recently steps have been taken to extend this road to the northeastern boundary of the Empire at Shanhai-kwan ; two years ago the Emperor issued a decree in which he said that railroads were necessary in order to develop the strength and resources of a country, and ordered the construction of a line of railroad from Peking right down through the centre of the country to Hankow on the Yangtze River. This road has not been built, owing to the bitter opposition of the members of what may be called the Conservative party among the Emperor's advisers, who have succeeded in staving off the work of construction for the time being. But it is the general belief, both of Chinese and foreigners, that this road will be built before very long. The telegraph was introduced in 1881, consequent on the fear of a war with Russia, and it has been gradually extended to every part of the Empire, and has been an important means of strengthening the power of the central government over the provincial governors and viceroys. Mining machinery has been introduced for mining coal, iron, gold, silver, copper, etc.; last year a mint was established in Canton, the machinery of which was purchased in Europe, and already silver dollars and small coin, the product of the mint, are being put into circulation ; and as the result of the wars between China and foreign nations, several large arsenals and navy-yards have been established where arms, ammunition, and gunboats are being manufactured after the most approved European models.

The yielding of the Chinese along the line of missionary pressure is very marked and very encouraging. About fourteen hundred Protestant missionaries, to say nothing of the numerous Roman Catholic missionaries, are established in various parts of the Empire, not only at the open ports, but also away in the interior, in Northern, Western, and Southwestern China, gathering churches, carrying on school and hospital work, and going everywhere preaching the Word by the living voice and the printed page. The various Protestant churches number some forty thousand Christians, which with the baptized children, the candidates for church-membership, and the nominal believers, make up a Christian community of not far short of one hundred and fifty thousand. Three thousand native assistants, preachers, exhorters, licentiates, colporteurs, and Bible-women are helping in the great work of making known the Gospel to their fellow-countrymen ; more than five hundred churches have been organized, about one-fifth of which are self-supporting ; there are about seventeen thousand pupils in the various mission schools ; three hundred and fifty thousand patients were treated in 1889 in more than one hundred hospitals and dispensaries ; and six hundred and sixty-six thousand Scripture portions—that is, whole Bibles, Testaments, Gospels, etc., were sown broadcast over the land.

But besides these figures there are numerous indications that the power of the Gospel is being felt in this country, which cannot be tabulated. The pure life, the fervent devotion, the patience under persecution, the triumphant death, of the native Christians prove the genuineness of the work of grace in their hearts. A great change has taken place in many of the older mission centres in the sentiments of the masses of the people toward the missionaries. Instead of being called "foreign devil," we are more frequently greeted with "Mr. Foreigner;" the people listen longer and more attentively to the preaching in the chapels; they are bolder to come to our hospitals for medical treatment and surgical operations; parents are more ready to send their children to our schools, and the people buy and read our books more readily. All these and many other facts, which there is not space to detail here, show that the Chinese are yielding to the pressure. The Gospel is the power of God to the salvation of this people. One other fact ought to be stated in this connection, a great improvement is going on in the educational system of the country, as the combined result of foreign influence. In 1887 Western science and mathematics were, by Imperial decree, introduced into the government examinations; government schools have been established, with foreign professors, for teaching these subjects and the principal languages of Europe; the government has established a translation department in which foreigners acquainted with the Chinese language are employed to translate works on history, science, mathematics, military tactics, naval architecture, etc., from English and other languages into Chinese; and these translations are being published and disseminated far and wide throughout the country.

The future is full of hope. The tremor of new movements is in the air. We who are here and have a finger upon the pulse of the country, can feel the throb of the new life that is being poured into its arteries. Those are most hopeful who have been longest here and know most of the people, of the difficulties in the way, as well as of the forces that are needed to overcome them. Revolutions never go backward. Progress will be onward and upward. The recent anti-foreign riots along the valley of the Yangtse River will give a temporary check to missionary work, but this check will only be temporary. Foreign influence will be strengthened, ultimately, as the result of these riots, and especially will Christian missions receive a great forward impetus by them. We are already reaping some advantage from these riots. The decree of the Emperor, issued on account of the disturbances, places us in a stronger position than we have ever occupied in the history of mission work in China.

Thus every difficulty will be but the stepping-stone to higher achievement. The work of awakening and improvement is bound to go on. Machinery will be introduced and produced in ever-increasing quantities; the material resources of the country will be developed; mines will be opened for coal, iron, copper, silver, gold; improved methods of agriculture will benefit the farmer; railroads and steamers will afford rapid com-

munication and vastly increase trade and production ; the great changes that are even now taking place in the educational system of the country will improve the character while they extend the benefits of education ; the newspaper, the telegraph, the telephone, will, as they are already doing, spread general intelligence among the people ; while above all, and better than all, the Gospel of the Son of God will go on with ever-increasing power from the vantage ground already gained, until this shall become a Christian nation and the last stronghold of Satan will be captured.

But the Church must rally to the work with her men, her money, and her prayers. We must have *enough* men to do the work. Four hundred millions of people cannot be evangelized by fourteen hundred missionaries. One missionary to fifty thousand people would require eight thousand missionaries for China.

[NOTE.—A copy of the above paper was sent to the *Southern Methodist Quarterly Review* also ; but was intended for insertion in both *Reviews*. —Ed.]

THE GREAT MISSIONARY UPRISING.

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

In Great Britain as the centre, and intimately connected with the organization of the London Missionary Society in 1795, but powerfully affecting also all the Protestant churches of the Continent, and of the United States as well, for years William Carey had stood almost alone in English-speaking Christendom, a voice crying in the wilderness. His heart was well-nigh the only one all aflame for the conversion of the world. Even when the Baptist Society had been formed and Carey had sailed for India, the interest was confined to the Baptist churches of Britain, neither numerous, nor strong, nor held in much repute, and only to a very limited extent even in their membership. Hence, after the long and dreary night, it was but the rising of the day-star that appeared, at most but the day-dawn, or the first blossom of the spring. The glorious sun, the lovely season of buds and flowers, had not yet made its advent.

But under the guidance and inspiration of the Divine Spirit, various co-operating causes had long been preparing the way for a majestic and widespread onward movement in behalf of missions. For fifty years the Wesleyan revival had been turning the religious world upside down and had been kindling on every hand boundless love and zeal, desire and devotion. As far back as 1744 had been originated in Scotland a plan, which was soon adopted by many churches, both in the Old World and the New, for the frequent and regular observance of a day of "extraordinary prayer" for the descent of the Spirit and the spread of the kingdom throughout the whole world ; and of late such gatherings had become much more common. In addition, the unexampled missionary activity of the entire Mora-

vian Church ever since 1732, and the self-denying apostolic labors of such as Ziegenbalg and Schwartz in Tranquebar, beginning in 1705, as well as of Brainerd and Edwards (1741-58) among the American Indians, had supplied noble examples. Then finally, helping in the same direction, came Carey's great sermon, the sublime act of faith performed at Kettering, and his setting forth for the ends of the earth.

"The first two English missionaries to India seemed, to those who sent them forth, to have disappeared forever. For fourteen months no tidings of their welfare reached the poor praying people of the midlands, who had been emboldened to begin the enterprise." But at last, July 29th, 1794, letters arrived for Ryland, of Bristol, who read them and sent at once for Dr. Bogue, of Gosport, a Presbyterian clergyman, and Mr. Stephen to rejoice with him. First, they all gave thanks, and prayed for a blessing upon the Baptist Society, and then the two latter called upon Mr. Hey, a leading minister, and it was determined to begin at once to agitate for the organization of a similar society, though with a much broader ecclesiastical basis. Suiting the action to the word, Dr. Bogue prepared an article which appeared in September, in the *Evangelical Magazine*, addressed to "Evangelical dissenters who practice infant baptism," urging all such to bestir themselves; arguing that the time to begin was fully come; expressing the conviction that many would be found willing and eager to assist if only a few would step forth to lead, and that funds sufficient could be gathered to support at least *twenty or thirty* missionaries. Such in God's hands was "the little fire" which kindled "how great a matter!"

The effect of this clarion call was immediate and profound. The next month it was further stated in the same periodical that, if a society should be formed upon a large scale and upon a basis so broad as to unite Christians "without respect to different denominations, or repulsive distinctions arising from points in dispute between Calvinists and Arminians," one man stood pledged for £100 and another for £500 to equip the first six volunteers for a mission to the South Seas. Some weeks later appeared the suggestion over the signatures of eighteen Independent, seven Presbyterian, three Wesleyan, and three Episcopal ministers, for a meeting for consultation, urging that in the mean time local and district gatherings be held to stir interest, collect funds, and choose delegates. In July, 1795, another article reached the public from the glowing pen of "T. H." (Haweis, a Church of England clergyman, whose influence through all the years next ensuing was unequalled in raising enthusiasm to the sticking point), "showing the very probable success of a proper mission to the South Seas," giving a long and glowing and intensely rose-colored setting forth of the situation in those remote parts, proving conclusively the islands to be a very terrestrial paradise, and the people the loving and lovable innocent children of nature.

Thus, at length, all things being ready, September 21st, the momentous meetings began in London. At the very outset subscriptions were

made by the country ministers amounting to £750. Many encouraging letters from all parts of the island were read ; it was announced that several men were ready to offer themselves, and the vote was unanimous to organize at once. This "fundamental principle" was adopted : "The design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God to the heathen ; and it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God." For three full days the gatherings continued, with two sermons each day upon pertinent themes from eminent divines, and to audiences "immensely great." It seemed like a new Pentecost "with Christians of all denominations for the first time in the same place, using the same hymns and prayers, and feeling themselves to be one." Two hundred ministers sat together in the galleries ; and Dr. Bogue said : "We are called together for the funeral of bigotry ; and I hope it will be buried so deep as never to rise again." Whereat "the whole vast body could scarce refrain from one general shout of joy. . . Such a scene was never, perhaps, before beheld in our world ; and it was a foretaste of heaven. . . . We shall account it through eternity a distinguished favor, the highest honor, that we appeared here and gave in our names among the founders of the society. This will be ever remembered by us as the era of Christian benevolence."

The flame thus kindled in the metropolis quickly spread throughout all Britain ; and, of course, it followed at once that money in abundance began to flow in from all quarters. One church in Southampton subscribed £270, and from Market Harborough came £83 1s. 7d. with this word : "No event in life has given me more pleasure than this glorious attempt to send forth the Gospel." The children in a boarding-school, unasked, gave £1 9s. 6d. Scotland too was aroused. Missionary societies were formed in Edinburgh and Glasgow, and before many months had passed nearly £12,000 had been forwarded to the London treasury. Earnest souls upon the Continent dispatched their contributions, amounting ere long to upward of £1500 ; so that by the end of October, the directors had £3000 in hand, which, three months later, had more than doubled, and in June, 1796, they could report the receipts at £10,000. Missionaries, too, had offered themselves in encouraging numbers. By midsummer it was decided to purchase a ship and found missions in Otaheite, the Friendly and Pelew Islands, and the Marquesas, with projects looking toward Madagascar, the West Indies, and the north shore of the Caspian, so great was their faith, and so enlarged were their ideas and longings. And thus early the prophetic hope was expressed that this uprising for the world's redemption "will spread to every Christian bosom,

to the Dutch, German, American, and all Protestant churches, till the whole professing world shall burn with fervent love, and labor to spread in every heathen land the sweet savor of the Redeemer's name."

Accordingly, the *Duff* was purchased at a cost of £4875, and furnished for her long voyage at an additional expense of more than £7000, several years' supplies for the missionaries included. A profit of £5000 was expected from freight to be brought upon the homeward trip. A call was made, and nobly responded to, for books, tools, cooking utensils, instruments, seeds and other supplies; and one poor man expended £2 2s. upon six spades, nine hammers, and four thousand 6d and 10d nails. July 28th, 1796, the twenty-nine chosen were solemnly set apart—six of them married, with two children, *only four of them ordained*, one a physician, and the others artisans. Thousands joined in the novel and most impressive service, and no less than ten clergymen—Episcopalian, Presbyterian, Independent, Seceder, and Methodist—sharing in the exercises, "showing that affection is increasing between ministers of different denominations, who, previous to this institution, had neither fellowship nor intercourse." In reference to the religious situation it was written soon after: "In no instance in the limits of our recollection has such a spirit of prayer and supplication been poured out upon the churches, or such general approbation been discovered. The greatest kindness has been displayed in all departments of the Government. Neither the Council Board nor the Custom House would accept fees." Wednesday, August 10th, at five A.M., the *Duff* dropped down from Blackall to Gravesend, a vast multitude beholding, and came to anchor at Spithead the Tuesday following. The East India convoy having already sailed, she was compelled (since the French wars were raging) to wait six weeks, at Portsmouth, for the *Adamant*, a fifty-two gun ship. September 22d found her at St. Helen's. The following day her anchors were finally hoisted and her sails spread for the Antipodes. Thus the great undertaking, followed in Carey's path, three years and a half later than he, and yet—in some respects at least—even outdoing that immortal founder and pioneer. It was now that one moralized with altogether pardonable exaltation of feeling: "It is highly probable that since the Lord and the apostles, the bosom of the deep has never been graced with such a vessel," or one "in which so many thousands of Christians embarked their hopes and followed with their prayers."

What remarkable and rapid growth may be discerned during the period under view! How different all this, for magnitude of operations and for *éclat*, from the deed of those twelve obscure Northamptonshire Baptist ministers, and their subscription of £13 2s. 6d., over whose utter inadequacy and insignificance *Rev. Sydney Smith* half a generation later could make exceeding merry! For nearly two years, until May, 1798, not a word was heard from Captain Wilson and the tremendous ventures made by faith. Leaving the *Duff* to battle for weeks with fearful storms off Cape Horn, and then, baffled, to beat her way past the Cape of Good

Hope through 262° of longitude, let us glance at certain steps of progress meantime taken at home. Measures were immediately set on foot to start a mission in the Foulah country, some 250 miles from Sierra Leone, for which Glasgow and Edinburgh offered two men each, and the London Society was to add the same number. Plans were also soon laid for a mission to the Cape. In January, 1797, it could be affirmed: "Christians in every corner of the land are meeting in a regular manner, and pouring out their souls for God's blessing on the world." And again: "The efforts most successfully made to introduce the Gospel to the South Seas have had a most powerful tendency to unite the devoted servants of Christ of every denomination in the bonds of brotherly love, and to awaken zeal to help the *perishing multitudes in our own country*, and also the Jews." Month by month came tidings of both local and district movements to raise missionary funds, and to multiply toilers at many points in the foreign field, and in every destitute region at home. For this purpose scores of organizations were formed in every denomination. In America similar interest prevailed; in Massachusetts and Connecticut, at New York, Philadelphia, and other parts of the country. Nor was the enterprise less upon the Continent; in Germany, Holland, Sweden, and Switzerland associations were also formed. With all these societies, as well as with various individuals, the directors of the London Society opened correspondence for mutual instruction and encouragement. Von Schirnding, a German nobleman, was delighted to hear of the evangelizing projects on foot; for years he had been cherishing similar schemes, and aided liberally with money and men. Vanderkemp, in Holland, a famed scholar and soldier, and aforetime a pronounced sceptic, offered himself as a messenger of glad tidings to the heathen, and proceeded at once to organize the Netherlands Missionary Society. Inspiring letters came from Basle, which since 1771 had been the seat of a widespread movement "to maintain evangelical doctrine and piety." Certain devout German brethren sent their congratulations in this fashion: "It is like the dawn promising a beautiful day after the dark night. It is the beginning of a new epoch for the kingdom of God on earth. Your undertaking and its success fills our hearts with joy and our eyes with tears. The history of Great Britain is sanctified by this unparalleled mission. What harmony among different persuasions! You call on the wise and good of every nation to take interest in the work and bear a part. Such a call was never heard of before. It was reserved for the close of the eighteenth century to be distinguished by it." So it was that the tide of zeal rose and spread.

It was not until May, 1798, that, in a letter from Captain Wilson, written at Canton six months before, the first tidings came from the great missionary venture in the South Seas; and in July following the *Duff* lay at anchor in the Downs. And now came the climax of exultation and buoyant hope. "Never, perhaps, was an undertaking more completely accom-

plished. Fifty-one thousand miles have been traversed without the least material loss or damage. The winds conspired to waft them safely and swiftly to their desired haven. Everywhere they were received by the natives with reverence and delight. All are settled in the islands they preferred, and apparently in the greatest safety. At Otaheite, a most fertile district was bestowed upon them, and a commodious building." Dr. Haweis did not fail to surpass the most fervid and fanciful in his setting forth of the past, present, and future of the mission, in a public address to Captain Wilson.

But the directors well understood that something besides pæans of gladness were in order, and therefore, immediately after a day of thanksgiving had been devoutly observed, they met to plan both how to maintain communications with the brethren already sent forth, and also to found other missions. Their faith hesitated not to survey a field as broad as this: "Hindustan, the Sandwich Islands, and other groups in the Pacific; the Creek Indians, Canada, the Bermudas, and any West India islands, and any coasts of America or Asia." And presently they notify the churches: "We must have an enlarged supply of money and men. We expect a body of German missionaries, and we plan to engage a great company and teach them both theological knowledge and also occupations adapted to the islands." But just now all their energies were bent upon preparing for a second voyage of the *Duff*, with Captain Robson in command. On November 13th, forty-six were in readiness (nineteen single men and ten married, with seven children), and were set apart to their sacred task. On the 20th, the *Duff* dropped down the Thames and ten days later weighed anchor. December 8th found her with seventy ships at Spithead, where she lay over two Sundays on account of fogs; on the 21st a southwest wind was so fierce that the fleet put into Portland Roads, and a day or two later was off under convoy of the frigate *Amphion*. In the same company sailed the *Hillsborough*, bearing some hundreds of convicts bound for Botany Bay, and also Dr. Vanderkemp and three companions—Kircherer, Edmonds, and Edwards—*en route* to found a mission in Cape Colony.

Hitherto, for five years, the tide of good feeling and expectation of large results had been steadily rising and swelling with scarce a reflux wave. Not a threatening storm-cloud had crossed the sky. But, of course, such conditions could not always continue. This is not God's way with His kingdom. As might have been expected, and as was every way best, a series of trials and tests now ensued in the shape of serious reverses and failures apparently disastrous, coming from various quarters, of divers kinds, and in quick succession. The current emotion contained much unhealthy excitement; zeal was ardent, but was not all according to knowledge, and many of the expectations fondly cherished were unreasonable because without ground. The millennium had not yet dawned, and the victory was not to be won without a fight

long and most arduous. It had already been noticed, and with deep anxiety, that scarcely a minister, and none of note and influence, had offered himself to go wherever the Lord, through the Society, should send him. They who came forward were laymen from the common walks of life, of humble gifts and attainments. Even these had not been sifted with sufficient care, and quite a number proved incompetent, and some even morally unworthy. First, trouble broke out in the company which had been sent to the Foulah country. They separated, some died, and war breaking out among the savages, others left, and so the mission came to grief. Next, early in August, 1799, the directors were stunned by the intelligence that the *Duff* had been captured by a French privateer in February, when off Rio Janeiro, and had been taken to Montevideo and sold as a prize. The missionaries would be sent home, but the mere money loss was £10,000. On the heels of these evil tidings came the further calamitous news from Otaheite that most of the missionaries left there, their lives in deadly peril, had fled the island, and, by a chance vessel, had transferred themselves to Port Jackson, in New South Wales. Likewise at Tongabattoo calamity had befallen, for some had died, some had fallen into lewdness with the natives and been cut off from fellowship, and civil war had broken out, in which the brethren had been robbed and then expelled. Only from Vanderkemp came words of cheer. He could write that he had made a beginning, and that a "singular interest" had appeared. The "Spirit had begun a good work in some of the most abject and uncultured of the race." But there was no flinching or turning back in consequence; without a moment's hesitation, either on the part of the directors or the Christian public, the task was resolutely taken up, both of repairing the damage and of sending reinforcements to the South Seas and to South Africa. By May, 1800, a contingent of sixteen men had been dispatched.

For lack of space I can follow no further the thrilling story of the London Society, whose beginnings were so glorious, as well as of such moment both to Christendom and to the whole heathen world. It was not long after the hopes of so many of the earnest-hearted had been so rudely hurled from the zenith to the nadir, that they began again slowly and steadily to rise. One by one the various denominations which had been in hearty co-operation began to withdraw, and, as perhaps was wisest, to set up societies for themselves—the Episcopalians in 1799 leading the way, and finally the Independents were left practically alone. The South Seas proved to be no sinless, stormless Eden, and their inhabitants to be of a piece with savages elsewhere. Many reverses were yet in store, and long waiting for the first-fruits was required. But island after island, continent after continent was occupied for the Master, and by such heroes of faith as Ellis, Livingstone, Moffat, Milne, Morrison, Medhurst, Vanderkemp, and John Williams the martyr of Erromanga. Early in the century, India, China, and the West Indies were entered—Madagascar (a shining marvel

among missions) in 1818, and others subsequently. As late as 1810 the income was but \$5298 ; in 1856 it had risen only to \$8233 ; but in 1890 was upward of \$600,000, with one sixth of the amount derived from the mission stations. The four ordained and one medical missionary of 1795 have increased to 159, with 1202 ordained native pastors. Though various missions have become self-sustaining, or have been turned over to other societies, almost 70,000 members are found in the churches and 110,000 pupils in the schools. No mortal can say how many organizations, both in the Old World and the New, owe their origin directly or indirectly to that great missionary uprising in the last decade of the eighteenth century, of which the London Society was both the effect and the cause.

AN EVANGELISTIC TOUR IN JAPAN.

BY REV. FREDERICK S. CURTIS, HIROSHIMA, JAPAN.

Early in June, 1891, in company with a Japanese brother, I left Hiroshima for a two weeks' trip among the villages in the vicinity. The first village, two hours' ride by jinricksha from Hiroshima, is Kabe, where we opened the work a few weeks ago. After weeks of effort we were at length able to secure a small house here, which will serve as a preaching place for a time. Immediately after our first meeting, Buddhist lecturers were summoned, who were expected by their harangue to nip Christianity in the bud. But though much opposition has been raised, the handful of Christians remain steadfast, and a few inquirers regularly attend the meetings. We stopped at Kabe for an hour and talked with the leading Christian there, who was formerly an elder in one of the Tokyo churches. As we were about to leave, he desired that we should have a brief prayer together, and prayed for the blessing of God upon this evangelistic tour. It was with overflowing heart that I followed him in prayer. I am rejoiced that the Japanese brethren are so ready for prayer at all times. I am rejoiced, too, that through the example of a brother missionary I came to see the importance of learning to pray, even before learning to preach or to converse, in Japanese. There are few rarer pleasures than this, to unite one's heart in supplication to our common Lord with those who have been rescued from the darkness of heathenism.

A few miles beyond Kabe we overtook two others travelling toward the same destination. One of these proved to be a man who had come to my house a few weeks before to inquire about Christianity. As we journeyed together we talked further of the way of salvation. The other traveller—a member of one of the Osaka churches—with his friend, came to our hotel in the evening, when we talked and prayed together before going to the theatre meeting. In the theatre a few small lamps suspended here and there, and a candle placed on the speaker's table, with now and then

the glare of a match used in lighting the pipe of a hearer, supplied all the illumination. Since the building was about as large, and resembled in other respects a fair-sized barn, one may well imagine that it was far from being well lighted. Here some 250 people assembled, and, seated on the hard floors covered with coarse matting, listened with the utmost quiet and attention. We returned to our hotel rejoicing in the blessing of God, for we had heard that Yoshida was a hard place, and had gone to the theatre prepared for a noisy time—opposition from the Buddhists. However, next day pushing on to Miyoshi, a place of about 20,000 people, and in the evening holding another meeting with about the same attendance as at Yoshida, we found here the opposition we had expected at the former place. In these large meetings the Japanese usually speak first ; otherwise some of the people go away after they have seen and heard the foreigner, who is still an object of curiosity in the country.

Our speeches were frequently interrupted by cries in English of “ No, no !” or in Japanese, “ The Jesus religion won’t do,” or “ Cast this foreign religion out of our country !” Also by various quotations from the sages, with other remarks made to cause a laugh.

The next day at our hotel we talked with quite a number of inquirers, and held a meeting with some of these and the two or three Christians we had found. I spoke especially of the Scripture proof of the immortality of the soul and of the divinity of Christ. Later, when the question of the use of “ sakè” (Japanese wine) and tobacco, came up for discussion, I explained the principle upon which we must judge ; that since our bodies are the temples of the Holy Ghost, in God’s sight all is sin that injures the body. I felt much blessed in thus speaking, also in prayer. Before the theatre meeting of the second evening in Miyoshi, we took the precaution to provide a larger number of lamps, that the Buddhist priests and young men who were inclined to make a disturbance might not do so unobserved. While waiting for the people to assemble (a thing often done in Japan) I sat near the front of the platform and chatted with the boys about America, in which they seemed greatly interested.

I followed the Japanese speaker with a short sermon, and we were about to dismiss the meeting, which had been a noisy one, but when I saw that the majority of the 500 seemed disinclined to go, I determined to make a venture, so I told them that the whole meeting thus far having been much shorter than usual, if they so desired I would speak again. To my surprise the entire audience sat down and called for the speech. After I had been speaking for a few minutes, or, rather, reading (for thus far I have been obliged to read the greater part of my sermons), it came over me with great power that I must *speak*, so I cast myself on the Lord and spoke as the Spirit directed. In one of these extemporaneous parts, desiring to illustrate the heinousness of the sin of rejecting Christ I told the audience that the sin of the Japanese policeman who near Kyōto recently attempted to kill the Prince Imperial of Russia, was not nearly so great as

that of rejecting the Prince of Life. As I thus spoke there was the greatest attention, and I trust also some impression was made. Though I had been working at the language for three years, and recently had spoken quite often, I had not felt at all sure that the *masses* understood me ; but now becoming fully convinced of this, and being so filled with joy that the audience had asked me to speak the second time, I could scarcely sleep. At the close of the service the Christians and a number of inquirers accompanied us to our rooms, and as usual remained till midnight talking of the things of the Kingdom. Among these inquirers the most interesting case was that of a young Buddhist priest named Chiba, who at the age of eleven took up his calling at the instance of his father and elder brother ; but some time since in Kyōto, having come into possession of a Bible, and learning something about Christianity, he had come to us to learn more. In reply to my question as to the object of his search, he said that since he heard of Christ he could not be satisfied with Buddhism.

This young man is now twenty years of age, and next year is entitled to take charge of a temple. That he will not do this we fully believe.

The following morning we retraced our steps, and stopping to preach at Kabe, chiefly to the handful of Christians there, I returned to Hiroshima that night.

The following day, with the same Japanese brother, after teaching the teachers' meeting, we took the steamer for Iwakuni. That evening at Shimminato, the seaport of Iwakuni, we hired the lower floor of a hotel and advertised a lecture on Christianity. In this rough place some 150 people crowded into the room and listened attentively. Going on to Iwakuni I preached to the Christians about finding Jesus in the Scriptures, and in the afternoon had a long conversation with some of the brethren in regard to persecution. Even in Japan persecution is no small matter. In the experience of many of the Japanese Christians a man's foes are they of his own household. In the early evening I called to see one of the officials who, with his wife, is searching the Scriptures. They seemed delighted to see me, and it was a matter of great regret that I had so few minutes with them. I urged them to make a practical test of every new truth they found, prayed with them, and went on to Imadzu village to hold a preaching service. In the meeting-place some 200 people gathered. Heretofore I had always read at least the greater part of my sermon ; but here, for the first time, with the Japanese New Testament and a brief outline, I spoke extemporaneously ; and, though conscious of some grammatical errors, I felt much blessed in thus speaking. The following day returning overland, and remaining over the next night at Yokkaichi, I had the privilege of speaking at the first Christian meeting ever held there. About 500 crowded into the single room and overflowed. In the midst of my sermon some one cried out, " God made the body but not the soul." I replied that we were not there to argue that point ; but to tell them what Christianity taught. The Japanese speaker who followed

me told the audience that he would answer any questions in regard to Christianity.

There was a little hesitation ; but finally some one said, " Is Buddha the saviour of Mida ?" (Amida). He meant to say, " Is Buddha the saviour of *men* ?" At this the audience laughed heartily.

The speaker replied, " I suppose you meant to say *men* instead of *Mida* ;" and went on to give a brief history of Buddha, showing him to be but a *man*, and therefore unable to save the soul.

Going on to Takewara, we held a large meeting. My subject was " Sin"—something very difficult for the Japanese mind to comprehend. In fact, as has so often been said, there is no word in the Japanese language to adequately express the Bible term *sin*. Before I preached, three boys delivered addresses on Christianity. The precocity of Young Japan may be fairly illustrated by the fact that these boys, aged eleven and twelve years, had chosen their themes and prepared their addresses with but little help from others. These addresses, though short—about three to five minutes each—were really very good, and delivered with absolute composure. Is it any wonder that the Japanese nation thinks it can do anything ?

The subjects treated were : " The one true God," " All the blessings of mankind come from God," and " Pride makes men blind."

The following day, with the Japanese preacher located at Takewara, I went to a place called Mitsu, which being off the main road, it is probable that no foreign face had ever been seen there before. Accordingly the people flocked to see me, gathering in front of the hotel and at the theatre. In this place we had two direct answers to prayer—in regard to the renting of the theatre and the attention of the people. The next day (Sunday) I spent in Takewara, and admitted to the communion two in addition to seven received early in the year.

On Monday I returned to Hiroshima, during the two weeks having held 15 meetings, with an aggregate attendance of 2500 people. In all probability the majority of these had never heard of Christ before. I thank God for this privilege of preaching the Gospel where Christ had not been named.

July 10, 1891.

ONE OF THE FAITHFUL IN THE LAND.

BY C. J. VOS KAMP, CANTON, CHINA.

On September 29th, 1891, our beloved pastor, Wong Kong Fuk died. He was one of the few faithful in the land ; a man full of energy and talent, who truly loved his Saviour, and labored in the service of the Master with his whole heart. He accomplished great things in his missionary station at Fayen, forty miles north of Canton, and many heathen were converted through him.

In the first years of my sojourn here I was permitted to make a few tours with him into the villages of the district of Fayen so as to preach the Gospel to the heathen. I see him yet, sitting in the tents of the Chinese, the gracious smile on his lips, surrounded by his eager listeners, to whom he is showing the nothingness of idolatry and the riches of the Saviour's love. How eloquent were his words ! How well he knew how to captivate his hearers by new illustrations and skilful reasoning ! How the Christians loved and honored him ! With what a great respect the heathen regarded him ! He brought Christ's name into his missionary station. One seldom heard a reviling word in the places where he preached. Thus the soil was prepared for the Gospel ; and we may hope that many more in that field will find their eternal and full salvation.

A few days ago, as I was travelling toward Fayen with four students of our theological seminary, to conduct the funeral service of Wong Kong Fuk, I stopped at the large village of Thaiwuschak. Here, forty-three years ago, Wong Kong Fuk was born, and here he died. Here he also heard from the mouth of the Rev. Hauspach the words of life which have been dear to him since his conversion as a stronghold in life and in death. The narrow streets of the village, with the huts of limestone, were almost deserted. Only a few half-naked children play at the pond by the bamboo grove. I enter the open square with my companion, the student Khyamfuk. Two high, red-painted poles point out to me the ancestral hall. A few Christians who are standing there hurry toward me, and, bowed and silent, extend to me their hand, and lead me into a hut where they offer me a cup of tea. Meanwhile the brethren, who have gathered from the most distant villages to the burial, come to greet me. A deep sorrow rests upon the men because of the death of their beloved spiritual leader.

"We are assembled to the funeral service," says Tschin. I put on my gown, take the Bible and the Chinese hymn-book and stepped out into the open square in front of the ancestry hall. It was yet early in the day ; the sun had not yet sent down her beams in full force. There stood the coffin, covered with a blue bier-cloth, on which were embroidered Chinese characters. Dear disciples of the Saviour had sent it to their brethren in China as a greeting of the Risen One who also shall resurrect His own. There are also the large banners with the promises of comfort out of the Word of God concerning victory over death and immortal life in Christ. Compared with the heathen "Firlefanz," with which the heathen are buried, how delightful to eye and heart stand these banners with their beautiful Chinese characters.

Several months before, when we buried a Christian in Canton, several scholars carried this banner through the city. They attracted the attention of the people, and many stood staring. "They appear as though they would like to march out to war," said a farmer, who had earnestly studied the text, and to whom the words, "I live, and ye shall live also," "The wages of sin is death," "Christ is the life, death is gain," and other words,

were a riddle to him. "They appear to be actors," said a second. A reader of books declared, "They are Christians," "adherents to the Jesus-religion." "So they are Jesus-people!" said the others, gazed once more upon the wonderful banner, and went their way.

Eight musicians were present, and with their funeral melodies accompanied the dead to his grave. These were engaged by the heathen elders of the village to render final honors to their dead.

We began by singing a song of life and resurrection. A large crowd surround the coffin. The immediate relatives of Wong Kong Fuk wear straw garments, a wreath of straw in their hair, and in their hands they carry a short bamboo rod, bowed and crooked; according to custom they thus escort their dead. A blue ribbon—the emblem of mourning—is braided in the queue just as we wear a band of crape about the arm or hat. The Christians wear white garments and caps, and they are a large number who have confessed the name of Christ in Fyen. Many of the heathen stand in the rear; for all knew and loved the Shepherd Wong. I made a short address based on Rev. 14:13: "Blessed are the dead which die in the Lord." There was much weeping among the people, and tears fell from the eyes of many of the heathen. The Chinese know so well how to control their emotions; but here was reflected in their tears the love they felt for the dead. Tschin spoke after me, and mentioned his dying words: "Willingly I depart, for God will care for mine. Do you faithfully carry on the work." The assistant, Hyn, then offered prayer, after which I advanced to the coffin and pronounced a blessing over the remains.

The service made a deep impression on the heathen. How different this sorrow blessed of God from the cry and tumult of a heathen burial, which only reveals fear and confusion before the King of Terror! The coffin was lifted, and the long procession started. The shrill tones of the bamboo flutes mingled with the clanging of the gongs. The Chinese music seemed to me a distressing discord, but I was obliged to endure it in silence.

On the hill opposite the village is the grave in which we laid the body, and beyond lies the land where the light wrestles with the black darkness of heathenism. God grant His Word power and a triumphant victory!

[Translated from the German by M. M. Minnassian, A.B.]

THE CALL TO PRAYER.

[EDITORIAL, A. T. P.]

The editor feels the profoundest respect and reverence for that foremost of all missionary organizations, the Church Missionary Society, and although it is somewhat late to refer to this, its day of intercession for foreign missions in 1890 furnishes an example for all of us to follow.

The eve of St. Andrew's Day, November 29th, and the week which it

introduced, were made a period of special prayer for missions, and the prayer of Asa was adopted as a fit motto. We venture at this late day to make quotations from the remarkable circular issued by this grand society in connection with this movement :

“ Lord, it is nothing with Thee to help, whether with many, or with them that have no power. Help us, O Lord our God ; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God ; let not man prevail against Thee.”

“ This prayer of Asa, when going forth against overwhelming odds, may well stand out prominently in the minds of all who are taking an intelligent and prayerful interest in the carrying out of the Master’s great missionary commission, as they thankfully approach the observance of the Day of Intercession, and realize that a great concert of prayer will be ascending at that time, not simply from the world-wide Anglican communion, but also from almost all Protestant Christian communities, who find in the active work of proclaiming Christ’s salvation a common interest, and at the throne of grace a common platform where all can unite, and thus co-operate in one common object.”

“ Asa’s prayer is very apposite to the present position and opportunities. Fresh fields for conquest opening on all sides ; ‘ many adversaries ’ more busy and persistent than ever ; only too successful attacks of the great enemy on infant Christian communities ; his devices manifest in complications and difficulties even among brethren, overwhelming demands which the very success of the work and growth of interest in it impose, requiring prayerful patience and earnest deliberation ; these are some of the marked features of the time, calling for a large exhibition of the spirit breathed in Asa’s prayer as he faced the great emergency with

“ The Cry of Faith, ‘ Help us, O Lord our God.’

“ The Repose of Faith, ‘ We rest on Thee.’

“ The Energy of Faith, ‘ In Thy name we go.’ ”

“ The remarkable appeal, signed by several prominent friends of the society, who met last July in private conference at Keswick, calling on the committee to organize ‘ an advance on a large scale, under the directing hand of God,’ is based on a review of the ‘ needs of the heathen, and of the marvellous openings which God is providing at this time.’ There are indeed marvellous openings. Africa is becoming accessible in all directions. Let special prayer be made for the Nyanza party under Bishop Tucker ; for the Upper Niger and Soudan Mission, where an attempt is being made, fraught with promise, and with early tokens of the good hand of the Lord upon the workers, to penetrate the Central Soudan. The Imperial British East Africa Company is opening the direct route from Mombasa to the Nyanza, known as Bishop Hannington’s route, and are cordially inviting the society to avail itself of the openings. China is an open field to all who will venture in. Calls reach the committee to man vigorously the frontier stations of the Punjab and Sindh Mission, so as to be in readi-

ness as Central Asia opens its doors for the evangelist. In countries already occupied, the opportunities for evangelization demand large reinforcements ; and prayer should earnestly be made that the native Christian communities in these countries may themselves be privileged to supply in large measure the missionaries needed in order that their own countrymen may be evangelized. The very magnitude of the work opening up might well appall, but for all which is implied in the liberty to cry, ' Help us, O Lord our God.' "

" A favorable symptom, as evidencing the reality of the work and the impression that is being produced by it, may be found in the increasing hostility manifested to the spread of the Gospel. In many of the older missions of the society the missionary may truly say, ' A great door and effectual is opened, and there are many adversaries.' This is especially noticeable in many parts of India, particularly at present among the Mohammedans in the Punjab, who have taken vigorous steps to stop the work carried on among their women by the Zenana missionary ladies. But the same spirit is apparent elsewhere, and is developing markedly in Japan and in Bagdad after the baptism of a Mohammedan convert ; while political opposition is hindering the work in Palestine. Prayer is especially needed for the guidance of the missionaries by the holy Spirit, that they may act with judgment as well as with zeal ; and for all inquirers after truth, and for those who are convinced of the truth, that they may be enabled to withstand the fiery ordeal of persecution, and to come out boldly to confess the faith of Christ crucified, even though it be unto death."

" The marked growth of interest in the cause among Christians at home, while full of encouragement, and affording ground for devout thanksgiving, brings with it special dangers and difficulties, and may well demand a large share in the prayers of God's people. The number of home workers, or professing workers, is largely increasing. This is evidenced by the increase, both in the number of unions of various kinds, and by the increase of their members. The Gleaners' Union, every member of which is pledged to do something for the cause, now numbers 28,000 enrolled members. If all are doing each what he or she can in the name of the Lord, and relying on the Holy Spirit's enabling grace, what may not be effected ? Prayer with reference to all these tokens of growing interest is suggested in a twofold direction :

" (a) That there may be no disposition to trust in mere numbers, remembering Asa's prayer : ' It is nothing with Thee to help, whether with many or with them that have no power.'

" (b) That God the Holy Spirit may sift the workers, and bring to the front those whom He is calling and equipping for the work. Of Gideon's army of 32,000 there were left but 300, the faithful few by whom the Lord would save Israel and deliver the enemy into their hands."

" Quality, rather than quantity, is needed. Let earnest supplication be made that a vast number of volunteers both from England and from

every congregation in the mission field may be raised up duly qualified, and may abide the Lord's test."

"The present position, difficulties, and opportunities of the society may well cause all who realize what is the present demand in the Church of Christ to cry, 'Who is sufficient for these things?' 'Our sufficiency is of God.' Let this period of intercession send His people to their knees with the cry of faith, 'Hail us, O Lord our God;' and bring to each one the Repose of Faith which a realized dependence on Him must bring, 'We rest on Thee;' and send us forth with the Energy of Faith, that rests not, to stop and weigh the difficulties of the situation, but boldly takes as its watchword 'In Thy name we go.' What encouragements may be drawn from the experience of the past; what incentives from the bright outlook of the future!"

"And in adopting Asa's prayer, what reason there is to add his son Jehoshaphat's method, who, in similar straits to those of his father, followed his example of prayer. 'Oh, our God, we have no might, neither know we what to do; but our eyes are upon Thee;' and then, going in the name of the Lord, and when he had taken counsel with the people, 'appointed them that should sing unto the Lord and praise the beauty of holiness' as they went before the army, and sang, 'Give thanks unto the Lord, for His mercy endureth forever.'"

"Compassioned with the Song of Praise the Lord's army shall go forth 'steadfast, unmovable,' always abounding in the work of the Lord."

"Let earnest prayer be made that all who engage in any department of this great work may indeed, filled with the Energy of Faith by the Divine Spirit, go in the name of the Lord—in that all-victorious name to which every knee shall bow, and through which God giveth the victory. The work is not man's but God's; the object is not of human will, but of Divine purpose, for His glory in the conversion of souls and the building up of His Church. The issue must be sure, for the appeal, be, the adversary who he may, is conclusive, 'Let not man prevail against Thee.'"

A little lad who had become interested in gathering money to send the Gospel to the heathen, hit upon this happy device. He rummaged in the garret and found an old-fashioned powder-horn, which he decided to make into a missionary box. His older brother said he might have the horn, but wondered what he was going to do with it. The large end of the horn had a wooden bottom, and Eddie scraped it smooth, and asked his brother if he would cut some letters on it. "Yes," said his brother, and Eddie gave him these words:

"Once I was the horn of an ox,
Now I am a missionary box."

Eddie inked the letters, and then as he showed his box to his friends they were all so pleased with his ingenuity that they all put something into it, and he became a large contributor.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

CHINA.

—The Rev. Timothy Richard, in the *May Missionary Herald* of the English Baptists, says, writing from Tientsin: "From a political point of view, China has had a sad year. The population of China increases at the rate of *four millions* a year—forty millions (as much as all the Germans) every ten years. Without new means of support, this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under various names—droughts, floods, etc.—about twenty millions must have perished from starvation during the last dozen years. This year, in the province where Peking and Tientsin are situated, we have great floods such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest. The saddest thing about all this poverty and starvation is that not one in a thousand of the Mandarins either knows the cause or the remedy. Such as did know, like the Marquis Tseng, who had been Minister to England, and his uncle the Viceroy of Nankin, and especially the Emperor's father (the Seventh Prince) have suddenly been cut off by death. Now, alas! few of the remaining Mandarins know how to save their country."

—There having been a renewal of disgraceful calumnies against the Christian missions, especially the Roman Catholic, the Shanghai Conference has appointed seven to publish a refutation of them.

—Dr. Russell Watson, English Baptist medical missionary at Tsing Chu Fu, reports their having treated over 12,000 cases during the year.

—*China's Millions* for May announces the arrival, and gives portraits of 35 Scandinavian missionaries (17 male, 18 female) who arrived at Shanghai in February from America, and the names of 8 gentlemen and 7 ladies who arrived in March. "Part of the coming thousand." Sixteen of the Scandinavian brethren from America (C. I. M.) had left Shanghai for *Shan-sé*, under Messrs. D. Lawson and Peat, where Mr. Russell would superintend their studies, locating them in little parties in small places within easy reach of Hiao-'i.

—The Rev. W. S. Swanson, formerly missionary at Amoy, said, at the anniversary of the London Missionary Society: "In 180° of east longitude it does not seem to matter whether you are an Episcopalian, Presbyterian, or Congregationalist. You are face to face with the great work of Christ, and your confession of faith may be summed up in this: that all men are sinners, and Jesus Christ, God's only Son, is able to save to the uttermost. That is a working creed."

Mr. Swanson added that "there were five hundred millions of Chinese in the world. The Chinaman was an individual with some backbone in him; but the Chinese woman had several backbones in her. If they could get the women of China to become Christians they had solved the question."

—The Roman Catholic mission in South Shantung, under Bishop Anzer, has exchanged the French protectorate for the German. The

Catholics in China seem to have a great many diplomatic difficulties which, as the *Allgemeine Missions-Zeitschrift* suggests, can hardly be very advantageous to Christianity. "The less inclined missionaries are to invoke diplomatic intervention, the more rarely the strong arm of a Western power interposes in their affairs, the better. The broken reeds of Egypt have always shown themselves to be an ominous support." The same bishop (we think it was) probably accomplished more for the Gospel when he sold his house and offered his jewelled mitre for sale to find bread for the famishing.

—We know that "Christianity has materially modified the languages of the West, and that it is modifying, and will still further modify, the language of China. We know that Chinese is not so inflexible as the scholars of China believe it to be. If it were so, the Chinese could never possess anything but a stunted and attenuated Christianity, for at the present moment it has no fit terminology in which to express properly many of the grandest and most important thoughts that God has given to us through the Gospel of His Son. But all modifications of language must be within certain limits, and, moreover, they must be a gradual growth."—*Chinese Recorder*.

—The *Chinese Churchman* (cited in the *Spirit of Missions*) remarks that for the first time, in Government proclamations, Christianity has been raised above the category of "Little Teachings;" and for the first time our Lord Jesus Christ has been given a higher place than Mohammed.

—The *New York Recorder* (likewise quoted in the *Spirit of Missions*) says, with reference to recent troubles: "The American Government should not be precipitate in dealing with China in taking 'joint action' with other Powers, in any policy that looks like what the *London Times* advises as 'severe measures.' Joint action, and especially under the lead of France, as is proposed, would be a surrender of whatever little influence we possess in that empire. It would be the furtherance of European ambitions in China, which would do no good either to our commerce or national prestige."

—The London Missionary Society has reconstituted its Board of Directors on a more thoroughly representative basis, taking precautions against giving London too large a proportion, and making arrangements for a more frequent attendance of the directors from the provinces. In view, also, of the danger that the society may become merely Congregationalist, they have invited each of the three Presbyterian churches of Scotland and the Presbyterian Church of Ireland to nominate a director.

—George Müller, in his address on Faith, at Basel, reported in the *Neukirchener Heidenbote*, takes pains to correct an opinion which many may have derived from his course. He says: "To make known the pecuniary wants of benevolent enterprises to their friends is something which I do not regard as unscriptural. Still less do I regard it as a sin. But I have refrained from it for this reason—namely, because through my pastoral activity and my wide correspondence, I had learned, that of nothing is the Church of God so in need as of a greater faith. Many things were needed, but nothing, nothing so sorely as an increase of faith. And therefore it appeared to me, if I could carry on the work of the Lord without appealing to any one except God for help, that would be a proof that even in the nineteenth century the living God is still here, that even,

although the prophets have fallen asleep, yet the God of the prophets lives, and that the Lord and Master of the apostles yet lives."

—"Certain languages are mighty conquerors. They almost divide the world between them, while others are fast dying out. The whole Bible has been provided in all the great conquering tongues."—*Church Missionary Intelligencer*.

—*Northern Africa* says: "In those churches where there is good teaching as well as good working, we generally find good candidates and the most liberal givers. Of the twelve it is said that He ordained them that they should be with Him. They were then prepared not only by his teaching, but by watching how He Himself worked. We feel the need of just these two things in candidates—they need good teaching and they also need to be *shown* how to work by some one able to work efficiently. In our evangelistic missions there may have been great blessing by preaching some truths that had been much neglected, but there has also been a danger of neglecting and even despising dry theology, which is now producing a shallow type of Christian. Might not a good deal that is now left to colleges" (*i.e.*, seminaries) "be done in the churches? May God help us to maintain the balance of truth, and in every way so to teach and labor that a generation of sturdy and consecrated men, full of faith and the Holy Ghost, may be prepared for the foreign and home fields."

Northern Africa, speaking of its work among the Arabs, says: "The Church seems, like Hagar of old, to have left Ishmael to die, but the God of Abraham has not forgotten the prayer offered more than three thousand years ago by him whom He deigned to call his friend, 'Oh that Ishmael might live before Thee,' a prayer that is to be answered not only in respect to the lad, but also his descendants."

—"Modern missions have been long favored to carry on their work in all *quietness*. Their voice has not been heard in the street. For decades the world scarcely took note of them, unless, indeed, to mock at them. This place under the cross has been both a defence and a blessing. Yet even this beautiful time of youth had its drawbacks. Doubtless it involved a certain narrowness—flight of the world, as they say now. Yet of this they have no great occasion to be ashamed; it is a reproach which they share with the apostolic age. But with all their imperfections they laid hold of the mission work in its innermost essence, extended the Kingdom after the manner of the Kingdom, saved souls, laid the One Foundation Jesus Christ, wrought from below up, and went from small things to larger.

"This time of stillness and neglect on the part of the world is now gone by for missions. Doubtless there is here an advance; the *child* has become a *man*, who takes a place in the world's history. The world, therefore, naturally finds now occasion to define its position as to missions. Missions must be carried on; that is now agreed. But the world is not at all pleased with the *way* they are carried on. It seeks to influence them, to give them a totally new direction, to alter them fundamentally, and so to trouble them in their very *end*."—Dr. WARNECK.

—Men would have missions, remarks Dr. Warneck, leave the *apostolic* for the *mediæval* method. That explains why, especially in Germany, Rome and her methods are coming to be so vehemently admired, and the

patient humbleness of evangelical missions disliked, as by the world "the folly of the cross" has ever been. But the *end* of missions, as given by Christ, is as fixed as the methods of missions are left by Him flexible. Jesus is not only the origin, He is the prototype of the work. As Luke says, He *began* to do and teach, and after Pentecost He *proceeded* to do and teach through His messengers. The work which is a continuance of His is the work of Christian missions; no other is. Forgiveness of sins and eternal life are what He came to bring; that must be, fundamentally, what they go to offer. The foreign mission work differs from the pastoral work in this, and this alone; it is a new message. This involves many differences in form, but none in substance. *The salvation of souls* is the central work at home and abroad. The degeneration of the work of Christ's messengers begins when, either here or there, this is thrust out of the centre.

—The *Indian Watchman*, of Bombay, and the *Kaukab i Hind* plead for a larger incorporation of Eurasian Christians in mission work. Their mixed blood makes them natural mediators between Europe and Asia.

—The Leipzig Missionary Society is entering on the second half-century of the renewed Lutheran Tamil Mission in the Madras Presidency. This mission is not one of the most showy ones, but its work seems to be marked by a decided measure of what the Germans call *Gediegenheit*—i.e., well-compacted solidity and scripturalness.

—*Awake*, the little magazine for children published by the Church Missionary Society, in a very animated description of India, quotes the remark of a great French writer: "Hinduism is, perhaps, the only system of belief that is worse than having no religion at all."

—Dr. Hooper, in the *Church Missionary Intelligencer* for March, 1891, remarks that while Christianity has shown an extraordinary power in leavening other religions whose basis remained irreconcilable with it, Islam, equally theistic, has had no leavening power at all. Sikhism has been greatly modified externally by it, but internally remains as intensely pantheistic as any other form of Hinduism.

Arya Samaj, which is rather waxing, while Brahmo Samaj is rather waning, is, unlike the latter, cold in its theism, unfriendly to British rule, and hostile to Christianity, to which the Brahmo Samaj, as a body, has always been cordial. But the extravagant misinterpretation of the Rig Veda on which Arya Samaj rests contains, remarks Dr. Hooper, the certainty of its ultimate break-up. Meanwhile Arya Samaj does not hesitate to revile Christianity, and our Lord Himself, in the most scurrilous way, and is meeting with a good deal of present success, especially by its appeal to national feeling.

—The *Evangelisch-Lutherisches Missionsblatt* says, what in our smiling, we might say smirking age, we seem desperately determined to forget. "We know from the Lord's parables of the fourfold field, of the tares among the wheat, of the broad and narrow way, that He has never expected the conversion of all men. Where He and His messengers sow the good seed, there the enemy follows on the traces, sowing the evil seed. Alongside of the mission of Christ there goes through all peoples and ages a *mission of the devil*, which is quite as successful, nay, outwardly seems often far more successful than the mission of Christ." It is not every place of which Christ says: "I have much people in this city." It surely should be enough for the messenger of salvation, as the *Missions-*

blatt says, to know that God's Word will infallibly accomplish "that whereto He sent it."

—Alfred S. Dyer, in *National Righteousness*, writing of "The Great Plague of Asia," says: "He is no friend of God or humanity who attempts to underrate the gravity of the opium scourge, which is not now confined to China alone. India, Burmah, Ceylon, and other parts of Asia are involved. In and from every British port, from Bombay to Shanghai, the plague is spreading." The curse, therefore, which India, under British compulsion, has sent out to China, appears to be returning to plague herself.

—The *Monthly* says: "A grave discouragement to Christian workers in Palestine is, that it has attracted and is attracting to itself many spiritual eccentrics who surround earnest Christianity with disastrous, and sometimes with ridiculous associations. The Holy Land has a strange mystic charm for many sorts of romantic souls, from Lady Hester Stanhope to Israel Pick and the American Adventists."

—Henri Draussin, in *L'Eglise Libre*, referring to the pompous and almost impiously sycophantic reception given to the Protestant queen of Madagascar, at the opening of the Roman Catholic cathedral in Antananarivo, says: "At the risk of being stigmatized as hopelessly English, we avow that this sort of politico-religious manœuvring, this shrewd medley of mass and flattery, this accommodation of the anathemas of Catholic dogmas against heresy to the interested designs of a propaganda which is bent at all costs on winning over a crowned head, seem to us of ill augury." Especially does M. Draussin censure the complaisance of the national agents toward designs so unfriendly to freedom and to a free Gospel.

—*Le National*, in its frantic hatred of the Protestant friends, French and English, of Hova rights against French aggressions, is not ashamed to renew the charge against the Rev. Mr. Shaw of having poisoned the wine of the French soldiers in Madagascar! The slander is too idiotic to deserve any worse epithet. It blames their admiral for not having shot him on the spot. We owe the sight of both the above quotations to the kindness of the *Maison des Missions* in Paris.

—The Calwer *Monatsblätter* for March, 1891, consists of an article on our Indians, which for thoroughness, compactness, lucidity, and fairness equals anything we have seen on the subject. It would be worth circulating in English among ourselves.

—Considering the curious attempts making now to bring about a nondescript amalgam of Christianity and Buddhism, the following brief antithesis, quoted from the *Literary World* by the *Christian*, is worth considering. However widely concrete Christianity may have diverged from this type, even for long ages, the Son of man has always been at hand to bring it back. "It does not seek to trample under foot the natural emotions and desires of man; it does not seek to withdraw him from the world in which he has been placed. It does not disparage either the dignity or the beauty of life."

Those high-bred circles which have at length discovered that culture alone does not bring blessedness, may have Buddha and Schopenhauer, or they may have Christ. But assuredly they cannot have both. It is not strange, therefore, that the "sympathy of religions," which has been lately set forth in Japan, is said to be inclined to leave Christ altogether out of mention.

II.—INTERNATIONAL DEPARTMENT.

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

The Japan Earthquake.

[EDITORIAL.—J. T. G.]

The calamity that has befallen Japan is more than a national misfortune. In these days when all the world is thrown into such near neighborhood, one member does not suffer, but all suffer. A half million of houseless, homeless, dazed, bereft people, stripped of their property, with business interrupted and temporarily at least, destroyed, appeal to the universal heart of the civilized world. The Johnstown flood disaster met with sympathetic expression from large parts of the world. The Christians of Japan took up a collection and forwarded it, through the Japanese Methodist missionary at San Francisco, for the Johnstown sufferers. But neither the Johnstown flood nor the Chicago fire are to be compared with the reach of the wretchedness of this seismic disturbance of nearly all the Island Empire. The hundreds of shocks left the people too much alarmed to re-enter the houses which were left standing, and drove them to sleeping in the open air in the cold nights. The American Chargé d'Affaires at Tokyo, and Admiral Belknap, of the United States Navy, in charge of the Asiatic Station at Yokohama, unite in an appeal to the people of the United States to send relief. Ninety thousand houses destroyed, perhaps thirty thousand more badly damaged, eight or ten thousand persons killed, carrying grief into the hearts of tens of thousand more, and ten thousand badly-injured people to be cared for, make such conditions as should send a thrill through Christendom, and at once meet with a hearty response in practical sympathy. No battle-field could furnish such heart-rending scenes as have been witnessed in connection with this disaster. The subsidence of the land, the destruction of factories, removing the means of live-

lihood, the interruption of business, the general alarm of an earth-wave which produced a variety of phenomena over twenty thousand square miles or more of territory, all make an extraordinary phase of the world's history.

Japan has done nobly for the instant relief of the sufferers. The Emperor and Empress gave at once \$20,000 to the relief corps. Nobles, lords, foreign residents, and natives generally came to the aid of the bewildered people, but the whole is not equal to the necessities of the case. Nor will the demand for aid be met for many a day to come. It is not too late, even after these lines shall be read, for contributions to be of value. We make no appeal for moneys to be added to any specific fund. Any of the treasurers of the great missionary societies will, we are sure, gladly be the custodians of money for the relief fund in general, for native Christians in particular, or for reparation of loss to property. They will faithfully carry out any instructions of the donors so far as lies within their power. We say this without having a word of consultation with them, and without knowing what measures, if any, they will take officially in the case. But if any persons prefer to send their contributions through secular channels, they can do so directly to Admiral Belknap, at Tokyo, for the "Earthquake Relief Fund." It will be well that whatever is done be done at once.

So far as we are able to recall at present, the missions at Nagoya and vicinity—the centre of the devastated district—are those of the Methodist Episcopal Church, the Presbyterian Church South, the Methodist Protestant Church, and a lady missionary of the Cumberland Presbyterian Church. The Southern Presbyterians are also at Kochi. The only one of the foreign missionaries who sustained injuries, so far as we have learned, was the Rev. Mr. Van Dyke, of

the Methodist Protestant Mission. Rev. Mr. Miyama, of the Methodist Episcopal Mission, and his wife were also injured. He has been a very active worker among the Chinese in California and the Sandwich Islands. A Japanese pastor of the Presbyterian Church South was instantly killed. There are many Christians among the sufferers.

The Leper Hospital of the Moravian Church at Jerusalem.

REV. J. TAYLOR HAMILTON, SECRETARY
MORAVIAN BOARD, BETHLEHEM, PA.

A traveller in Palestine, when journeying to-day from Bethlehem to Jerusalem, will very probably notice a large, substantially-built modern edifice as he nears the Holy City. It is a stately structure for Palestine—in part two, and in part three stories high as it rises above the Vale of Rephaim. Over the main entrance he will perceive, carved in large Roman letters, the words, “Jesus Hilfe,” “The Help of Jesus.” Stimulated by curiosity, he may pass through the open gate of the garden and ascend the steps to the front door.

He will meet with a cordial welcome from a German missionary, who will gladly make him acquainted with the institution over which he presides—that is, on the supposition that the stranger’s courage is equal to the ordeal; for this is the Moravian Leper Hospital, just outside Jerusalem.

He will find that it is a quadrangular building “surrounding a large courtyard, in the middle of which is a huge cistern. This cistern may well be large, for in this land there is no rain for half the year, and water is a main necessity for such an institution. Everything in and around the house and in the yard is scrupulously clean.” He will notice especially the wooden railings that run right across the middle, dividing the court as well as the passages. “True, the gates stand open, and, indeed, are never closed; yet there it is, the barrier between the healthy and the dis-

eased, the clean and the unclean, the patients who refrain from crossing it and the ministering Christians who freely cross over to the lepers for their constant labors of love to souls and bodies. At the left of this wooden railing, are the quarters of the nursing staff, also the workroom, kitchens, bakery, etc. To the right of it are the quarters of the lepers. The women live all together in a suite of large rooms; and two or three men generally occupy one chamber. These apartments need to be light and airy, owing to the nature of the disease, which becomes more and more offensive to sight and smell. They might seem bare to a European, but are fairly furnished for Orientals, especially of the class from which the patients are mainly drawn.”

To the story of this hospital I invite your attention for a brief while. A peculiar interest attaches to it from its being the only institution of the kind in all the land in which our Lord, when on earth, cleansed lepers among those whom His word of power savingly healed of their diseases.

There is, indeed, another shelter for these poor outcasts; but the very contrast it offers to the home in which Christian sympathy seeks to relieve misery and anticipate the wants of the body, and at the same time breathe hope into the despondent soul, argues forcibly for the need of just such an institution as the “Jesus Hilfe.”

Eight years after our home had begun its work of mercy, a certain Pasha gave orders for the erection of a building for the reception of lepers at the cost of the State. It is not far from the village of Siloam, and is “a low building of only one story, lit up by five windows which serve for as many rooms. Eight lepers are supposed to occupy each of these, and they are small for the purpose. The roof of each room is vaulted; in the walls are niches; the floor is formed of a stone pavement. On this floor low pillars are erected which are hollow inside, and serve the double purpose of store-places for the fruits gathered by

the lepers, and also to mark out the space appropriated to each patient. Nothing but an old thin straw mat is spread on the hard, cold stones. Here the poor creatures lie in a room dimly lighted by only one window, and in an atmosphere rendered pestilential by the breath of many diseased persons. As soon as the sun is up, life begins to stir in these five apartments, and whoever of the inmates has still the power of movement leaves the house. Those who are unable to walk are obliged to remain indoors, and are left without any help or care, for no one has either time or inclination to tend the suffering or comfort the dying. The most that can be expected to be done by those who leave the house in search of what may be obtained by begging, is that they divide a piece of bread with some more unfortunate companion, and place a jug of water by his side." Thus one after another gradually succumbs to the awful disease, and with severe struggles and great pain closes hopelessly a life from which hope had long since fled.

Leprosy still remains one of the most loathsome and awful visitations that can well befall a human being. Of the form of the malady to be met with in the Orient, Dr. Einszler, the honorary physician of our hospital at Jerusalem, writes as follows :

"Neither the description of leprosy given in Leviticus 13, nor the signs there given to the priest for the discernment of the disease at all agree with the symptoms of leprosy as now existing. The 'plague in the skin of the flesh' is not now 'in sight deeper' than the skin surrounding it, nor does the hair on the diseased part turn white. On the contrary, it remains unchanged in color at first, but after a time it becomes brittle and falls off, as the skin loses vitality and the roots of the hair die. In the Old Testament the expression repeatedly occurs, 'a leper white as snow.' That evidently implied that the skin of the person so afflicted appeared remarkably white, which, however, is not the case in leprosy of the present day,

"On the other hand, a peculiar characteristic of the disease, as it now occurs, is the insensibility of the skin, extending inward so far that the knots which form under the surface could be cut out without the patient feeling any pain. Of this feature there is no mention in Leviticus. Lastly, the leprosy of the present day seems absolutely incurable by any medical art, while the law of the old covenant makes provisions for cases of healing.

"We cannot but conclude, therefore, that leprosy has changed its character in the course of centuries. It has become more ineradicable and more destructive. Observation of individual cases bears this out. Careful treatment and constant cleansing of the sores at the very beginning of the disease will check its course for years, while neglect, especially if united to insufficient diet, will quickly aggravate its destructive character. The above-mentioned knots under the skin begin to suppurate and turn into deep and spreading sores, destroying the flesh until the bones are laid bare."

Whether or not leprosy, as it exists to-day, is infectious, is, I believe, somewhat of an open question. Certain it is, that of the Moravians who at different times to the number of about 25 have ministered to the wants of lepers, in connection with leper homes, not one has contracted the malady. Nevertheless, it needs a most devoted spirit to care for lepers in every stage of the loathsome disease. Think what it means to spend day after day in contact with such woe ; to witness the intense sufferings and hear the moans of those victims for whom the disease is reaching a vital part ; to breathe the air made offensive by the effluvium of leprosy, and wash and bandage the sores repeatedly ; to know that the most which can be done is to mitigate the awful sufferings and for awhile postpone the end, happy even in the being able, by Gurjun and Chaulmoggra oils, to afford some temporary relief. And with it all, the stupefying dulness of intellect induced

by the physical conditions not seldom proves a hindrance to the reception of the higher consolation. So at various points the ministering Christian is baffled.

Though the Moravian Church was active among lepers in Cape Colony from 1822 to 1867, the present undertaking dates only from the last of those years. Two years prior to this—viz., in 1865, the compassion of a German Baron and Baroness was excited by the miserable plight of the lepers whom they observed when on a visit to Jerusalem. On their return home they determined to do what lay in their power toward the founding of a home for the outcasts. The Baroness von Keffenbrinck-Ascheraden especially interested herself, and devoted her energies to the carrying out of their design, so that she rather than her husband has been regarded as the founder of the noble charity. A committee for the more immediate superintendence was formed in Jerusalem, consisting of Bishop Gobat, the German consul, the pastor of the Evangelical German congregation in Jerusalem, and two others. A suitable plot of ground was bought outside the Jaffa Gate, and the Moravian Church furnished the missionaries, the Rev. F. Tappe and wife, who had previously served for thirteen years in Labrador. The Home was consecrated on Ascension Day, May 30th, 1867. So deep, however, did the Mohammedans' distrust and hate of Christians prove, added to the dislike of anything that resembled restraint and the deprivation of the old privilege of begging, that not one leper would at first avail himself of its advantages. But gradually prejudices were overcome, so that by the end of the first year there were 12 patients. In due time two nurses from Germany came to the assistance of the manager and his wife, who have besides the help of a man-servant. But there have very naturally been times of great perplexity. In 1887, for instance, the staff of nurses completely broke down. A call for volunteers was issued by the Mission Board of the Moravian Church, and before it

reached America 10 sisters in Germany and 2 in England expressed their willingness to go.

As the work of the hospital widened, its noble foundress began to perceive that its steady maintenance would greatly tax her ability, and that it was desirable to provide for its permanent continuance. Hence, on January 1st, 1881, she made it over altogether to the Mission Board of the Moravian Church. The local committee, with Mr. Frütiger, a German banker in Jerusalem as treasurer, still continued to have the immediate oversight. The present building, erected on a new site at a cost of about \$20,000, was opened on April 24th, 1887. The missionary now in charge is the Rev. Carl Schubert, who was installed only last Easter, having shortly before graduated from the Moravian Training School for Missionaries in Germany. His excellent predecessor, the Rev. Fritz Mueller, had served seven years; but the health of his wife had become very precarious.

Varying slightly from time to time, the number of inmates at the close of last year was 18—10 males and 8 females, 9 Moslems and 9 Christians. Their ages varied from 19 to 71. One had been a patient for 17 years, but most of them for less than 3 years.

It may be asked what are the results of all this Christian effort, aside from the alleviation of physical suffering and want?

Besides making use of opportunities that present themselves in private conversation, the missionary conducts religious services daily in the chapel of the hospital, and twice a week an Arabic catechist, Daughan by name, renders valuable assistance. And their efforts have not been in vain.

The Rev. Dr. Rondthaler, of Salem, North Carolina, who visited the hospital several times during a stay in Jerusalem two years ago, said that two things impressed him greatly:

1. That the patients of the house are very grateful and as cheerful as possible under the circumstances.

2. That many of them have a hope and an expectation beyond this life, so saddened and darkened for them. Of a farewell service which he conducted he writes : " How they listened as I read 1 John 1, and went on to tell in simplest language of the love and sympathy of the Saviour, and how it is expressed in the kindness of His people to them. Some are still Mohammedans ; but these children of Ishmael shared in the audible ' Yes, Yes, ' which often showed that they understood."

The Rev. S. J. Blum, of Philadelphia who visited the hospital last year, was very much struck with the absence of all cries for " bakshish " on the part of the inmates of the home whom he met in the garden of the institution and in their rooms. He regarded it as a very marked evidence of the change in character that had come over them, for elsewhere lepers were most importunate.

Had I time I might adduce a number of happy death-beds that have cheered the missionaries during their years of labor. Last year, for example, a young man of twenty, named Beschara, was released from his life of sufferings, repeating the twenty-third Psalm as the farewell confession of his faith. And others like him have died in confident expectation of that life where leprosy will be unknown.

True, here as elsewhere, there have been some keen disappointments for the Christian workers in charge. Yet on the whole they have felt themselves repaid for their self-sacrifice.

The following letter of thanks, composed by Salieh, one of the patients at the time of the consecration of the present building, and signed by all his companions, is an evidence that some of the poor unfortunates deeply appreciate what is done for them in the name of Christ :

DEAR FRIENDS : We who have to bear in our bodies the wounds, and pains, and whatsoever troubles this leprosy brings with it, send you our heartfelt thanks for all the kindness you have

shown us hitherto. We have found a home in your benevolent hospital, in which we are well cared for.

You already know what we have to go through. God the Highest has visited us with this painful disease. The burden which He has thus laid upon us is great and heavy, and at times scarcely to be borne. Sometimes we toss about on our beds with inexpressible aches and pains such as human understanding can scarcely comprehend. But we are comforted, and bear our misery with patience, for our kind reception into your hospital has shown us that we are not forsaken by God the Highest. Here you not only care for us, but have sent us such dear house-parents, who do indeed thoroughly take a parent's place toward us, and day by day point us to Him who said : " Come unto Me, all ye that labor and are heavy laden, and I will give you rest." That affords us comfort and confidence in the hope that the dear Saviour will once grant us rest after this pitiful life, for we also shall have a place in His kingdom. Our hearts, honored friends, are full of joy and delight that God still loves us though the world hates and despises us. Yes, we are glad that when our Saviour was on earth He always pitied and healed the sick. Those who thought they had no need of a physician kept away from Him. We know, indeed, that we are sinners, and, therefore, we need a Saviour who will make us free from sin, and that Saviour is Jesus.

And now we beg you to intercede for us that God will grant us grace and patience in our sufferings as long as we continue in this world, and above all that He will give us everlasting life. Do help us. Pray fervently that we may not perish in our great sufferings.

With heartfelt greetings from all,

SALIEH.

Then follow the names of all the patients.

Thus charity that never faileth, by the grace of God implants in the hearts of these benighted outcasts a deep calm

and a most Christian resignation, preparing them for the day of heavenly health.

Leprosy in a South American State.

There is ever a melancholy interest in the subject which Dr. Taylor treats in his article on the "Leper Hospital at Jerusalem;" but the time has come for something more than a morbid sympathy with lepers. The impression that leprosy is an exceptional and limited form of human misery has perhaps caused the modern scientist and humanitarian to neglect such investigation into it as they are accustomed to make into the more widespread forms of human ill. But the time has come for special inquiry into unusual, and, as is supposed, infrequent maladies. Pasteur, for instance, is doing this for the malady arising from rabies. We learn that there is a commission of specialists appointed for England and India to inquire scientifically into leprosy. But that is not broad enough. It looks as if such a commission ought to be international. Certainly facts which may be said to have been recently brought to public notice, if indeed that is not a rhetorical statement of the extent to which they are yet made known, about the United States of Colombia, in relation to the prevalence of leprosy, would suggest that a great deal of important knowledge might be gathered in that quarter.

The British Consul at Bogota is authority for most startling statements as to the extent and spread of leprosy in that State. It appears to have been slowly spreading for about two hundred and fifty years in that region, though in the last twenty years it cannot be said to have extended slowly, but very rapidly. A medical review is published in Bogota, the editor of which is recognized as a well-known physician, and he makes the statement that of the one million population of Santander and Boyaca, one tenth—which would be a hundred thousand—are lepers. The lazarettos of these districts contain thirty thousand

lepers, if the judgment of the medical officer of the principal one of these infirmaries is to be relied on. It is fair to emphasize that both these are estimates. No census has been taken, nor probably could be taken owing to the secrecy observed by the victims of the disease and their friends, though there seems to be much less dread of the disease here among the population in general than in any other land of which we know. The most notable thing about the consul's report is that regarding the climatic effect on the disease of a locality some 1400 feet above the sea with a temperature of about 82½° in the district of Tocaima, about three days' journey from Bogota, where there is a leper asylum at a place called Agua de Dios. It was discovered a hundred years ago that this climate arrested the progress of the disease, so that lepers who remained here rarely if ever died of leprosy, but of some other cause. There are sulphur springs in the locality, but the lepers do not use them. Other people resort there, and quite a population has grown up about the lazaretto, and the people mingle freely and without let with the lepers. The lepers do not now constitute more than one third of the resident population. The healthy people of the locality intermarry with the lepers. The marriage does not result unfavorably to the healthy party to it; but the children born in this wedlock generally develop the disease in a few years, even little children of four and five years being victims of it. On the other hand, the case is given of a leper who had been nearly forty years in this locality who had passed through several stages of the disease, but for the last eighteen years had had no pain or inconvenience from it. The mortality of the lepers, however, is far above the average of the other people living there. They usually die of dysentery, fevers, and pulmonary complaints. The astounding thing about all this is the lack of restraint on the population with a view to limiting it. If, as the Consul says, the people believe it is both contagious and hereditary, and

if from the introduction of a single case into Antioquia thirty years ago there can be now counted eight hundred, whatever are the authorities about that they do not set up some kind of hygienic regulations of it? If they are not financially able to isolate the lepers, they can have help from the outside world on the simple ground of ordinary humanity, and that not of the picture pocket-handkerchief sort either. It is not a case so much of sympathy as of decent humanitarianism of the common-sense order. We are near enough neighbors to Colombia to take a lesson or two from her notebook on the subject of national carelessness on this matter of disease importations and inoculation, and near enough, too, to respond to a missionary call for aid in carrying the load of a smitten population in districts where one in ten of the people are suffering the worst of human maladies.

J. T. G.

"An Appeal to the Women of America."

THE COUNTESS OF GASPARIN.

We have received the "appeal" sent out by the Countess of Gasparin to the women of America, on the subject of African slavery, in connection with the Brussels Treaty; but our space forbids using it all. We make from it the following selections, translated perhaps, a little freely:

"American sisters! Slavery is not dead. Nor have its abominations ceased to dishonor the earth, nor its murders to stain it with blood. Extinct, is it? No! a thousand times No! . . . Daughters of the continent of light, give it your pity." (Here follow descriptions of the horrors of the slave caravan.)

"Slaves of the Arab brigands, the African people, small and great, are the slaves of fear; the slaves of ferocious hatred, man against man, tribe against tribe. Slaves of bestiality, of falsehood, and of wicked spirits led about by storms and hid in the forests. Slaves of the devil, the monarch of the dark continent,

scared, haunted, held fast, the African's life begins and ends in fear. The chill of fear strikes it at birth and leaves it only at death. Want, pale daughter of murder, aids to enlarge the depopulated areas; the knife of the cannibal threatens them all—unhappy knife, the last weapon of African atrocities! . . . Sisters of America, shall your souls and ours keep silent? In the presence of this despair shall we look on with indifference? Have our hearts nothing to ask, our energies nothing to do at a moment when great work should begin? . . . All Europe is stirred. . . . The past of America gives assurance that it will not be distanced by Europe in this great humanitarian movement. . . . America, who sends her missionaries to equatorial lands, will not be indifferent to the efforts of the Old World, the lands of their ancestors, whose conscience is now aroused and whose valor is united for the suppression of the slave trade in Africa.

"Sisters of America, your sisters in Europe rely on your help. Christian women of America, the hope of the distressed in Africa is in you."

The Men Who Made Islam.

Whoever stops with the life of Muhammad and the Quran will not come into a knowledge of Islam, for the Quran alone is to no Moslem the sole rule of life; and though the Sunni sect may spit upon the grave of the Khalifs Abu Bekr and Omar, yet without these men Islam would not have survived the death of Muhammad. To know Islam one must know the immediate successors of Muhammad—each at once king and pope—who carved out of the broken pieces of empire which Muhammad left strewn over Arabia, a strong State, and out of his most casual utterance a canon for the consciences of millions yet unborn. More splendid illustrations of bold, prompt decision in court or camp, one will look far afield to find than are recorded of the four great khalifs, the only "successors" of Muhammad. The

very peril in the first hour after Muhammad's death only afforded such men opportunity to snatch triumph from wild and hopeless disorder and overhanging ruin.

The biographies of Muhammad are past count. There are as rich resources for the reproduction of every detail of his life as of any man that ever inhabited the earth. But for what followed Muhammad?—for knowledge of the men who carved Islam out of the material which Muhammad left to them we have to resort to much painful picking in dust-bins and out-of-the-way annals. Few men are furnished for excursions of this sort. The learning, the literary qualities, as well as the moral qualities for original researches of this kind are rare. It is with a sense of obligation which the literary and religious world should acknowledge, that we turned into and have come out of, Sir William Muir's latest studies into the fragments of scattered Arabian lore, which he prosecuted to furnish to the world a portraiture of the great khalifs (Sir William persists in the old Romanizing "caliph") of Islam; or, rather, to be more exact, to give us a noble volume of some six hundred pages, entitled "The Caliphate: its Rise, Decline, and Fall."* One will search far for more graphic, bold, and comprehensive historical grouping than is instanced in the first few paragraphs describing the death of Muhammad, and the selection on the spot of his immediate successor.

Muhammad died a little after midday in the midsummer of 632 A.D. It is doubtful if the devoted followers of the prophet had allowed themselves to contemplate the event of his death; and, like Napoleon, he seems never to have thought of what would become of his faith or his kingdom when it should fall into other hands. Some of his more devoted adherents seem to have dreamed

that Muhammad could not die. When the rumor spread that the great man was no more, the wildest excitement swept the town, and the crowd that gathered at the mosque was dazed as with delirium. "Among them Omar arose, and in a wild and excited strain declaimed that the prophet was not dead, but in a trance, from which he would soon arise and root out the hypocrites from the land." Abu Bekr, who had been for an hour away from the prophet on a visit to his sick mother, came hurrying back to the mosque; crossing the court he had stopped to kiss the prophet's face: "Sweet wert thou in life," he said, "and sweet thou art in death." Finding Omar still haranguing the people when he reached the mosque, he put him aside with the memorable words: "*Whoso worshippeth Mahomet, let him know that Mahomet is dead; but whoso worshippeth God, let him know that God liveth and dieth not.*" Omar was speechless. "My limbs trembled, and I knew of a certainty that Muhammad was dead," he would say in after years.

The citizens of Medina had instantly assembled to select a successor to Muhammad, and the report of their gathering was made known at the mosque. It was a critical moment. The mantle of the prophet must fall on one and one only. The sovereignty of Islam demanded an undivided khalifate. The die must be cast and must be cast at once. The men of Medina demanded that he should be of themselves, for their good swords had saved Islam.

"Every word which ye men of Medina have uttered in your own praise is true," said Abu Bekr, "and more than true; but in noble birth and influence the Coraish are paramount, and to none but them will Arabia yield obedience." "Then," said the men of Medina, "let there be one chief among you, and one from among us." "Away with you," said Omar; "two cannot stand together." The heat of the altercation was great when Abu Bekr arose. "Ye see these two," said he, pointing to Omar and Abu Obeida, "choose ye now

* "The Caliphate: its Rise, Decline, and Fall." From Original Sources, by Sir William Muir, K.C.S.I., LL.D., D.C.L. The Religious Tract Society, London. Fleming H. Revell Co., New York and Chicago, sole agents.

which of them ye will, and salute him as your chief." "Nay," answered these men both at once, "thou hast already, at the prophet's bidding, led the prayers, and art our chief. Stretch forth thine hand." He did so, and they struck their hands on his, as is the Arab custom, in token of allegiance. The men of Medina did likewise, and the supreme power passed without let or hindrance into the hands of Abu Bekr.

It was to no bed of roses that Abu Bekr had been elevated. It took a year of hard fighting to reclaim the peninsula alone.

There was nothing effeminate about the men that made Islam. Sir William thinks Khalid, the dashing general who stands in the foreground of these early rude days of Islam, an extraordinary warrior. "His conduct on the battle-fields which decided the fate of the Persian Empire, and of the Byzantine rule in Syria, ranks him as one of the greatest generals of the world." But those were rough men made for war, heedless of spilled blood; and Khalid, "the Sword of the Lord," as they surnamed him, could wed the widow of one enemy on the field still sodden with his own soldiers' blood, and later marry another widow of Ibn Noweira, whose blood was yet fresh upon the spot where by his own order he had been slain. But all this study is not mere curious delving into antiquarian bone beds. It is by research such as this that we learn what Islam is, what inherently and essentially limits it as a civilization. The dead hand of the prophet stretched out to be taken by the caliphs of four dynasties, reached still further by the paralyzing hands of the four Imams, and sterility must reign wherever the sceptre of the Moslem reaches. There is here no germ of popular institutions. Every year the political ascendancy of Islam gives increasing evidence of being doomed. There has been no progress, there can be no change. Islam stands still. Innovation is worse than a mistake. Canon Taylor and his brood of second-hand critics of Islam will find

this book of Mr. Muir's wholesome if not palatable reading.—J. T. G.

The Situation in China.

We wrote in the November, 1891, REVIEW of "Some of the Causes of the Disturbance in China." We have little need to modify the statements there made. But new factors have come into the problem. The "Eastern Question" has become "The Far Eastern Question." Europe is "fencing" on the Northern border of China from Manchuria to the corner-post of India Russia and China, at Pamir. The European nations are not so busy settling treaty matters with China as they are in playing a larger game for supremacy in Asia. Hence the gunboat masquerade in Chinese waters is all that we seem likely to have just at present, while the several European powers are coquetting with China instead of bullying her. Great Britain, who was just now trying to determine with what sauce to begin to serve Prince Chung, has gone to hold a love-feast with him in the Imperial Yemen. The London *Daily Telegraph* found out that it was manifestly the policy of England "to be on the friendliest terms with China, the 'vast realm of the centre,' which by the force of dominating circumstances has become our [England's] natural ally in Asia, the interests of both empires being menaced by the same potential foes." The *Speaker* gave vent to the sentiment that it "is of much more importance to make use of her [China] against Russia than to trouble ourselves about missionaries . . . who have no business to go where they are likely to be killed." The *Western Daily Press* came to see that bullets and bayonets were of doubtful utility, because "China may be a valuable ally for England if Russia should ever overstep the bounds of prudence in furtherance of her designs in India." The *Globe*, the *Saturday Review*, and other leading papers write in the same strain. China is as much afraid of Russia as she is of anything else, and much more so when

any internal troubles of her own create an occasion for intermeddling with her affairs. Besides, if she can set these European powers watching each other they will be the less troublesome to her for the immediate present.

But that is not all the change that has developed. It seems as if there were a division of policy among the Chinese rioters themselves. Hunan has had but one policy. As late as September a conclave of Hunan leaders was held at Wochang. They passed a resolution to drive out all foreigners from the three provinces, Hunan, Hupeh, and Kiangsi. That may be called the Hunan programme. But if the information is reliable, there is a Chinkiang section which have a different view. These propose to lower the tea duties and favor foreign trade, to employ foreigners extensively in the army and navy and customs. They would build railroads and apportion the land tax justly. Some of them would employ foreign help in inaugurating successful rebellion. These are not anti-Christian, nor anti-foreign, nor anti-progressive, but are against the present Government.

We have traversed this mainly to show that a good deal of the case has passed beyond the province of a missionary review. For those who prize military and naval defence for missions, the immediate results of the political jugglery is not altogether satisfactory. The Wuhu riots occurred last May, but six months went by and nothing was done; Wusueh saw two wretches punished who probably were not near the place at the time; but no dignity was degraded. The Ichang riots occurred right under the nose of the imperial representatives of the port, and the rioters were themselves government troops. The brigadier-general stood by and saw the Catholic nuns driven to a horrible death, and did not turn a hand to prevent the outrage. Dr. Greig was terribly maltreated in Shantung by officials and soldiers. We have no great grief over the diplomatic situation. If Great Britain becomes an ally of China, sooner or later

she will gain the utmost possible for her own and other missionaries; for, without being over-scrupulous about the spiritual side of their work, she has long ago reckoned the missionary as one of the great factors in her colonial policy as well as in every non-Christian land. Ultimately all that Great Britain gains by courting in North China will be made to inure to the advantage of the missionary. But if she and others should utterly fail to protect the missionaries, it is not to be forgotten that the Roman Catholics stayed there two hundred years without any treaty; and Protestant missionaries may find greater defence from the fine diplomacy of Divine Providence than from all earthly potentates. Jesus Christ is not dead, and He will overturn and overturn "till His kingdom comes."—J. T. G.

—Sad news comes from the Rev. Mr. Annand, in the New Hebrides. The death of a child of Rev. Mr. and Mrs. Lawrie, of the Scotch Free Mission, so seriously affected the mind of Mrs. Lawrie as to result in insanity. The wife of Rev. Mr. Leggatt, of the Victoria church, hung herself in a fit of temporary insanity. A young Englishman—Mr. Sawyer—who had just married a lady who went out to become his wife, was killed by bushmen, who sent a bullet through his heart, and killed and feasted on the bodies of two natives who were with him. Mr. Sawyer's remains were brought to Tangoa by Mr. Annand. He had been married but two days, and great sympathy is expressed for his young widow.

—The *Church Missionary Intelligencer* bestows high praise on the "Cyclopædia of Missions," published by Funk & Wagnalls. It says: "This is far and away the most important work on missions yet published. . . . The amount of information packed into the closely printed 2700 pages is enormous; and one is staggered to think of the labor that must have been involved in its production. It is worthy of America. In England we have nothing at all like it." It remarks on what is *not* in it, but adds: "We are afraid these criticisms will detract somewhat from our praise of the work; but we do praise it, nevertheless, most warmly." Men will feel, it says, that they can no more dispense with it than they can with Smith's "Dictionary of the Bible."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

What is the Next Step?

There has been during the past ten years a widespread echoing of the crusade cry: "Let us in our generation carry the Gospel around the world!" It has been discussed in pulpit and press, at home and on the foreign field. Animated and inspired by this motto, the missionaries in far-off lands have met to consider what can be done; have held great conventions like that at Shanghai last year; have issued their loud calls for "a thousand more workers" at once to enter the field, etc. The China Inland Mission, Church Missionary Society, London Missionary Society, English Baptist Society, etc., have all appealed for more men and women and money, with a view to the immediate occupation of the fields as yet unsupplied, and the vastly increased occupancy of fields in which at present there is an insufficiency of laborers. What is the next step?

I think we need first of all to realize that the *evangelization of the world in this generation is not a mere wild dream*, but may be made a fact if the Church of God will have it so, and use the means God has given her. Great things may be done in a very short time if there be a determination to do them, and a proper energy, promptness, and co-operation in action. When the English Government wished to take the census of India, February 26th, 1891, it was *all done in six hours* when the appointed time came. Arrangements were so complete that at the set hour, from all quarters, the agents of the Government moved forward within their limited territory, and the proper inquiries were made and answered and the records made.

We have often called attention to the energy and celerity with which, in the days of Ahasuerus, three times the entire empire, that reached from the Golden Horn to the Ganges, was reached with a royal decree; and the third de-

cree, we know, took less than ten months to run from the palace at Shushan to the limits of the Persian Empire. Here is a world about twenty-five thousand miles in circumference, inhabited by about one thousand millions of people, yet unreached with the Gospel. Christianity holds the strategic centres. Even Africa is girdled and penetrated by missionary bands; Asia is occupied, from Turkey to Japan; South America is imperfectly supplied with Christian missionaries, but two of the greatest of Christian nations occupy the territory north of the Gulf of Mexico; we have a band of six thousand missionaries, of six times as many native evangelists and teachers scattered over the pagan and heathen world. In the Protestant churches of Christendom, exclusive of the Greek and Latin communions, and Oriental churches, we have over forty millions of professed disciples who have thousands of millions of dollars at their command. All the appliances of the nineteenth century are in their hands, for they represent the intelligence, enterprise, and enlightened force of the world. Who can tell how rapidly the Gospel message might be diffused over the habitable globe if all this available material could be utilized?

After twenty-five years of constant study of this subject, and conference and correspondence with hundreds of students of missions and missionary workers, I am more and more satisfied that if the Church would but imitate the laudable "push" and "dash" of the men of this generation, the children of light would flood the world with the Gospel in as little time as Ahasuerus dispersed his royal decree from the Bosphorus to the Indus. Will any one tell us why not?

"Where the word of a King is, there is power." "And the King's business requireth haste." These two texts ought to be our motto and our warrant for doing this work now and for the whole world. Back of the King's word

lies the authority and the assurance of Divine co-operation ; the very fact of its being the King's business is the all-sufficient warrant for haste. Nineteen centuries have sped by, and the King's business remains undone ; the power back of the King's word has never yet been fairly tested and proven. Oh, that the children of God in our generation would at least honestly *undertake* to see that the Gospel is borne to "every creature" in "all nations" before the generation passes to the great account that fixes eternal destiny !

To my mind, one step that can be taken at once toward this world-wide evangelization is to *gather for prayerful conference, at an early date, the leaders of modern missions*. Perhaps the first conference might be comparatively a private one, in the parlor of some devoted servant of Christ. Why not call together such men as Dr. A. J. Gordon, Dr. C. C. McCabe, Dr. Arthur Mitchell, Dr. Judson Smith, D. L. Moody, Bishop Ninde, Bishop W. R. Nicholson, the Bishop of Huron, Ontario, J. Hudson Taylor, F. B. Meyer, Robert E. Speer, etc., and prayerfully consult as to the wider measures necessary to be instituted in order to secure larger results ? There are men on both sides of the sea, and women too, who, after a godly sort, have been studying this question, upon whose minds it has been a burden for years, and who have been praying over it. Some of them we have mentioned because we know they are alive with intelligent zeal for a world's evangelization. We yearn to see some such meeting called, where at least united prayer may be offered for the speedy inauguration of that new effort—shall we not say *new era* ?—of world-wide missions.

The Crossbearers' Missionary Reading Circle is a growing institution, and has undoubtedly a future of usefulness.

The following is an appeal recently sent out by them "To Faithful Christians in all Lands," with a view to awakening greater interest in missions

among people of all classes and denominations :

DEAR BRETHREN : "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you and peace be multiplied."

Not being "ashamed of the Gospel of Christ," when brought into comparison with all the heathen religions of the world, and believing that Gospel to be the "power of God unto salvation to every one that believeth," we desire to call your attention again to the last commandment of our risen and ascended Lord : "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world. Amen."

In order, therefore, to aid all our churches and Missionary Boards in carrying out this Great Commission, an enterprise has been inaugurated called the "Crossbearers' Missionary Reading Circle," a course of systematic reading and study on the subject of Missions, embracing a period of three years. This movement has been before the churches about a year, and has received the endorsement of many leading men in many lands.

The Board of Directors, therefore, make the following appeal to faithful Christians in all lands :

First. For one hundred thousand readers and students in the "Crossbearers' Missionary Reading Circle," before the end of the nineteenth century.

Second. For contributions from those who love the cause of Missions, for the purpose of establishing this Missionary Reading Circle upon a firm financial basis.

Third. For the hearty co operation of the Christian Ministry in this work throughout the world.

Fourth. To the American and English religious press for the publication of this appeal.

Fifth. That all who desire information concerning the "Crossbearers' Missionary Reading Circle" should address Professor Charles R. Foster, A.M., Fayette, Mo., U. S. A.

NOTE.—The course of reading for this year is as follows : 1. "Life of William Carey," seventy-five cents ; 2. "The Coming Kingdom," Rev. W. W. Wads-

worth, \$1 ; 3. "Life of James Hannington, Bishop of Eastern Equatorial Africa," Rev. E. C. Dawson, M.A., \$1 ; 4. "The Great Value and Success of Foreign Missions," Rev. John Liggins, seventy-five cents ; 5. The MISSIONARY REVIEW, Funk & Wagnalls, per year, \$1.50 ; 6. Initiation fee, per year, fifty cents.

We append a portion of a letter recently received from the originator of the reading-circle idea as applied to missionary literature :

BAREILLY THEOLOGICAL SEMINARY,
BAREILLY, N. W. P., INDIA,
Aug. 24, 1891.

DEAR BROTHER : I have received your C. M. R. C. handbook, and am rejoiced beyond measure that your project has taken such good shape. Something like this has been a dream of my heart for years. You have fully taken it up, and it remains for you to fully demonstrate its practicability. I pray that God may help you ; for I think there is great power in the idea. It will inaugurate a new era for missions.

You will require tact and push to make a first-class success of it. Novelty may wear off. Pastors may be indifferent. Even missionary secretaries may not see much in it ; but you must push right on till the ball is rolling well. God will help you. Interest will grow. Leading men will see and become convinced.

I hope your movement may send a deputation to the next annual session of the International Missionary Union, and urge this matter on them. That is a place in which to "strike the centre."

May I ask the prayers of your Circle for the great work going on in this mission in North India. We are baptizing—old and young—more than a thousand souls a month.

Yours, In His Name,
T. J. SCOTT.

An Organized Effort.

The subject of "evangelizing the world in this generation" is more and more beginning to occupy the minds of men. This is shown by the following suggestions from Mr. Robert Arthington, of Leeds :

To partition the world for evangelistic purposes would seem quite easy and without material expense : by interviews

in London for preparation ; meeting in their rooms for apportionments ; correspondence with a few eminent societies abroad for work among the actual heathen.

The work of division should be accomplished with urgent prayer and dispatch. I deem it the first and best thing to do and be done in Christ's Kingdom.

This matter requires no ponderous organization, but plain and lucid statements, loving, intelligent minds and hearts.

Provision were easily made to welcome all workers in the unoccupied districts of great areas ; thus there would be ample room for all existing and arising workers, and the very fact of the division and nominal assignment being made, and being known widely in all the evangelical Christian communities, would probably increase and arouse to effective endeavor for realization.

Our Duty in Danger.

The following is a letter sent out by J. Hudson Taylor, to the missionaries of the China Inland Mission, in regard to the recent troubles in China :

You will most of you have heard of the time of excitement through which many stations in the Yang-tse valley have passed.

It is hoped that the danger is now passing away, though some fear that one of the secret societies may yet cause further trouble. The present time seems, therefore, opportune for considering the course that we as missionaries should adopt in times of excitement and danger, and several have said that they thought it would be helpful if I gave you my thoughts on the subject.

First, then, let me remind you of the importance in this day of the command not to speak evil of dignities, but, on the contrary, to pray for those in authority. The rulers of this land have often a difficult path : it is not easy for them to take our part against their own people, and we do well to pray that they may have courage and wisdom to act firmly and justly ; such prayers should be public as well as private. Much may depend on their finding that Christianity promotes loyalty to the

powers that be, and the giving of honor to those to whom it is due.

Then we do well to recognize that we are not here as representatives of Western Powers, and that our duties do not correspond with theirs. We are here as witnesses and representatives of the Lord Jesus Christ. "As my Father hath sent Me, even so send I you." Once disciples mistakenly would have called down fire from heaven to avenge the Master Himself; but He rebuked them and said: "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." And again, when the soldiers would arrest our Lord, one of His disciples drew his sword in His defence, but our Saviour said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" We may safely conclude that our use of any weapon of defence, whereby another might be injured, would misrepresent our Master, whose own distinct command to His disciples was: "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

If, then, it would not be consistent for us to use weapons for our own defence, it may be asked, Should we not leave our stations for such places as are, or can be, defended by the officers of our respective governments? It seems to me that there are several important reasons against taking this course, unless absolutely compelled to do so.

I. We are in our stations at God's command, and as His ambassadors, and therefore have both promise of, and claim to, His protection. We have many of us gone to places far removed from foreign protection on this very ground. Our risen Saviour has told us that all power has been committed unto Him; and that, because this is so, we are to go everywhere, reckoning His unfailing presence better defence than that which the arm of flesh can provide. We have a rare opportunity in times of danger of proving His promises for ourselves, and before our converts.

II. We are continually encouraging our converts to brave persecution and to suffer loss for Christ's sake, and they are very apt to think that it is easy for us to speak in this way, seeing that, as far as they can tell, we are well-to-do and exposed to no danger or loss. When then we are in danger they will mark very closely our conduct, and judge for themselves how far we really believe

that, "Sufficient is His arm alone and our defence is sure."

What a loss it would be if any of them should think that we relied more upon a gunboat or a band of soldiers than upon the living God! Years of teaching would not impress them as our conduct at such times may do. Moreover, their sympathy will be drawn out for us when they see us willing to suffer for the Gospel, as they so often have to do. A time of danger is a grand opportunity of being an object-lesson to the native Christians.

III. The moral effect of our action upon the heathen will, to a considerable extent, be the same as upon the converts. A calm and confident demeanor will go far to disarm suspicion. The people will not be slow to observe that we are not afraid, and to conclude that we have no reason to be. But if we flee, they are sure to conclude that we are guilty of some of the charges brought against us, and will be emboldened to attack and loot or destroy our premises. Even a dog will run after you if you run away from him!

Some of the older members of our mission have passed through more serious times of excitement than the present. We have never at such times retired from a station; and though holding the fort, has not always secured us against a riot, it has often done so, and has proved abundantly fruitful in strengthening the faith of our native converts.

An objection may arise in some minds that we are directed, if persecuted in one city, to flee to another; to which we would reply that we are not told to flee through fear of possible persecution. If the Lord suffers us to be driven away, as St. Paul so frequently was, the responsibility will then rest with Him; and He will surely work out His own purposes through the trial. But let us not retire ourselves from fear of loss or danger; and so doing perhaps leave our Master's sheep just when they most need the shepherd's presence and care.

We conclude, then, that the right course, and the best policy alike, is to remain at our posts, whenever this is possible. We may well rejoice that it is so, and that duty does not require the suspension of our work, for life is short, and daily the people are dying without God.

To us all is given the dignity of being ambassadors for the King of kings; and all His power is at all times behind us. We may therefore boldly say, "The Lord is on my side; I will not fear. What can man do unto me?"

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

China, Etc.

CHARACTER OF THE CHINESE CONVERTS.

One of the most marked signs of the times is the altered tone of the secular press toward missions. A noteworthy illustration is the championship of the modern mission by the *London Times*. The great "Thunderer," eminently since the death of Bishop Hannington, has lost no prominent opportunity to say a strong word for missions and their results in Africa and Asia. Its leader some while since, on the "unique and extraordinary interest" of the recent India census, showing the strength and culture of the native Christian community in India, is a masterly presentation of some of the salient points of that new factor in Christian statistical economy, stout enough in its pleading to have been delivered at an Exeter Hall missionary anniversary. It is with great pleasure that we turn to its editorial rejoinder to a correspondent in its columns, who signs himself "A Chinese," who raises the question whether the great Christian governments will find it worth their while to defend the missionaries in China, when they come to know that their converts are from the lower orders of society only, and are led to embrace the Christian religion from the low motive of pecuniary compensation for their allegiance. The *Times* answers with the following knock-down sort of logic: "If the Christian converts are the needy and the vicious, and if their motives are wholly those of gain, why should it be necessary to persecute them so cruelly, in order to drive them from a faith which means nothing but a little money to them. The descriptions lately published in the East of the persecutions of the little Christian communities in Szechuan and Yunnan, during the past two years, are heart-rending. Men, women, and children are murdered by scores, their little property

is destroyed, and hundreds of them are fugitives from mob violence. It is too often forgotten that persecution is the normal condition of the Chinese converts to Christianity. We hear of these persecutions only when they touch the foreign missionaries; of the daily and sporadic outbreaks against the native Christians we hear nothing, for it only concerns the Chinese themselves. To support the hatred and social ostracism, with which, as the writer admits, the converts are regarded, there must be genuine, energetic conviction. The tens of thousands of converts scattered all over China, with their numbers daily increasing, could not, indeed, be maintained for a week from the missionary funds sent from abroad, even if these were devoted to no other purpose. The fact appears to be that these converts contribute liberally, and in some cases wholly maintain their own native pastors and places of worship."

THE CHRISTIAN MOVEMENT IN NORTH CHINA.

One cannot but ask whether the churches in Christendom are awake to the fact that this Chinese Empire may see a great uprising one day, and that in the near future, for which these churches are in nowise prepared. We have seen the mighty movements in India, the great turning to the Lord in Ongole, and the equally sweeping revival in the Methodist missions of North India, and we have stood bewildered before them. The truth is, as Bishop Thoburn says, the people must learn to familiarize themselves with the idea that God intends to save the world; and if there is a shred of truth in that statement, we must prepare our minds for the contemplation of victories on a scale far transcending the little work of to day. "If this world," he says, "is to be saved, there must come a time when the heathen shall be gathered in by the hundred thousand—by the mill-

ion." We have somehow at last got a glint that this sort of thing may occur in India ; but as to China, we have supposed we must wait for generations yet before this mighty mass of deliberative people can be expected to move, save in the slow and tedious way with which we have already grown familiar.

It seems as if God were about rebuking that sort of timid faith, or, perhaps, shaming it into bolder belief. Bishop Goodsell, of the Methodist Episcopal Church, just having returned from an official visit to the missions in China, says boldly that the Methodist brethren there have baptized hundreds, and might have baptized thousands, as the brethren have done in India, only that they thought it wiser to keep them longer under instruction before baptism. Whether they are pursuing the better course may be questioned ; each mission must be the judge of its own duty. The fact remains that here is the indication of what may come any day in this great empire. The English Baptists of North China are meeting with like encouragement. Applicants are standing at their doors begging for baptism. The Presbyterians in Shantung face a similar problem. They are going cautiously, and yet the pressure is on them. Last year's report showed that they had yielded so far as to admit some five hundred converts to baptism. But that did not show the wonderful work of the Lord, for that was the report for the current year ; and just after that, most of the missionaries started out on missionary tours, during which large numbers were baptized, so the whole number baptized in twelve months was over one thousand. Besides these, there were not less than fifteen hundred more on the rolls of the missionaries as inquirers, or candidates for baptism, many of whom would have been baptized had not the brethren extended their term of probation quite recently. This is not all ; the eminent missionary, Dr. Nevius, tells us that he recently received from a native evangelist a "little book" containing the names and residences of

about five hundred inquirers in his field, which did not cover more than about one fourth their mission territory. This is a fact that Dr. Nevius, with his great cautiousness, says he has not made public lest he might seem to be inflating the prospects. Dr. Nevius is confident that the number of applicants for baptism is under-stated at fifteen hundred. But our eye is not merely on that fifteen hundred. They will not be baptized without another fifteen hundred standing behind them, waiting their turn. Any such facts as these mean a movement and mean a movement in which God is. Dr. Nevius speaks cautiously ; and so we may pause to ask if the present disturbed state of the country, and especially of the North of China, where we read of sanguinary battles just now, in which opposition to all foreigners and their religion is one of the points of contention, will seriously arrest this movement and blot half of these inquirers off the evangelist's "little book." Personally we do not expect any such results. The Chinese have known all along that there was nothing in the foreign treaties of worth to them. They have not been unfamiliar with persecution. They can furnish a martyr roll, challenging comparison with other parts of the mission field. We know those who have illustrated this already ; and the Chinese Christians are not given to "backsliding." They have not had easy conditions on which to make their trial trip. It has nowhere put them on a bed of roses to accept the Christian faith.

But it is not that we are concerned about just now. Here is the intimation—more than that, the prophecy—of what God may do in pouring out His Spirit on China. There is already a mighty turning to the Lord ; and it has occurred without a great leader. But let some Chinese Luther appear ; let some Mongolian Wesley send out a trumpet call ; let some mighty leader arise like those with which the history of God's great doings has familiarized us elsewhere, and this revival in the

North may sweep like the Tartar hordes down on the rest of China. The Chinese characteristics cannot be pleaded as against this, for this people is the mightiest homogeneous mass of humanity on the globe, and they are not unaccustomed at times to being swayed *en bloc* by great impulses.

It may be a chimera of the imagination that a European writer suggests that a Chinese general may arise, who, flushed with successful revolt against the Manchu dynasty, shall sweep the French into the sea at Tonquin, break Russia in Asia in two, or lead a half-disciplined horde into Burma and India; but we are, in China, dealing with a people whose history records great religious movements. The people that could furnish a leader competent to overthrow Confucianism after it had been established in the land for six centuries, burn its sacred books, put to death all who were supposed to have any special knowledge of it, and trample it under foot for two whole centuries; the people that could import a foreign religion like Buddhism, and in one year take to its bosom three thousand of its priests to teach the "doctrine;" the people who could raise a Peter the Hermit like Tai Ping Hung, to rally a crude, motley mass of half-informed people, who, baptizing each other in the name of the Trinity, should rush forward in a "Christian" insurrection with a religious enthusiasm that increased their bravery in battle, and trained them to self-denying discipline till they gave the Tartar dynasty the rudest shock it has as yet experienced—such a people must not be counted as unsusceptible of great religious impressions and wide-reaching display of religious energy. The Chinese nation may yet take up the religion of the Bible, and sweep half of Asia with it. In the face of the seed that has been sown by missionaries and native teachers, and isolated Christians, who are scattered along the entire coast, till, journeying its length, a traveller may sleep every night

in a Christian home; with the issues of the press in every province, excepting not even Hunan, and everywhere more or less knowledge of the Christian faith—in the face of all this, it is not only the triumph of faith, but the dictate of reason, that in China we should "attempt great things for God, and expect great things of God."

THE MISSIONARY IN CHINA.

The London *Times*, in the article we have already alluded to, in reply to the criticisms of "A Chinese" in its columns, says the writer is evidently in ignorance of what the missionaries have done for China, and advises him to consult a catalogue of their publications in Shanghai and elsewhere, which, the editor says, will show him that, "whatever knowledge of any of the sciences, arts, or history of the West his countrymen possess, they owe wholly to missionaries." Then occurs the most emphatic statement, which we choose to italicize, that "*the only real interpreter of the thought and progress of the West to the millions of China is the missionary*;" and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that *these men stand as interpreters between the East and the West.*" Referring to the charitable work of missionaries, the editor says China "had no efficient hospitals or medical attendance until the missionaries established them; and, in truth, she has no other now; and when her great men, such as Li Hung Chang and Prince Chung, are in serious danger, they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them."

That is not the testimony of a missionary magazine, it is the utterance of a secular journal whose judgments are supposed to be impartial and weighty. We could fill pages with similar testimony from missionary sources. Rev. Timothy Richard, in the *Chinese Recorder*, for November, makes many sim-

ilar assertions. His illustrations are much of the same sort, such as that the scientific, industrial, political, and historical books, as well as those on mathematics now in use in China, are translations made by the missionaries; and the reverse is true; most of the translations of Chinese literature into Western languages has been done by missionaries. The mines, steamboats, and railways of China were projected by men trained in the mission schools. The educational mission to America was led by a Chinese Christian. The medical schools and high schools in the interior, in which modern education is had, are almost wholly those established by missionaries, and these missionaries are the advocates of reform which will, Mr. Richards says, bring an annual income of \$1,000,000,000 to China.

We are very strongly tempted, while writing of this theme, to quote wholesale from a little tract, "The Missionary Invasion of China," of the Congregational House, by Dr. Henry D. Porter, of North China, other illustrations in point. He says the missionary becomes the necessary creator of a new secular literature. The first missionary from America gave the Chinese a history of the United States and a version of the Bible. Weber's "Universal History" was translated by a missionary. Mr. J. Freyer has prepared fifty or sixty standard text-books on various subjects of Western science. Dr. Martin's work on physics is the special source of information relied on by Chinese officials, as well as his three great treatises on international law. Kerr, Osgood, Dudgeon, and others have published valuable works on Western medical science. The natives have some appreciation of this sort of thing, for one hundred and twenty literary graduates appended their names to the request that Dr. Happer would establish his college at Canton, rather than at some other point of influence. The son of a viceroy, who learned to read through the New Testament, thumbs a dictionary made by a missionary.

THE GREAT IMPORTANCE OF CHINA.

It seems as if we would never have done vying with each other in our attempts to show how important a factor China is in the work of this world's evangelization. We strain after imagery and comparisons that shall enable us to make real to ourselves what this great empire is. From a great collection of pamphlets before us, kindly furnished us by the principal societies for this study, we select two illustrations. Here is the last Annual Report of the American Baptist Union, which puts the case thus:

"In the past, other Asiatic nations have attracted the attention of the civilized world in a greater degree than China, owing to special and temporary causes; but as the whole of the East is becoming better known, and the real character of its various peoples more correctly understood, it is acknowledged that China dominates the East, and the conversion of China means the triumph of Christianity in Asia. The reason for this lies not only in the immense size of the country and the almost inconceivable multitude of the people, in the strength of their intellectual and moral character, and in their indefatigable industry, but also in the fact that they are making a peaceful invasion of all the other countries of Asia, and by their superior ability and industry capturing the commercial and industrial activities of those countries from the nerveless hands of the natives. The business of Siam is almost wholly in the hands of the Chinese. The same is largely true of the Straits Settlements and adjacent islands, and they are becoming increasingly influential every year in Burma, India, and even in Japan. It is saying very little to observe that the evangelization of the Chinese is more important than that of any other race."

Rev. Dr. Judson Smith, in a stirring pamphlet entitled "Our Missionary Opportunity in China," has the following:

"The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three

thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen."

—There is plenty of uneasiness in China; but Dr. Legge says that fifty years ago one of the common sayings he learned in China was this: "However the empire be disordered and convulsed, the Changs and the K'ungs have no occasion to be troubled." He says that he then understood that the K'ungs were the descendants of Confucius entitled "Dukes," and were endowed with extensive estates; but it was a considerable time before he came to understand that the Changs were the Popes of Taoism. The headship of Taoism has been in the Chang family since the first century of our era, with the exception of one interruption. The spirit of the first Pope is supposed to have transmigrated from one chief to another down to the present time. For now, close on to nine centuries, these popes have had large landed estates about the Lunghu Mountains as an endowment. We are all the while thinking of Confucianism as the religion of the State in China; but we forget that the temples of all the State gods are in the hands of Taoist ministers.

—A native Chinese preacher has made a proposal which the *Chinese Recorder* translates. It is that "all the ministers of the Western nations at Peking unite in requesting the Emperor of China to send one of the most intimate, greatest, and most faithful officers in person to the Western portions of China, to examine fully the Roman Catholic and Protestant

churches, as to their rites, teaching, and books. Let the Emperor then send forth his royal decree explaining the teachings and meaning of the missionaries through all the eighteen provinces, and cause this imperial decree to be engraved on stones and placed throughout the provinces in every yamen, college, private school, public hall, in every village, market town, and city, and in every great ancestral hall." We are quite sure we would like to see the throne thus doing a good missionary turn; but the force of the preacher's logic is rather irresistible to the Chinese taxpayer when he says it would be much more economical for the Government than to continue to pay so much out of the public treasury for destroyed missionary buildings and other indemnity, for which really the people have to pay in the form of taxes. He assumes that the foreigners cannot be driven away, for "when stopped one step, they have always gone beyond and taken two," so they might as well provide for their remaining in some more economical way to the country.

—We are, from various sources in China, hearing of the excellence of a book published at Shanghai, of which our bright and brainy friend, Rev. Arthur H. Smith, of P'ang Chuang, Shantung, is the author, entitled, "Characteristics of the Chinese." We had the pleasure of reading some advance sheets of the book, and appreciate the high praise it is receiving. Some American publisher should by all means bring out an edition of it. It is not a passing book, but will be among the standard literature of the world on China and the Chinese. Whoever knows the author will be ready to believe in advance that there cannot be a dull line in the volume.

—The Presbyterian Mission at Canton has resolved, if the way shall open for it, to erect a memorial chapel to Rev. Wellington J. White, at Sanui, and to develop work around it as a centre; they will accept gifts from friends toward the memorial, that thus, Brother White being dead, may yet speak,

—The Chinese clearly distinguish already between the spirituality and worth of the Romanist and Protestant forms of Christianity. Dr. Stuart says no Protestant chapel was disturbed at Ichang, nor in other cities where the Protestants had been long enough for the people to become familiar with them. Rev. Mr. Cockburn, of the Scotch Mission at Ichang, writes to Dr. McMurtrie: "The American Episcopal Mission in a native house within the city, the Roman Catholic Mission within the city, also in a native house, and the Church of Scotland Mission Station outside the North Gate, are all of them safe. No protection was given, but everything was as quiet as on ordinary occasions. If Christianity be offensive to the Chinese, and mission work felt to be a grievance, it is missing strange that the very centres of proselytizing should not have a single stone cast at them. What happened at Ichang should convince all parties that *it is not this or that individual class of Europeans that is aimed at, but all Europeans, without distinction of nationality or occupation.*" The Roman Catholics are more obnoxious because of their large ownership of tracts of land and extensive trade, combined with their often incautious, if not questionable, ways of securing children for their schools and orphanages, and the secrecy with which they conduct both trade and schools, and also in the very objectionable way in which they meddle with Government in their own interests, than because of their religion itself. Riots or no riots, the fact is, the work even in the disturbed centres was only interrupted for two or three weeks in the latter part of May and early June. Schools, chapels, and even street chapels, and hospitals have been opened, and surgical operations performed as usual. Only in one feature does the work vary from anterior days—that of the extension into new stations in the Yangtse valley. The Roman Catholic missions in North China are reported to have suffered locally, but the work of the American Board in North China has not been interrupted.

All along the coast the missions have been scarcely at all disturbed. All this may seem a Chinese puzzle, but the Chinese are always a puzzle to foreigners.

The *Chinese Recorder* says: "Some things are clear to the understanding of every intelligent and candid observer: (1) Preparation for the destruction of foreign property had been going on for years under the observation of officials, without any serious attempt on their part to stop it; (2) the movement is not distinctively anti-missionary; (3) 'China exclusively for the Chinese' is the idea—official or otherwise, or both; (4) the Imperial Missionary Decree seemed to indicate a change of policy at Peking; but the fact appears 'that the edict and its publication in the *Gazette* were obtained with great difficulty,' and to all appearance it has failed to command the influence we had a right to expect from a document of the kind, bearing the seal of highest authority. It is more than probable that the issue of the hour for us who are in China will be indefinitely postponed through a combination of 'circumstances fortunate for the Government, and as the due reward of a *finesse* that has often proved more than a match for Western diplomacy.'"

The *Recorder* also gives the translation of a Hunan manifesto: "'With one heart we offer up our lives . . . ' they say. The principal points of agreement are the ostracism of individuals and families 'bewitched by the spies' of the Christian religion; the expulsion of suspicious travellers within the borders of Hunan; the offer of money, war material, and troops to carry out any command the Emperor might make for the chastisement and extermination of foreign powers showing practical animosity against Hunan; also the non-burning of churches and chapels, because of danger to adjoining native houses; all such buildings should rather be handed over to the authorities to be sold for the benefit of the revenues.'"

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—Scarcely a lie can be named, among all the hundreds afloat concerning missions, more utterly without foundation, but, nevertheless, frequently repeated and widely believed, than this: that every dollar sent to the heathen costs the sender another dollar. Among others, Chaplain McCabe, on several occasions, has undertaken to capture and slay this rascally offender, but he still lives. The real facts in the case as to the economy of administration on the part of our missionary societies appear in these statements, which, though relating to but four, will stand for all. In the Methodist Church (North), of every dollar received, upward of .95 go direct to the missions, and but .0066 are "sunk" in office expenses, such as salaries of secretaries, clerks, etc. The American Board sends to the heathen .9225 out of every dollar paid into the treasury, the Missionary Society of the Reformed (Dutch) Church .948 of every dollar contributed, and the Presbyterian Board (North) .955 of every dollar. Thus, tell it all abroad that it costs five cents on an average to send a dollar to the ends of the earth.

—For several months the *New York Independent* has been supplying its readers, in most liberal monthly instalments, with the freshest intelligence from all lands. And among these appeared a *quasi*-supplement of 13 pages, which set forth the home missionary doings of the various denominations of the United States. At least 23 of these were reported; or, counting all subdivisions of such as the Methodists, Baptists, Presbyterians, etc., the number was about 50. A statistical summary was appended, from which it appears that \$5,818,000 was the not insignificant sum expended in 1890-91.

—The Protestant Christians of Germany can scarcely claim equality with their brethren in Great Britain and

America in zeal and liberal giving in behalf of world-wide missions, though to them belongs the honor of being pioneers in the work, and from first to last they have supplied perhaps their full proportion of men at once gifted, consecrated, and successful in reaching the hearts of the heathen. German societies number 16, of which 9 (Basle, Berlin, Brecklum, Gossner's, Hermannsburg, Leipsic, the Moravian, North German, and Rhenish) may be called the principal ones, and 7 lesser and newer ones, and whose accessible statistics are but fragmentary. The aggregate of ordained missionaries is about 525, with 108 ordained natives, and a total working force of 5213. The communicants number not far from 100,000, the schools 950, and the pupils 50,000. The annual income from all sources is nearly \$950,000, of which sum about \$200,000 are derived from the mission fields.

—The Basle Society had its remotest beginnings as far back as 1780, founded a school for the training of missionaries in 1816, and sent out its first men in 1821. It is undenominational, and receives support from Protestant churches of almost every name in Central Europe. Missions are sustained in China, India, and West Africa (Cameroons and the Gold Coast). In 1890 the income was \$230,047; the missionaries numbered 133, with 92 women and 738 native helpers in addition; the communicants were 11,584, and the school children 10,500. The home training-school has an attendance of 80 to 100. Various industrial and commercial institutions are sustained in the mission fields, whose aggregate income amounts to nearly \$50,000, and from which a handsome profit is each year derived.

—The Berlin Society (for the Promotion of Evangelical Missions among the Heathen) was organized in 1824, and at

first undertook only to raise funds and supply men for other societies, in 1829 opened a seminary, and sent out its first representatives in 1834. The course of study extends over five years, and the funds are gathered by means of auxiliary societies, of which there are upward of 300 scattered throughout Germany. The income was \$79,637 in 1890. In its Chinese and South African missions (Cape Colony, Natal, Transvaal, Orange Free State, etc.) are 54 ordained and 8 unordained missionaries and 11 artisans, with 430 native helpers. The number of baptized persons is 22,349, of communicants 10,892, and in the schools 3966.

—The Leipsic Society dates from 1836, was founded at Dresden, but after —about ten years—was removed to the city to which it owes its name. In spirit and methods it is Lutheran, and was designed to comprise and express the missionary zeal of that church in Germany, Scandinavia, etc. Its principal field is South India, in the Tranquebar region, the old-time seat of the Danish Halle Mission of Ziegenbalg and Schwartz. The income in 1890 was \$81,090, and \$2600 from the mission field. With this sum 25 ordained and 2 unordained missionaries are sustained, as well as 17 ordained natives, and 453 other helpers. In the 148 churches are 6911 communicants, and in the 183 schools 4753 pupils.

—The North German Society is located in Bremen, was organized in 1836 from various smaller bodies ("unions") which for years had been in existence; the next year an institute was started at Hamburg, and the first men were sent forth in 1842. The only field occupied at present is in West Africa, upon the Gold Coast, where, from the first almost until now, untold sufferings and discouragements, especially from sickness and wars, have been heroically endured. At the 3 stations are found 442 communicants, 14 schools with 353 scholars, 9 ordained and 4 unordained missionaries, 1 ordained native, and 26 other

native helpers. The income in 1890 was \$19,400.

—The Rhenish Society is located at Barmen, was formed in 1828, though the influences from which it sprung began to operate more than 30 years before. Its efforts are bestowed upon South Africa, the Dutch East Indies (Borneo, Sumatra, etc.), and China. With an income amounting in 1890 to \$111,414 (\$17,698 from the field), it sustains 83 ordained and 4 unordained missionaries, 13 ordained natives, and 558 other helpers. In the 170 churches are 11,556 communicants, and in the 350 schools are about 6000 pupils.

—Hermannsburg Society was organized by Pastor Harms in 1849, was sustained by the gifts of the poor, and its missionaries received none of the culture of the schools. South Africa and South India are the fields upon which the bulk of self-denial and humble zeal have been bestowed. The churches gathered number 53, with 26,940 communicants; and the schools 60, with 4000 pupils. The 58 ordained and 4 unordained missionaries are assisted by 240 natives. In 1890 the income reached \$51,792, and the native contributions \$15,179.

—On June 11th, 1890, the Norwegian Evangelical Lutheran China Mission Society of America was organized, and soon dispatched its first representatives —3 men—to China, sending after them also in 1891 a reinforcement sufficient to raise the number to 12, including 4 children. Hankow is the seat of the mission.

—Over 16,000 Indians are now citizens of the United States. During the year patents to land have been issued to 2104 persons; 2830 patents are ordered, 1520 are approved, and other allotments are in progress. The amount of acreage in the 138 reservations in 1890 was 104,314,349 acres. That has been reduced some twenty million acres. The appropriations for educational work the past year were

\$2,216,650, or an increase of 20 per cent; for contract schools, \$601,000. The total enrolment is 17,926—1549 more than last year; and 100 individuals are in public schools paying \$10 per quarter.

—The Foreign Christian (Disciple) Missionary Society met for its annual meeting at Alleghany City, Pa., October 20th. The report presented by the Secretary, the Rev. A. McLean, D.D., was heard with much interest as indicating good progress in every part of the field. In China the number of members has increased from 16 to 41, in Japan from 179 to 245, in India from 40 to 50, in Turkey from 664 to 691, in Denmark from 131 to 141. The Sabbath-school scholars number in China 226, in Japan 136, in India 567, in Turkey 600. At the two dispensaries in Nanking, China, 2936 new cases and 6276 old cases have been treated. The expenditures for the year were \$71,004. The total receipts from churches, Sunday-schools, Endeavor Societies and individuals were \$59,365. The bequests showed a marked falling off, only \$1000 having been received as against \$12,000 last year. The donations, however, showed an increase of \$7259.

—The general statistics of the Evangelical Association for 1891 show 26 conferences, 2062 churches, and 150,234 members. There are 1227 itinerant preachers and 619 local preachers; 2535 Sunday-schools, with 177,639 scholars. The collections for the missionary society were \$134,443. These statistics show an increase over last year of 19 churches, nearly 2000 church members, and over 1000 Sabbath-school scholars. Of the conferences three are in foreign lands, Germany, Switzerland, and Japan.

—These figures relating to the growth of a decade in the Reformed (Dutch) Church cannot but be full of cheer to all who examine them. The increase in membership has been but 13,732—from 80,591 in 1881 to 94,323, according to the latest figures—while its families have increased but 7452—from 43,958 to

51,410. This is, for both membership and families, an increase of about 17 per cent. But the statistics of foreign missions show that in every single particular this rate of progress has been far—yes, many times, outstripped. This table tells the story:

	1881	1891	Incr'se	Perc't.
Stations.....	9	15	6	66
Out Stations.....	109	166	57	52
Missionaries.....	15	27	12	80
Lady ".....	18	38	20	111
Native pastors.....	14	33	19	135
Other helpers, male.....	118	218	100	84
female.....	12	63	51	425
Churches.....	35	53	18	51
Communicants.....	2357	5214	2857	121
Academies.....	4	14	10	250
Pupils in Academies.....	129	604	475	368
Day Schools.....	49	119	70	143
Day Scholars.....	1866	4074	2208	118
Theological Students.....	13	43	30	231
Contributions of Na- tive Churches.....	\$2372	\$7648	\$4916	179

—The gross income of the Missionary Society of the Methodist Church in Canada for the last year was \$143,000.

—The growth of the work of the British and Foreign Bible Society in 40 years has been remarkable and in every direction. In 1851 the year's issues were 1,137,617 copies; in 1891 the year's total is 3,926,535 copies. The receipts for 1851 amount to £128,023 2s. 8d.; in 1891 they were £285,437 4s. 10d. The expenditure bears much the same proportion: for 1851 it was £103,543 10s. 10d.; for 1891, £231,583 16s. 9d. The number of versions was then 148; now there are 292. There were in 1851 7 foreign agents, and 2 subsidized for occasional service; in 1891 there were 27 agents in various foreign countries. There were but 5 district secretaries, with 3 local agents; there are now 13, with 4 recognized assistants. The local societies in affiliation were then 3809; now they are nearly double that number, being 7178.

—There are about 3,200,000 Presbyterians in Scotland. There are 1650 places of worship in connection with the Church of Scotland, and 1575 in connection with the Free and United Presbyterian Church—in all 3225, or more than 1 church for each 1000 of the population.

—The Primitive Methodists of England report 192,652 church members, 1043 ministers, 16,256 local preachers. The missionary society has an income of £11,099, and an expenditure of £10,477. Aside from this there was the special income of the African fund, amounting to £3313, with an expenditure of £2263. The work of the society is carried on entirely in Africa in the Kaffraria mission at Aliwal, North. An increase of 150 members was reported. The Zambesi mission had entailed considerable cost and some reverses have had to be encountered; but the party sent out by the Board have crossed the river and are now engaged in real missionary work.

—In 1890 the Church Missionary Society accepted 80 candidates, 31 being clergymen, of whom 24 were graduates; 30 were women, and 19 were laymen. Within 5 years the society has sent out 130 university men, 66 of them graduates of Cambridge.

—In 1890-91 the China Inland Mission could report 407 baptisms, and the addition of 66 new workers and 19 associates, 41 coming from England, 15 from America, 12 from Australia, 9 from Sweden, 4 from Norway, 3 from Germany, and 1 originally from Holland. The number of communicants is 3000.

—Of the 285,000,000 in India it is reckoned that only about 11,000,000 can read. The census of schools registered by Government (only about half of all, but the most effective half) is, for 1888-89, in the three presidencies: Madras, schools, 18,931; scholars, 552,152; but a year later, 20,512 and 600,551 respectively; Bengal, schools, 64,628 and scholars, 1,482,150; but 66,285 and 1,491,923 in 1890-91; Bombay, in the former year: schools, 17,732 and scholars, 582,853; and in the latter year, schools: 11,716 (?) and scholars, 591,627.

—In the Minahassa, the Christianized district of Celebes, and upon the northern end of the island, the statistics of population for 1889 were: Catholics, 3896; Mohammedans, 5784; heathen,

11,019; and Protestants, 124,623. The Dutch Missionary Society occupies this field.

—In 25 years the Leipsic (Lutheran) Mission in South India has increased from 12 to 27 stations, from 262 to 613 villages, from 18 to 28 missionaries, from 6 to 17 native pastors, from 75 to 183 schools, from 94 to 311 teachers, and from 1687 to 4753 scholars.

—The census of the important Basle West African Mission, made up to January 1st, 1891, gives the following results: On the Gold Coast the number of baptized amounted to 9647, the increase for the year being 738; in the new field of Kamerun the baptized number 256, an increase of 97.

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

The Niger Mission.—Though the Church Missionary Society is sending out a deputation to West Africa to arrange matters on a more satisfactory basis, information has just been received in England from Lagos, through a private channel, that the native churches have resolved to secede and to work on independent lines. Unless Bishop Crowther is willing to postpone this course in order to discuss the situation with the English deputation, the new arrangement will be in force on January 1st next. Who the delegates from England will be has not yet been published. Much patience and guidance are required in the development of this important field, which is destined to become a centre of missionary influence.

The London Missionary Society's Report.—There comes to hand the report of this society, showing that the total income last year was £121,455; of this £76,313 was subscribed at home, exclusive of special funds, dividends, and legacies. The native congregations raised £22,500. On its foreign church roll the society has 68,000 members, and

another 250,000 adherents, with some 1200 native missionaries. There are about 200 English missionaries, including 37 ladies; and as the centenary of the society two years hence is approaching, a call for "100 more" missionaries is being made, with every promise, from the appearance of the first-fruits, of a goodly harvest of laborers, accompanied by a generous liberality. The *Chronicle*, which the Rev. George Cousins edits with sterling ability, will next year be considerably enlarged, have more illustrations, and contain a series of articles covering a wider area of topics than has latterly been possible.

Contributions to Church of England Missions by the Society for Promoting Christian Knowledge.—At one time and another the society has helped in the endowment of 44 colonial and missionary bishoprics, and, this last year its grants for church operations abroad have been made on a liberal scale. It has promised a grant of £5000 toward providing Tinnevely with its own bishop, revived a lapsed grant of £500 toward the endowment of the bishopric of St. John's, Kaffraria, and has voted £750 toward the additional endowment of the see of Mauritius. In aid of the initial expenses of the New Guinea Mission it has made a grant of £500, and placed £1000 at the disposal of the Bishop of Mashonaland toward the expenses of his new diocese. For the dioceses of Colombo, Athabasca, and Mackenzie River the sum of £1500 has been voted to meet sums otherwise raised, and, in assisting the building of churches, chapels, and mission rooms and stations in foreign lands as much as £10,615 has been voted to upward of 130 cases. These buildings range in size from log churches to cathedrals, and the grants cover all parts of the world as widely apart as the back settlements of Northwest Canada, the islands of the Pacific, the palm-set plains of Southern India, and the wide stretching veldt of South Africa. To help in the training of a native ministry, what has

been called a "black grant" of £2500 has been made; and for a period of five years the society has renewed its grant of £500 per annum to the Archbishop's Mission to the Assyrian Christians. It will be sincerely hoped that the grounds for the recent complaints of the American Presbyterian missionaries respecting the attitude of the representatives of this mission may be wholly removed at an early date. The society has also promoted medical mission work by its grants on behalf of the medical and surgical training of women.

Progress in Nyassaland.—Very encouraging accounts are told of the physical and civilizing development of the region about Lake Nyassa. The white influence is united, native tribes are at peace, and have confidence in the white man. Vice-consuls are being appointed, while "customs," police, and postal matters are in process of establishment. For the fertile land there is quite a rush among the traders and others, and agricultural prospects are cheering. It is now proved, after fifteen years of experience, that Europeans can live in comparative health on the uplands in Central Africa. Dr. Kerr Cross, who returned this year with his bride—a daughter of the late Dr. Turner, the famous South Sea missionary, whose death occurred this last summer—says that one can sail from England up the Zambesi and Shiré to the foot of the Murchison Cataracts. He believes that Africa can only be developed by Africans, and hence it is the duty of the planter to persuade the natives to labor, build, and live on his or their own plantations. In this direction the civilizational part of the missionaries' task at Blantyre and Bandawé has been most successful, to which Mr. Joseph Thomson, who has just returned from Lake Bangweolo, pays a glowing compliment. Missionary friends in Scotland are eagerly anticipating the arrival of Dr. Laws this year.

Welsh Calvinistic Methodist Foreign Missions.—Two missions are sup-

ported by this branch of the Church—one on the Khasia Hills, in India, and the other in Brittany, the former being established 50 years ago. The native churches number 80, with a membership of 6190, including communicants, probationers, and children, while the total number of those who frequented the services and had renounced heathenism was 8900. The total income of the missionary society amounted last year to £7952 from collections, donations, and other sources. For the mission jubilee fund a sum of £25,000 had already come to hand, and not improbably before the subscription list was closed, the figure of £35,000 would be contributed.

Miscellaneous.—There is slight doubt that the Baptist Centenary Fund will reach £100,000, toward which a large proportion is announced. Some handsome gifts have been recently made by the leading Baptists of Lancashire. The autumnal Baptist gatherings in Manchester in October were fully availed of by the missionary wing, and a pronounced impetus given to the claims of foreign missions. The Society of Friends, it is reported, is beginning to plant itself in the East, particularly in Philippopolis and Constantinople, the ground for a new meeting-house having just been purchased in the first-named place.

Monthly Bulletin.

United States.—The Methodists are jubilant over the fact that their missionary society is free from debt for the first time in twenty-five years.

—The Methodists in San Francisco have had, for five years, a Japanese Mission, an outgrowth of their Chinese Mission in the same city. There were 175 Japanese members a year ago, and their church is known among themselves as the Take-a-seat church.

—The Dakota (Indian) Presbytery far exceeds the others of the Synod of South Dakota in the average per church

member which they contribute to the beneficent work of the Church.

—The Northern Presbyterian Church has 4 presbyteries in the synod of the Indian Territory—in the Choctaw, Chickasaw, and Creek nations—including 62 churches and 1823 members. None of the churches have ministers, but they are served by home missionaries and stated supplies. The Southern Presbyterian Church has 1 presbytery in the Territory, with 13 churches and 637 members. The Spencer Academy, in connection with this presbytery, is an important element of its work.

—The American Board has put up \$1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances, and as the missionary impulse grows stronger in the Congregational churches. The Methodists have fixed their high-water mark at \$1,250,000 for home and foreign missions, and they will reach it. The Presbyterian Church has proposed \$1,000,000 for foreign missions as its aim. It is creeping up slowly to that point, having contributed over \$900,000 last year.

—The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training to Christian intelligence an aggregate of not much less than 600,000 children and youth.

Great Britain.—By way of inaugurating the effort which has been resolved upon to raise \$500,000 as a special fund to celebrate the centenary of the English Baptist Missionary Society, the treasurer of the society, Mr. W. R. Rickett, of London, has just intimated his intention to give \$25,000.

—At the recent meeting of the Congregational Union of England and Wales, Professor Armitage spoke on The Forward Movement in Foreign Missions. He called upon his hearers to face certain facts with contrition and sorrow. In 1841 English Congregationalists had

192 missionaries in the field, and in 1891 only 197. He said: "For 50 years we have locked up our hearts in alienation of sympathy—not entire alienation, but surely a very deep and real alienation. But a change has come. The Lord has opened the windows of heaven, and now we are discussing the enthusiastic proposal to send 100 men and women into the field."

—Former students of Mansfield College, Oxford, now on the mission field are never allowed to feel that they are forgotten by their *alma mater*. Each term the college appoints a corresponding secretary whose duty it is to write to each of the brethren abroad, tell him of the latest college news, inform him as to the new men who have come, as to the old ones who have gone, and endeavor to make him feel, though far away, that he is still a member of the college fold, that those with whom he once studied are men that live in living affection with him and love to hear of his weal. The absent one in turn writes to the college and keeps it fully informed of his trials, success, needs, and thus feeds the flame of missionary enthusiasm within scholastic walls.

—Two hundred and twelve thousand copies of the New Testament in Hebrew have been distributed among Jews in all parts of the world by the Mildmay Mission to the Jews.

—The Irish Presbyterian Church has always given effective support to its Foreign Missions' Committee. It is now trying a new experiment with regard to its agents. Up to the present its male missionaries in India have all been ordained university men, and their allowance has been about £350 per annum. An influential section of the general assembly has lately organized the "Jungle Tribes Missions," the agents of which are to be earnest, well-educated laymen, with allowances not exceeding one-third those of the present ordained missionaries. They propose to begin their work among the Bhils, and the first lay agent has already sailed.

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

—The Central Soudan has at last been penetrated by two English missionaries. Messrs. Harris and White have gone to found a mission at Lake Tchad. On their journey, which they made on foot, they were hospitably entertained by the Arabs, being greatly assisted by Mr. White's violin, to the accompaniment of which he sang the Gospel tunes. The valley in which lies Lake Tchad is east of the Niger valley, and has never before been visited by a missionary.

—The Muhlenberg Mission of the Lutheran General Synod in Africa pays a large proportion of its expenses by the sale of coffee, which it raises on its own plantation in Liberia.

Pacific Islands.—Miss Charlotte M. Yonge, the writer, recently subscribed \$10,000 for building a missionary college at Auckland, New Zealand.

—The Presbyterians of Australia and Tasmania are planning to establish a mission among the aborigines of North Queensland.

—The missions of the American Board in the Pacific Islands are thus described: "The institute in the Hawaiian Islands for the training of a native educated ministry is commended for larger support. At Ponape the work has been interfered with by Spanish persecution. The summary of the work of the Board is as follows: Five hundred and thirty-eight missionaries, 2648 native preachers and teachers, 410 churches, 38,226 communicants, and schools of various grades with 46,403 pupils, are the salient and expressive figures."

—The Free Church of Scotland, with 335,000 members, raised last year, from all sources, a total missionary revenue for the evangelization of the world outside the United Kingdom of £113,431.

16s. 3d. (\$567,155). Its native communicants in all foreign fields aggregate 6620. It supports 51 ordained missionaries, 8 medical missionaries, and 23 professors and teachers.

—Next to the Moravians the United Presbyterians of Scotland are the missionary church. Their 570 churches, with 185,000 members, contributed \$400,000 last year, and the gain of converts was 600 during the year.

—In an interesting paper in a recent number of *The Church of Scotland Home and Foreign Mission Record*, Rev. Dr. Mackinnon, of Heidelberg, calls attention to the thoroughness with which German missionaries are trained for their work. Their systematic method is said to be remarkable indeed in comparison with the lax preparatory training in some other countries largely engaged in missionary effort. After satisfactory proof of their fitness for the life, the candidates in Germany are admitted to attend the Mission House one evening in the week for a year. They are then entered upon the books of the preparatory school for two years for instruction in Latin, etc. After this they have a course of instruction of a theological nature, including the study of the Bible in the original tongue, and a few sessions of medical training in the hospital. The years thus spent are useful in developing in the future missionary many qualities which are of the utmost value in the mission field. The result is that men are sent out who are in every way worthy of their work, and who undertake it thoroughly equipped for the Master's service.

Italy.—The Waldensian Synod was held last month. Professor Geymonat was Moderator. He presides so well that he is re-elected from year to year. The Waldensians have a fine "Synod-house," erected a few years ago as a memorial of the "glorious return" of the Vaudois. It was noticed that in the Synod the speakers are apt to glide away from the use of the French into the Italian tongue, which is rapidly becoming

the more popular language of the two. The spirit of missions, at home and abroad, manifestly pervaded the body. Two students came back who had been at work on distant fields, one in Abyssinia and the other in America. Their ordination diffused a glow of missionary enthusiasm among the pastors and elders, and reports from forty-four mission stations in Italy quickened the evangelistic fervor. A Scotchman who was present at the Synod has written home that "almost every family among the Waldensians has furnished ministers, missionaries, and evangelists, and the supply is only restrained by financial difficulties. Were the gifts for the evangelization of Italy doubled or trebled, there could be no difficulty in finding a corresponding supply of able and godly Vaudois to do the work." The progress of the Church of the Vaudois, in Italy, is slow, but it is steady, and the Church is in no mood to retreat from the old contest with Rome.

South America.—Rev. J. Milton Greene, of Mexico, is translating into Spanish, to publish in his paper, *El Faro*, Dr. J. H. Barrows's book, "The Gospels are True Histories."

—The Methodist missions in South America propose to prepare for the Columbian Exposition an exhibit showing the progress and results of their work on that continent.

—Dr. J. M. Allis, of the Chilian Mission, says that "if Balmaceda had been trained under biblical influence, and if his proud nature had been disciplined by Gospel instruction and Christian teaching, there is not the slightest question that his history and the history of Chili would have been decidedly different."

—The Salvation Army has secured a strong foothold in Buenos Ayres. During the financial troubles it was able to help thousands of men thrown out of work to food and shelter. It has a thriving farm colony, and is training Spanish-speaking cadets.

—The Synod of Brazil recently handed over to Episcopal missionaries in Rio Grande a church with forty members, a day school, and a fund for erecting an edifice; and did it gladly, willingly, and in the spirit of comity and economy which Secretary Clark, at Pittsfield, said was so necessary.

—Mission work in Brazil by the Presbyterian Church (North) has been carried on principally in the southern portion of the country. But there is a great field in the north. The southern Presbyterians have long been active there. The vast field lying between the San Francisco River and the Amazon is comparatively little known to the Christian world. Pernambuco is the chief centre of this region, a city of 120,000 inhabitants; in commercial importance one of the first in the republic. It is the centre of the great sugar trade of Brazil, and the port of three States—Rio Grande do Norte, Parahyba, and Alagoas. Three railroads in operation unite there, connecting the city with the northern, central, and southern parts of the State. Mission work is being prosecuted here with vigor and success.

—The natural result of the growth of Protestantism in Brazil is an urgent, an irrepressible demand for more education—higher education. Under ordinary circumstances the absence of such a demand would argue the failure of the work. By God's providence a new order of things has been set up in Brazil, for which the Protestant ferment is in some measure responsible. This intensifies the urgency of the demand.

China.—The Presbyterian missionaries in Manchuria have encouraged the native Christians to form a native presbytery.

—The *Presbyterian Messenger*, organ of the English Presbyterian Church, says: "Without entering on any jealous comparisons, it is permissible to rejoice in the fact that the members of our own churches in China and Formosa

reach up to and beyond the average of Christian giving of Chinese Christians. The most recent figures for Swatow, supplied by Mr. MacLagan, of our mission there, are 1543 members, who during the year have contributed \$1925. The Formosan churches do quite as well; and in Amoy the annual contribution of the church members is at the rate of more than \$2 per head. Chinese liberality will always seem to those who know the Chinese money-making and money-saving propensities, one of the most convincing proofs of the reality of Chinese Christianity."

—Dr. Griffith John, the veteran missionary to China, is full of jubilation at the recent imperial edict opening the province of Hunan to Christian teaching. He says that its people are brave, manly, and straightforward, occupying the very highest positions as civil and military officers. They are proud, exclusive, and anti-foreign to a degree extraordinary even in China. But now that the door is opened they will be accessible, and when once converts are won and a footing gained there the advance will be rapid.

—There is an apparently well-grounded expectation that the cultivated classes of Japan are only waiting for the consent of the Mikado to embrace Protestant Christianity in a body. The *Deshisha*, founded by a Japanese boy, converted by reading a single leaf of the New Testament and educated in Phillips' Academy, Amherst, and Andover Seminary, has more students than all three of the institutions named.

India.—A Moravian missionary named Letzen, with his wife, certainly ought to be written with those who love their fellow-men. For thirty years he has been preaching and working at a station in the Thibetan mountains, without the sight of a European face, and with the post-office fourteen days' distant, separated from them by the high passes of the Himalayas and dangerous streams.

—A native Christian, to the satisfaction of the bar, the bench, and the public, has just been appointed Administrator-General of Madras, India; and a native Christian girl—a graduate of one of the Christian colleges—has been appointed to the charge of the post-office at Mandapasali.

—The Gospel of Matthew, now being printed at Bangkok by the American Presbyterian Mission press, is the first move toward giving the Bible to the Laos in their own language. This is printed in Siamese letters, but it is hoped in the near future to give the same in the Laos letters also.

—A “prayer-meeting” attended by Hindu students of the several colleges in Lahore, India, is held in Mission College boarding-house every Sabbath afternoon. This is in no sense a Christian prayer-meeting, and with it the college authorities have nothing whatever to do. The Mohammedan community, too, is similarly affected. A recent organization, called the “Young Men’s Mohammedan Association,” the secretary of which is a graduate of a college, announces as its object the spiritual and moral welfare of the young men of the community. “Divine service” is regularly conducted in four or five different halls of that city; and the newspapers tell us of the “impressive sermons” and the “earnest prayers” offered on such occasions.

Africa.—A very practical demonstration of the progress of missions is given in the view published in various English journals of the Scotch Presbyterian Church, recently completed at Blantyre in East Central Africa. The mission established seventeen years ago has passed through every stage of discouragement and prosperity. At one time the fierce tribal antagonism threatened to extinguish it; but though the whole surrounding country was raided, the mission and the mission people were respected. In 1888 the foundations of the new church were laid, and since then all have been at

work upon it. The brickmakers and bricklayers, the painters and carpenters were natives trained in the mission; and the hewers of wood and drawers of water were the very men who a few years before had sought to destroy the work. On May 10th the work was completed and the church dedicated. It will seat in the nave and transept 200 people with ease, and 400 could be provided for without passing the chancel. The windows are mostly memorial windows of stained glass, and most of the fittings have been presented, including handsome lamps, draperies, a bell and chairs, communion table and reading-desk.

—An English Baptist missionary—Mr. Stapleton—writing of the ferocity of the Bangala tribes on the Upper Congo, among whom he and his associates are attempting missionary work, reports a fight between two villages, in which the women took part, after which the victors danced in high glee, and brought in the bodies of those they had slain, presenting a sight so sickening that it was difficult for the missionaries to eat or to sleep. The conquerors cooked the bodies of their victims; and two days after a lad walked into the mission station carrying on a plantain leaf some of the flesh that had been roasted. Mr. Stapleton says:

“One of the men killed at Mampoko was a slave of the chief. He had worked for us some three months, and but the evening before was engaged on the station. In the morning he is killed, and in an hour or two tossed into a grave ‘unwept, unhonored, and unsung.’ The people wanted to eat him, and would have done so, but his master refused to cut off his head, a necessary preliminary to the feast. Another man comes to the fight in full vigor; in twelve hours his body is cooked and eaten; while to burn alive a poor, sick, deserted woman is regarded as a huge joke. Yet usually these Bangalas are merry, manly fellows, very friendly in conversation, and quite demonstrative in their affection; but when the lust of blood is upon them deeds which fill us with horror are the merest incidents of the fight to them.”

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CAPTAIN GREAT-HEART AND THE HOLY WAR : THE STORY OF THE SALVATION ARMY.

BY FREDERIC PERRY NOBLE, NEWBERRY LIBRARY, CHICAGO, ILLS.

In 1661 a "Jerusalem sinner," nicknamed Bishop Bunyan, dreamed an immortal dream. In his vision he beheld how men and women fare from this world to the world to come. He wist how one little band of feeble folk needed the escort of a mighty man of valor, and tells how the pilgrims went on till they came in sight of lions chained. Mr. Great-heart was a strong man, so he was not afraid of a lion ; but the boys that went before were now glad to cringe behind. At this their guide smiled and said : " How now, my boys ; do you love to go before when no danger doth approach, and to come behind so soon as lions appear ?" Mr. Great-heart drew sword with intent to make a way for the pilgrims. Then appeared one that had taken upon him to back the lions ; and he said : " What is the cause of your coming hither ?" (His name was Grim, or Bloody-man, because of his slaying pilgrims ; and he was of the race of giants.) *Great-heart* : These women and children are going on a pilgrimage ; this is the way they must go, and go they shall, spite of thee and the lions. *Grim* : This is not their way, neither shall they go therein. I am come forth to withstand them. (To say truth, by reason of the fierceness of the lions, and of his grim carriage, this way had of late been much unoccupied, and was almost all grown over.) Then said Christiana : " Though the highways have been unoccupied, and travellers have been made to walk through by-paths, it must not be so now I am arisen a mother in Israel." But Great-heart made first his approach unto Grim, and laid on so heavily with his sword that he forced him to retreat. Then said Grim : " Will you slay me upon mine own ground ?" *Great-heart* : It is the *King's* highway we are in, and in *this* highway hast thou placed the lions. With that he gave him again a downright blow and brought him upon his knees. He also broke his helmet, and next cut off an arm. Then did the giant roar so hideously that his voice frightened the women ; yet they were glad to see him lie sprawling. When old Grim was dead,

Great-heart said : " Come ; follow me ; no hurt shall come from the lions." They therefore went on, and all got by without further hurt. Afterward, too, after passing through the Valley of Humiliation, and quitting Vanity Fair, Captain Great-heart slew Giant Despair, demolished Castle Doubting, and fetched his people to the Delectable Mountains.

THE BOOTHS.

Captain Great-heart—that is William Booth ! In his passion for souls, his shepherding of the multitudes and his warfare against the devil, the " General" of the holy war is the incarnation of the hero-saint created by Bunyan. Born in 1829, brought up as a member of the Established Church, voluntarily associating with the Wesleyan Methodists at thirteen, and converted at fifteen, Booth began in 1843 to preach out-of-doors among the poor of Nottingham in all weathers, and at seventeen was a recognized preacher. An American revivalist was the ideal upon which he moulded himself and his methods ; and as the Church of England had not then learned wisdom from its loss of Wesley, so it had no place for the only men and measures that could reach the masses. In 1840 the Establishment repeated the mistake of 1744–84, and cast away a tremendous religious force. At nineteen Booth was urged to become a minister, but remained a layman until twenty-four years old. Then he married, and entered the ministry of the Methodist New Connection. From the first his preaching had every outward mark of success, and in 1852–55 he was sent as an evangelist to many large manufacturing towns, thousands of hearers professing conversion. From 1856–61 Booth was obliged to serve as a settled pastor ; but the bondage of regular church relations irked him, and he believed himself called to be solely an evangelist. It was requested that the minister be restored to revivalism. The request was refused. For conscience' sake Booth, in 1861, resigned from the ministry and the Connection, and stepped straight into the one work of his life. Dissent had repeated the folly of Episcopalianism, and had furnished the occasion for the rise of practically another sect.

The years 1861–63 saw Booth working back to his earliest methods, but realizing that such religious movements must be organized if there is to be distinctive teaching beyond that of conversion, and if the work is not to die. Always reluctant to form another organization, his first idea was to go to the people, attract them, save them, employ them, and send them into the churches. But the people would not go. They were not wanted, they said, inside the Church. Some, if not all, were needed to save others ; thus Booth was obliged to provide for his converts himself. In 1865 London drew him and held him. On a street corner at Mile End Waste in the East End, Booth and his wife began, no whit distinguishable from the commonplace Methodists to be found by the score in Whitechapel. Neither had the slightest idea of any such organization as a Salvation Army. As the movement grew they thought their work might be to form a huge work-

ingmen's society with branches ; but with the growth into the provinces came more correct views. First the workers constituted the East London Christian Revival Society, then they were known as the East London Christian Mission, and from 1870-78 simply as the Christian Mission. From 1865-77 progress was slow.

If the Booths were insignificant units, how came they to found the largest missionary society in the world ? W. T. Stead claims that he has been brought into close enough contact to form accurate ideas of their capability, range of thought, and force of intellect ; and that the father, mother, and eldest son rank as superior in force, capacity, and initiative to all but six of the ablest men and women of our time. Lord Wolseley has declared Booth to be the greatest organizing genius of these twenty-five years, while Bramwell Booth has been styled a Von Moltke. In Mrs. Booth the General found a rare helpmeet and inspirer. She was an effective speaker, an able advocate, a convincing interpreter of the Faith, and a tireless worker. Through her influence and example as "Mother of the Army," female ministry was pushed to the front, and many other distinctive features became part of the system. Her reasoning faculties were well developed. Her foresight, sound judgment, and seldom erring intuitions made her labors in the war council as valuable as her writings and her speeches in the field. She reared eight children expressly to continue and perfect the work. In its cradle each was consecrated ; and to-day each, save an invalid, is holding some prominent position and doing yeoman service. All differ ; but each possesses a measure of the parents' gifts. Trained almost from childhood to handle practical details of administration and finance, accustomed to handle people as individuals and in masses, they are better prepared to take the duties of commander-in-chief than the General in 1878 seemed qualified to direct a world-wide order. If marriage was a corner-stone of the army, the children's alliances have doubled the family fighting force. Every daughter-in-law and son-in-law has shared the enthusiasm, their own children being devoted to the Lord of Hosts.

THE BEGINNING AND PROGRESS OF THE ARMY PROPER.

In 1875 the Booths slipped into the line of development which gave power of adaptation to new circumstances. From the first the mission had accorded equal rights in religious affairs to women ; now it solemnly and formally affirmed their absolute equality in all departments of administration, and deliberately utilized their services. That very year opened the era of phenomenal expansion. Accordingly these soldiers of the cross claim to have done more than any other body to reveal the enormous possibilities of church usefulness latent in woman. The mission had become a regularly organized marching force, with printed doctrines and discipline, and settled Methodist government. In 1878, through a happy accident, "Christian Mission" became "Salvation Army." "General Superintendent" had inevitably shortened itself into "General." Booth's

helpers, being neither ministers nor teachers, and having no distinctive titles, the people had dubbed them "Captain." Booth had described conferences as councils of war. All these phrases hinted at military organization, and Scripture passages about the Church as an army confirmed the idea. One day the mission was defined as a volunteer army of working people. "Not volunteers," Booth rejoined; "we *must* do what we do, and we're always on duty." Crossing out "volunteer," he wrote "salvation." The phrase struck his colleagues as expressing the mission's nature, and was adopted. Yet Booth had but repeated history in using this name, for Flowgate in 1658 spoke of the Friends as an Army. The newly christened Salvation Army borrowed its entire ecclesiasticism from barrack and camp. General Booth has the British Army's rules and regulations at his right hand, and tells Mr. Stead they helped him more than all the church constitutions. After long study of the military manuals the order was reconstituted, and has since grown by leaps and bounds.

In 1879 came marked advance. The first *War Cry* began sounding that weekly trumpet-call whose echoes are now heard the world around in twenty-seven journals and in fifteen languages. Three Salvationists, for "obstructing the thoroughfare" by prayer in a road, were imprisoned in lieu of paying their fine, an alternative which is on principle always rejected. *Why* should street-preachers be persecuted, and organ-grinders go scot-free? The establishment of training-schools, the use of uniforms and badges, and the official invasion of America also began in that year. In 1881 the war was carried into Australia, Canada, France, India, and Sweden, and the Army began to plan for the conquest of Europe. Between 1880 and 1890 this enterprise, beginning with God and nothing in a London slum, went from New Zealand to San Francisco, and from Cape Town almost to the North Cape; leaped, as if the genii of Arab story, from 400 corps and 1000 officers, to 4289 corps, or separate religious societies, 10,000 officers devoted solely to evangelization, and 13,000 non-commissioned officers rendering voluntary service; captured 150,000 prisoners from Satan; created scores of new forms of religious and philanthropic activity; conquered the respect of the world; and broached a stupendous scheme for the salvation of society.

The Army has the true apostolic succession in being the victim of ceaseless persecution. Its aggressive and extreme character in faith and works, its open-faced, heavy-handed attack upon such sins in high places as "the maiden tribute of modern Babylon," have combined to subject its soldiers to every kind of slander and opposition. Some one member is always in prison for conscience' sake—a boast which no other religious body can make. Before 1890 the Church rarely spoke a good word in their behalf. The fiercest opposition, and that most frequently expressed in mob violence, come from the publicans. Often they organize "The Skeleton Army," a procession bearing a banner with death's-head and cross-bones. In all methods of malfeasance Great Britain has ever led the van, while to

outrage by the populace, the authorities in England, America, India, South Africa, Sweden, and Switzerland have added oppression. But the government of infidel France has never laid hand on one Salvationist.

ORGANIZATION, DEPARTMENTS, AND BRANCHES.

Booth is a Protestant Pope without jurisdiction over conscience. Himself a spiritual power, he wields a *quasi*-temporal power. His telegram will in a moment start an officer from London slums to darkest Chicago, or to the uttermost parts of the earth. The Army alone among English religious bodies is based on the principle of obedience, and requires subjection to absolute authority. Without such an organization this vast movement would be a rope of sand. Booth holds that the multitudes should be governed by the wisest and best, and that obedience, unquestioning and constant, is the root of good government and a means of grace. Every man must swear to obey orders from headquarters without question or remark. Such church despotism is fraught with danger; but how much fitness for self-government have drunkards, harlots, and prison-graduates shown? Moreover, the militarism is modified by the voluntariness of enlistment, the system of weekly corps reports, elaborate arrangements to prevent abuse of authority, and by none being bound to serve one day longer than he pleases. Indiscipline and mutiny are judicially tried by court-martial. Are such principles sound? Explain the abnormal rate of gain; remember that there have been fewer splits than in organizations where authority is not recognized; and recall the failure of attempts to run rival armies! The sole serious mutiny was that of Major Moore here in 1884.

The Army divisions are these: Wards, stations, sections, districts, divisions, territories. The ward is the unit; several wards constitute a station; two or more stations form a section; a group of sections make a district; a number of districts compose a division; but a territory consists of a country, in whole or in part, or of several countries. The officers commanding these divisions are, respectively, sergeants, captains, ensigns or adjutants, staff captains, majors or brigadiers or colonels, and commissioners. A station is that region where a single corps operates, and may consist of a group of villages or of a town, all or part, with mission outposts. Corps and brigade are often confused with each other by non-Salvationists, but differ as class from kind. The corps accomplishes general evangelization, its divisions during engagements against the enemy constituting companies; the brigade is a band for special work. There are rescue, cellar, gutter and garret, drunkard, saloon, workhouse, and lodging-house brigades. Each corps should contain several commissioned field officers, as captains and lieutenants are called; eight unpaid, non-commissioned, local officers with most burdensome duties: treasurer, secretary, sergeant-major, *converts'* sergeant-major, band-master, band-sergeant, ward-sergeant, color-sergeant, bandsmen, and junior soldiers' officers. Their duties are explained in order-books, each before appointment signing a

bond to be a model of good behavior, uniform wearing, and belligerency. None is at liberty to use tobacco or to attend other services without the captain's permission. Whatever the size of a corps, at least one man and one woman attend to the penitent form or mercy-seat. Local officers are appointed for twelve months, but field-officers usually hold a post only four or six months. Salvation officers are liable to removal at any moment ; but ordinarily commissioners remain four or five years, and division officers about one year.

The General is the commander-in-chief. He appoints his own successor, making choice solely on the score of fitness ; and at this moment the name of the next General rests unknown in a sealed envelope deposited with the solicitors. He is also, by a deed-poll in the High Court of Chancery, trustee of all Army property ; and if he misappropriate a song-book would be liable to trial. Headquarters may be international, territorial, or divisional. The first, or headquarters-in-chief, are the offices where all-the-world Army business is transacted. They are in London, and the centre for the General, chief-of-staff (now Bramwell Booth), secretaries of affairs or heads of departments, the chief secretary and the field secretary. Territorial headquarters are the offices of countries under command of commissioners ; United States headquarters—*e.g.*, are at New York City, and are supported largely by the profits from the sale of the *War Cry*, other Army literature, uniforms, musical instruments, and other requisites. In national headquarters are usually the offices where is conducted all business about property, candidates, the *War Cry* and its like, appointments of field officers, and financial arrangements. Divisional headquarters are self-explanatory ; Chicago headquarters transacting business for the Northwestern division. In different countries the number of officers and departments varies with the strength of the contingents. The chief branches in England are finance, social work, property and law, trade, publication, and foreign lands ; and the head-men are also called commissioners.

The Army has the financial sinews of war well in hand, and forms its finances in three divisions—headquarters, division, and corps. Headquarters finance comprises the general spiritual fund, the foreign extension fund, the training-homes fund, the sick and wounded officers' funds, and the property fund. If Booth is an autocrat in measures, he has never been autocratic in handling the funds. Even in 1866 he had members of different churches formed into a committee on finance to guarantee that contributions were spent as directed by the givers. The method of vouching was the most thorough then possible ; yet a system still more thorough is employed to-day. The English accounts are constantly inspected by the auditors of the Midland Railway. The *Accountant*, a London professional journal, "only wishes the accounts of all charitable institutions were as carefully and clearly kept" as the Army's. The balance-sheet is published punctually each year, headquarters publishing annually, and corps or local

bodies quarterly. Non-Salvationist accountants audit all. To no officer is salary guaranteed, nor does one receive more than enough to supply actual wants. Booth has never received one cent beyond repayment of out-of-pocket expenses, his support being provided by friends outside ; and the sole member of the family who has received remuneration from Army funds is Bramwell. As chief-of-staff " he toils terribly," yet has only the pittance of a postal clerk. Salaries run from \$2.88 a week for slum sisters, to \$14.58. Male captains and lieutenants receive \$4.32 and \$3.84 respectively ; women of the same rank, \$3.60 and \$2.88 ; married men, \$6.48.* Each corps is expected to raise its own income, and pay its own expenses week by week, officers drawing no allowances till bills are paid. When the payment of these fails to leave enough for the officers, soldiers and friends usually provide food. Division officers are supported by a ten per cent assessment on the receipts of each corps. One week each year is set apart the world over as Self-denial Week, and in 1891 it yielded \$200,000. The annual expenditure for rentals alone amounts to \$1,000,000. The Army owns almost \$4,000,000 of property, and has a yearly income of \$3,645,000. This equals four per cent on a capital of \$76,602,500. An endowment whose cash value is \$76,602,500, created from nothing in twenty-five years, is a tolerably substantial miracle. It is almost unique.

DISTINCTIVE FEATURES, PECULIARITIES, AND THEIR RATIONALE.

One Sunday in London half the population, or 3,000,000 people, were absent from any place of worship. In the Establishment over ninety-five per cent of the members belong to the upper and middle classes, while less than three per cent of the working classes are communicants. Those are facts of terrific significance. They show the practical paganism of vast populations in Christendom. They demonstrate the uselessness of holding to parochial limitations and stereotyped methods in evangelizing modern society. If the Army had kept in ecclesiastical ruts, Captain Great-heart could not have helped to lift Darkest England from its Slough of Despond even this little. "The Army has even been in danger of dying from dry rot ; no prejudice, no regard for old-fashioned ideas and customs is *not* respectably and strongly represented to-day within the Army itself." But Booth does not want another ecclesiastical corpse encumbering the earth. "When Salvationists cease to be a militant body of red-hot men and women whose supreme business is saving souls, I hope it will vanish utterly." He would be all things to all men, if by any means he might save some. Very well ; to multitudes such words as God, Bible, and Church were rocks of offence. The Army removed the stone of stumbling ; it described its actions as a Church militant by military terms ; it adapted measures and systems to particular needs and tastes of peoples, times, and circumstances ; it employed unusual means of attraction. The result is

* English rates in "Orders and Regulations," p. 510 ; American allowances for the same officers appear to be \$7 and \$6, and \$6 and \$5.

that thousands who would on no account enter churches are in Army halls every week. Some of the distinctive features are these : (1) The prominence of woman. Sex is no bar to position, forty per cent of the officers being female ; (2) using every individual—at least theoretically—in active work as soon as converted ; (3) holding meetings every day the year round. Salvationists are the only Protestants with whom devotional meetings at seven A.M. Sunday are customary. Each corps is to have ten in-door meetings each week, and at least six out-doors. Much time and strength are devoted to open-air work. In England, *e.g.*, where people are too few to allow the establishment of a corps, seven huge vans or "Cavalry Forts," containing each nine officers on an average, roll from village to village, and enable meetings to be held ; (4) visitation—field officers averaging eighteen hours a week ; (5) emphasis on the claim to complete sanctification or full deliverance, not from guilt alone, but from the power of sin ; (6) self-denial week for extending the work universally ; (7) loyalty to superiors. A Chicagoan, if transferred to an Australian corps, would be obeyed exactly as would an officer from Sydney ; (8) solidarity of the Army ; (9) marching, bearing banners, using brass bands,* and always wearing uniform ; (10) hallelujah weddings, and marriage within Salvation ranks explicitly for the purpose of raising a peculiar people. Hear this advertisement : " Salvation Army, Kandy. M-O-N-S-T-E R Hallelujah wedding ! Staff-Captain Weerasingh and Brigade-Captain Divia Premia. By Major Tayacody. In S. A. Barracks. Reserved seats 1 rupee ; others 12 and 25 cents ;" (11) youth of the officers, almost all being under twenty-five ; (12) the Salvation Navy.

But what are the oddities of nomenclature ? These : The creed consists of articles of war. Early morning prayer-meeting is knee-drill. Sabbath afternoon meeting is a free-and-easy. Commencing work in a place is an attack or bombardment. A field of work is a post or station, and is manned by a garrison. Series of services form battles and campaigns. The evangelists are officers ; converts become recruits, and candidates for officership constitute cadets. The hall, if formerly a factory, is now the hallelujah factory, or holiness shop, or Salvation mill—sometimes barracks. Contribution pledges on yellow paper are called canaries, and contribution-envelopes with their contents form cartridges. Death is muster-out or promotion to glory. The motto is, " Blood and Fire ;" the former term referring to the blood of Jesus, the latter to fire from the Holy Spirit, and His gift of tongues. The banner is often called the Blood-and-Fire colors, and consists of a blue-bordered crimson field, in whose centre shines a golden star bearing the motto and the corps number. Frequently, too, the national

* Dr. W. F. Poole has most kindly pointed out to me, in his edition of Captain Johnson's " Wonder-Working Providence of Zion's Saviour in New England " [the book originally appeared in 1654], that in 1637 the Puritans of Charlestown " had as yet no Bell to call men to meeting." Captain Johnson " hearing the sound of a Drum, demands what the signall ment, the reply was they had no Bell ; and therefore made use of a Drum." [Condensed from pp. lxxviii. and ciii.] As Salvationists are often sneered at for using drums and trumpets, they might retort that they are in the best of company.

flag accompanies the colors, which are the sole ensign in the world forever flying. The sun never sets on the Salvation standard, and at 12.30 P.M. every day 1,000,000 Salvationists unite in prayer for the world-wide work.

METHODS OF WARFARE.

Study the "battle" of Darlington, England, and it will explain the general strategy employed in 4000 centres, whether in America or Australia, in Europe, India, and South Africa. A placard was everywhere posted, announcing that "the Hallelujah lasses were coming July 6th, 1879." Without friends, almost without money, came two women, respectively 22 and 18 years of age. The people were in straits financially, the churches distressed to pay their way. Yet these officers maintained scores of services, kept the largest hall filled, paid running expenditures of \$2000 a year, brought 1000 persons to the penitent-form in six months, added many to the churches, formed a corps 200 strong, each member pledged to speak, pray, sing, visit, march, collect money, or do anything; in short, raised a new cause from the ground and among the poorest, and made it self-supporting. Yet there was no sensationalism, extravagance, or tomfoolery. When the mob gathered in the market-place "just to see 'em," the officers sang, prayed, and fired such a volley as this: "You are lost, wretched sinners. You are going to hell. Your wickedness is damnable, and deserves punishment in hell forever. But God LOVES you. He begs *you* to love Him; accept Jesus and renounce the devil. Come! Go with us to heaven." Then they marched to the hall—it holds 2500—and the riffraff filled it to the doors. But few quit as the blackguards they had been—for the ignorance of most Army officers is no hindrance to success when hard work, poverty, and self-sacrifice buttress their testimony. The life is the deciding argument for the Faith.

How did Captain Rose drill raw recruits, "Saved Jack" and "Happy Eliza" into soldiers of God? The penitent captured in full fight from Satan's army is a "prisoner." When bully and courtesan stand among these, they must testify their belief then and there, and that they are on the Lord's side. Names and addresses are taken by the penitent-form sergeant, and sent to the ward-sergeant, who is accountable for every prisoner. If he is satisfied with the captive, his report goes to the converts' sergeant-major. The latter, if satisfied, endorses it, and the prisoner is entered in the cartridge-book as a recruit, treated by the captain as a soldier, and set to work. In fact, the converts' confession is not believed unless they become converters and seek to save others. After enrolment of recruits, ensues enlistment of soldiers. When the recruit has been on the cartridge-book one month, and has fought under his captain's eye, his application for full privateship comes before Census Meeting. It decides whether the probation entitles to enlistment. If his record is honorable, the volunteer signs Army articles of faith. The first eight are theological, and affirm the fundamentals, with the annihilation of sin from out the converted soul,

and also the possibility of the truly converted falling from grace and redemption even into hell. On those points alone has Salvation theology any significance for thought. Eight other articles exact utter renunciation of the world, absolute teetotalism, with abstinence from tobacco and baneful drugs, and sheer obedience. Enrolments are held monthly in public, the recruits saying, "I do," as the field officer reads each article, or, if the number be large, simultaneously "fixing bayonets"—*i.e.*, lifting their right arms straight above the shoulder.

All privates may aspire to officership, but must pass a severe examination as to character and standing—of 3000 candidates in 1889, only 1320 were accepted—and if approved, enter a training home as cadets. The training is slightly doctrinal, largely practical and personal. Six months elapse before the cadet-lieutenants are dispatched to the front and step into the line of promotion. Statistics of each officer's success in soul-saving, money-raising, and soldier-making are sent monthly to International Headquarters. If the figures demonstrate capacity to fill more responsible positions, his division-officer's proposal for promotion is accepted, and he rises to an ensignship or adjutancy, thus entering the Army staff. His function now consists of being an *aide-de-camp*, second in command to the division-officer, or an officer over a *small* division. With enlargement of ability come promotions to staff-captaincy, to brigadiership, even to commissionerhood. That is the highest attainable rank.

In addition to out-door evangelizing, the field officers, whenever practicable, have marches. The soldiers form and march four deep, and sing, usually to stirring or catchy tunes. Ahead are borne the colors, and frequently the national flag; behind march the commanding officers, the band, and the rank and file. These bands, numbering 8000 musicians, are powerful preachers. To them are due conversions attainable by no other human agency. Care is taken to prevent pride and selfishness. No member receives pay; and as most have never touched an instrument before conversion, it looks as if the devotion of time and toil to learning to play finds its motive and reward in love. Much of the music is composed by Salvationists, though a few national and other tunes are used. Another feature of field work is the demonstration, or the public parade of several neighboring corps. The meetings Sabbath morning and Friday night are devoted to inculcating Army views on holiness, while one other evening is given to spiritual dealing with Salvationists alone. Attendance at the Sunday meetings, seven A.M., and their character, accurately gauge the religious standing of the soldiery. All other meetings aim at the godless. The total number of meetings weekly is 50,000, or 2,500,000 the world through in a twelvemonth.

In Hindostan, New Zealand, and South Africa the officers become to the Bengali as a Bengali; to the Maori as a Maori; to the Zulu as a Zulu. The Salvation movement in the Orient, now lauded as *the* model for missions, is the application of asceticism as the means of winning men. In

Africa and Australia like lines are followed. Salvationists must leave English dress and habits forever behind. Male officers evangelizing Bengalese villages wear red jackets bearing "Salvation Army" on breast in Bengali, loin-cloth worn in native fashion, shoulder-cloth and turban with "Salvation Army" ribbon, and walk barefoot. Officers even discard English names, and assume native titles; plain John Smith became Tayacody—"Banner of Victory;" Tomkins hardly knows himself as Weer-a-singh—"Strong Lion;" and Jane Jones is changed to Divia Premia—"God's Love." They live in native huts. They beg food from door to door. The cost of support averages \$25 a year. They are ranked as fakirs by the heathen. More than half their converts apostatize. Of 114 European officers in Ceylon and India in 1888, only 73 were serving in 1891. Yet in 1891 their organizations numbered 251, a gain of 35 since 1890; and of the 504 present officers, 360 are natives. The missionaries complain of their proselyting tactics. All the native officers Dr. Ashmore talked with had been trained in mission schools, or connected with mission churches. Burned districts of the worst sort remain.

Until 1887-90 the strategy and the weapons were spiritual, or if at all secular, only so far as a strictly spiritual organization could employ temporal agencies as aids in saving souls. Booth said: "Make the man, and he'll soon find himself a home, both temporal and spiritual." But society contributes causes which render almost impossible the reclamation of the lost. The Army has therefore widened its work to include a social wing against the Army of Despair. This wing comprises philanthropic auxiliaries that are the most noteworthy features of Salvation warfare. These instrumentalities are: Rescue work with professional criminals and fallen women; slum work by sisters encamped in the heart of the devil's country; shelters for the houseless and hungry; and providing labor for the out-of-works. In October, 1890, there were 10 prison-gate brigades, whose members meet released convicts and snatch them from their vicious associations; 33 homes for Magdalens; 33 slum posts, whose officers dress as much as possible like the dwellers in these modern cities of destruction, prove that cleanliness is next to godliness by using soap and hot water as evangelists of salvation, and run day nurseries; 4 food depots where victuals are sold at such prices as—soup, two cents per quart; beef or mutton, four cents; vegetables and drinks, one cent; 5 shelters for the destitute, where 1000 people every night get coffee-and-bread suppers and breakfasts and a shake-down for eight cents per man; 1 factory for the out-of-works, where men willing to work for rations are supplied with materials; and 2 labor bureaus, which regiment the unemployed, and are the nucleus of some future co-operative self-helping union.

In several Australian colonies the Army receives governmental grants for its rescue work among women; and the Melbourne officer holds a colonial position which empowers him to search almost every State institution and all the homes of sin. Salvationists are in Victoria a moral police.

Prison-gate work has been most conspicuously successful in Australia, India, and South Africa. The Victorian Parliament votes a yearly grant to this reclamation of criminals, and places first offenders in the care of Army officers. An officer attends at every police court, and the prison brigade is always on guard at jail doors when convicts are discharged. The Army also has free access to the prisons. In 1889 the Minister of the Interior bore testimony upon the value of its work to the State. In 1890 the colony threw upon the Army the task of coping with the great strike ; and in 1891 the plan proposed in "Darkest England" is already operative in Darkest Australia. At Kimberly, South Africa, there is a Salvation corps of prisoners. At Colombo, Ceylon, the Government furnishes the prison-gate officers with lists of the new departures, containing particulars about them and their offences for guidance in handling the men.*

HYMNOLOGY AND JOURNALISM.

Salvationism enjoys the gift of tongues. In 15 languages it publishes 27 weekly and 15 monthly journals, whose total annual circulation equals 43,500,000 copies. The yearly volume of books and pamphlets comprises 4,000,000 copies more. The principal works are Booth's "Orders and Regulations for Field Officers," and "In Darkest England ;" his wife's "Salvation Army in Relation to Church and State ;" Commissioner Railton's "Heathen England," and "Twenty Years' Salvation Army ;" and Mrs. Ballington Booth's "Beneath Two Flags." For junior Salvationists there is the "Young Soldier." Of Salvation monthlies, *All the World* is largest and best, but the *Deliverer*, organ of the rescue work, is on its heels, and rapidly gaining in influence. A feature of Salvation literature is that no book, journal, or magazine contains a single outside advertisement. In view of the vast circulations, such sacrifice of immense revenues implies rare self-denial. So alien is the money-making spirit that nearly every *War Cry* gratuitously publishes at least a column of inquiries for missing kinsfolk or friends. No religious papers are pushed upon the public as are these *War Crys*. In cities so extreme and typical as Paris and Toronto, Cape Town and Bombay, Melbourne and London, Salvationists take their journals into beer-holes and brothels, and *sell them*. Of these *War Crys*, Mr. Stead writes : "It is easy to sneer ; but as a school of rough-and-

* In the New York *Independent*, July, 1891, Dr. A. H. Bradford made the following statement : "The Congregational Union, of London, preceded by several years the Salvation Army in its efforts to reach the lowest classes of English life. In 1883 'The Bitter Cry of Outcast London' was published by the Rev. Andrew Mearns, Secretary of the Union, and the effect of that little pamphlet was almost as general and beneficent as that of General Booth's book. It is doubtful if General Booth's book would have been written if 'The Bitter Cry' had not first appeared. The Congregational Union of London for a decade has been seeking the solution of this most perplexing of questions : What shall be done with the outcast and the paupers ? It would require a whole paper to describe the activities of that society. Hardly anything has been proposed by General Booth which has not been long in operation under the wise and magnetic leadership of Andrew Mearns. The Union has mission halls, Sunday-morning breakfasts, schemes for emigration, plans for reaching the bridge boys, various forms of industrial assistance, and, indeed, about every means for uplifting and saving humanity that wise and philanthropic men and women have ever been able to devise." This statement carries weight, and must be regarded as of corrective value in estimating the social work and worth of the Army.

ready journalism they have no equal. They are the natural expression of the [English] common man, who but for the Army would never have learned to write grammatically, express himself concisely, and report succinctly what he sees." In music, too, the Army has achieved more than little. To teach all to sing; to have the soul-hunger of the poor and ignorant voiced according to their desire; to accustom them to music perhaps the most inspiring of our day; to rear people who will spend hours upon hours in learning to play—these are no despicable results.

SALVATION STATISTICS.

OFFICIAL FIELD-STATE THROUGHOUT THE WORLD, OCTOBER 1, 1891.

COUNTRIES.	Societies. (Both corps and posts).	Officers.
United Kingdom.....	1758 (inc. 53 slum-posts)	4694
Australia and New Zealand	1003 (inc. 626 posts).	1364
United States	510	1335
Canada	385	1016
India and Ceylon.....	251	504
France and Switzerland..	213	427
Sweden	181	515
Holland	63	190
Norway	59	206
South Africa.....	58	196
Denmark.....	42	129
Germany	23	75
South America, } Argentina and Uruguay }	19	58
Finland	10	23
Belgium.....	9	44
Italy.....	9	17
St. Helena.....	2	2
	<hr/> 4595	<hr/> 10,795
Countries and colonies, 38.		On Nov. 4, 1891, these officers
Languages used by S. A., 34		had increased to 10,842.

RÉSUMÉ BY CONTINENTS.

COUNTRIES.	Societies.	Officers.
Europe.....	2367	6320
Australasia	1003	1364
America (N. and S.).....	914	2409
Asia	251	504
Africa	60	198

Note.—It cannot escape observation that Europe has, when the forces in Great Britain and Ireland are deducted, only 609 societies and 1626 officers, or 11 per cent, and 13 per cent respectively, of the world-wide whole. For an army that boasts itself the sole English Protestant body making any impact upon the home heathenism of Continental Europe, such figures show no remarkable success as the outcome of its ten years' campaign.

Meetings held annually.....	2,098,631
Meeting-Halls	4,000
Homes visited annually.....	2,747,576
Result of "Self-Denial Week," 1891.....	\$200,000
Annual Circulation of <i>War Crys</i> , etc.....	43,682,596
Number of persons who sought salvation at the penitent form in the United Kingdom only during the year ending June 30, 1891.....	96,096

Booth's scheme has now been a year on "the way out," and the first annual report has just been issued. The expenditures have amounted to about \$500,000, \$170,000 going to the farm colony and \$140,000 to the food depots and shelters. The receipts from these institutions have been \$130,000. The match factory, set up as an escape from the "sweating shops," has more than paid expenses. The report says that the results have been abundantly satisfactory, and that never before was so much poverty relieved with so small an outlay.

At another angle of vision the roster becomes still more instructive. The strength of the force lies almost wholly among English-speaking peoples. The United Kingdom, uniting Australasia, the United States, and disunited Canada, comprise 3656 corps and 8409 officers, almost 80 per cent of the totals. To ascertain how far the Army is specially a British institution, sift the figures again. Exclude the United States, but include mission work in Asia and Africa. The calculation demonstrates that 3457 corps and 7776 officers, or 75 per cent and 73 per cent of each, respectively, wage their apostolic warfare within the British Empire. In Canada, *e.g.*, the Army claims 17,000 soldiers, but in the United States only 13,000 soldiers in a population of over 62,500,000, our proportion of societies and officers to the whole Army being only 12 per cent. If the statistics of private *soldiers* not adherents in America be trustworthy, perhaps we might estimate their number throughout the world as 175,000.

SECRETS OF SUCCESS.

It is, of course, implied that to God are due the power and the glory. But the earthly sources of success fall into two classes—environment and instrumentalities.

The environment consisted of an immense need in society, and of an immense defeat. To say nothing of the established evil of a State Church, the English churches had failed to keep pace with the exigencies occasioned in society and morals by the industrial revolution of the nineteenth century. In the city of dreadful night, and in its score of sisters, the "submerged tenths" had become unreachable by usual evangelism. These people were bored by lengthy services, could not comprehend the spiritual truth in sermons, and found liturgies meaningless. Again, the masses of Great Britain are practically of one weave. Though London is a nation in itself, Booth did not have to deal with polyglot peoples in any such wise as his son has had to do in America. Finally, the Briton positively loves a soldier, and John Bull has for too many centuries been under dukes—*i.e.*, under leaders, for the military instinct yet to have been bred *out* from his blood. In American civilization, however, the spirit of militarism is an unnaturalized foreigner, and Jonathan, though a capital colonel or a great general, does not take to standing in the ranks. Hence the success of the Army in America, where Church and State are free, has been less than in England, though by no means inconsiderable.

The instrumentalities have been : Self-sacrifice and the appeal to the hero and martyr in man ; woman's ministry ; self-support and teaching men to regard giving as a privilege ; using converts as missionaries ; Christian brotherliness and the satisfaction of the social sentiment ; faithfulness or untiring persistency ; and the militariness.

RESULTS.

In twenty-six years this Captain-General and his hosts of the Lord have become a modern Ten Thousand, more heroic than Xenophon's, and dowered with an immortality outshining that of Xerxes' ten thousand Immortals ; have won the world for their parish, and planted their standard in 38 countries or colonies ; have brought about 100,000 hopeful conversions at home, and 131,000 abroad ; have repeated the feat of the mediæval Church in delving into the depths of human degradation, scanning its every social seam, and utilizing its undreamed-of treasures ; have made publicans into preachers, and transformed harridans into helpers ; have created hero-saints from the sludge of civilization ; have done more, Mr. Stead claims, " to spread a real, rough, but genuine culture among the lowest than Cambridge and Oxford ;" have trained the thousands of working-people to evangelize and to govern, thus doing almost everything for the poor by the *poor* ; and have taught Catholicism and Protestantism new methods of getting and holding the masses. Bishop Lightfoot, the ablest, most cautious, and most intelligent prelate in the Establishment, charged his clergy thus : " The Army has at least *recalled a lost secret of Christianity*—the compulsion of souls." The Bishop of Winchester has declared that " if ever the masses are to be converted, it must be by an organized lay body. The Army has set the Church an example of courage." Canon Liddon, the ideal Churchman, confessed : " It fills me with shame. I feel guilty when I think of myself. To think of these poor people with their imperfect grasp of truth ! What a contrast between what they and we are doing ! When I compare all the advantages which we enjoy, who possess the whole body of truth, and see how little effect we produce, compared with that, palpable at that meeting, I take shame to myself." Archdeacon Farrar declares that the Army " will leave a treasure of valuable experience, and a legacy of permanent good." In 1880 a leading free-thinker and eminent politician [John Morley ?] made this avowal : " We have all been on the wrong tack, and the result is—less to show than that one man, Booth." Whom did he mean ? " Oh, we children of light—Spencer, Arnold, Harrison and the rest, who spend our lives in endeavoring to dispel superstition, and bring in an era based upon reason, education, and enlightened self-interest ! But this man has produced more direct effect upon this generation than all of us put together. Don't imagine one moment his religion has helped him. Not in the least. That's a mere drivelling superstition. What has enabled him to do this work is [that] he has evoked the potent sentiment of brotherhood, grouped human beings in

associations, which make them feel they are no longer alone, but have many brethren." The *Church Times*, a High Church organ, has acknowledged that, "When we compare the 'Catholic advance' of the Pope in England with the Salvationist advance, the Pope has to be content with a very much lower place. What a very poor story is the glowing chronicle of the *Tablet* in comparison with the glowing chronicle of the *War Cry*. In the vulgar and imposing category of mere quantity the Pope lags far behind the General. In the spiritual category of quality, if the Kingdom of Christ be especially the commonwealth of the poor, the victories of the General are more stupendously brilliant in every way than the triumphs attributed by the *Tablet* to the last two popes." Lastly, Mr. Stead maintains that "the Army has deserved well of the State, because training the people in self-government, and constantly asserting the importance of disciplined obedience." That claim rests, in England, on a basis of truth, for there the consumption of drink is \$40,000,000 less than it would be if the people were drinking as much as in 1880, and for this decrease *per capita* the politicians give the larger share of credit to the Army.

"But," Dr. Guinness objects, "in purely religious or spiritual work its success in East London has been far from encouraging." Besides, does not Commissioner Railton write: "I do not question that a great deal of what appears at first to be genuine is only an appearance. Many a score of true penitents turn out in a few months to be as bad as ever?" Does not Booth himself state that "great numbers fall away"? Yes. The success has its seamy side. But this defect of desertion is not peculiar to Salvationism. It shares this fault with every emotional agency used by the Church to win the world for Christ. So, whether the Army live or die; whether, like the Franciscans, it quarrel over the question of absolute poverty in fifty years after the death of its founder; or, as those Salvationists of the Puritan commonwealth, the Quakers, should become another Society of Friends, now that its martyr-age is passing; or, like the Wesleyan Conference, half a century after Wesley's decease, should vote "evangelistic movements unfavorable to Church order," we can yet cry, "Glory to God for the Salvation Army," and remember:

"God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

LONDON AND ITS MISSIONS.

BY THE EDITOR-IN-CHIEF.

This is a vast metropolis of 5,000,000 people, the centre of much of the commercial, political, and religious activity of the world. It grows amazingly, though not with the startling celerity of movement noticeable in many American cities that seem magically to start up, mushroom-like, in a night.

About 90,000 are added to the population annually. It contains more Jews than Palestine, more Scotchmen than the granite city Aberdeen, more Irishmen than Belfast, and more Welshmen than Cardiff. It has 1300 public houses, whose united frontage would reach sixty-two miles, and has enough paupers to crowd every house in Brighton.

Yet, all things considered, it is a well-governed city. Fifty years ago many streets were unsafe even at mid-day. Now, as Shaftesbury said, "if we have not succeeded in making London a city of angels, we have at the least been enabled to save it from becoming a city of demons." The London City Mission, established in 1836, has done fifty-six years of grand work, and has to-day its missionaries scattered in every part and laboring among every class of the varied population.

It has been my privilege to attend, December 18th, a unique gathering at the warehouses of Hitchcock, Williams & Co., in Paternoster Row, of which mercantile house George Williams, Esq., the well-known founder of the Y. M. C. A., is now the sole surviving head. The occasion referred to was the forty-ninth anniversary of the St. Paul's Missionary Society, composed of the clerks and employés of the house. This society, now entering its jubilee year, is a very beautiful example of what may be called "mercantile missions." Organized in 1842, its twofold object is to spread abroad the knowledge of the Gospel, within this mercantile house itself, by efforts of all sorts to bring the unsaved to Christ; and secondly to collect funds to carry on foreign mission work in other lands, and stimulate personal consecration to that work.

Morning worship is daily maintained in the warehouse, where a very convenient chapel is fitted up, and where large numbers daily gather; Revs. H. Grainger and A. R. Buckland acting as chaplains. On Sunday, when the members themselves conduct the meetings, a morning session at 8.30 and an evening session, are well supported, and during the past year the attendance has increased. Evangelistic meetings have also been held; special occasional services led by such men as Dr. Thain Davidson, F. B. Meyer, and W. R. Mowll, etc. Monday evenings, meetings are held for prayer and Bible study, the subject last quarter being Acts, first ten chapters; one member opens the meeting with an address, and is followed by discussion. During the year past £125 and upward (about \$625) have been collected and divided between the London City Mission and various foreign mission societies, such as the Baptists, Wesleyan, London Missionary Society, Church Missionary, China Inland, etc. A loan library of hundreds of volumes is connected with the society's work, and in fact every feature necessary to its best working seems to be found. Mr. Williams looks well, and presided with his wonted cheerfulness and grace, and is the centre of the devoted love of this great body of clerks, both men and women.

Rev. H. K. Moolinaar, of the Congo missions, and Rev. J. Hudson, of Bangalore, India, were the main speakers, and it fell to me to close the meeting with an address. Both the missionaries presented facts of great

importance and value. Mr. Moolinaar told us of the more than 4000 miles of Congo waters, with 10,000 miles of navigable affluents, thus providentially furnishing to the *Peace* and the *Good Will* and other mission steamers, a ready-made water highway to 40,000,000 of people lying in the Congo Basin. As is well known, after somewhat over one hundred miles have been passed, from Banana eastward, there are over two hundred miles of cataracts and rapids ; but beyond these lie 1800 miles of navigable riverway in the Congo alone, and besides the 5000 miles of affluents already explored there are being constantly added thousands of miles more as exploration goes forward ; and the directions of these branches are so varied that the entire basin of the Congo, stretching hundreds of miles each way, seems to be opened by them to the approach of the missionary.

How typical this Congo seems of missionary effort everywhere ! At first approach we seem often to find encouragement and smooth sailing ; then come opposition and antagonism, often violent persecution, like the Congo cataracts, defying all successful endeavor to overcome them ; but if these obstacles are surmounted by faith and prayer, we find again a period of comparative placidity and advance, and sometimes, as in the South Seas, a converted people ready to join in effort to reach surrounding territory still in the death shade. Mr. Moolinaar estimates that, of the thirty or forty millions of Congo-tribal peoples *one sixth* are cannibals. There is no formal idolatry, no temples, no priesthood ; but the name of God is left, and vague superstitions and fetich worship complete the awful degradation. Though there is an idea of God, it is not a god from whom any help can be hoped for. He is far off and too indifferent. The first success of the missionaries has been found in attaching to this God, in the popular mind, the notion of accessibility and the disposition and power to give help.

This endeavor of Mr. Williams to set "eternity in the heart" of his employes, to link commercial enterprise with Christian missions, is unique, and has been uniquely successful. Not only has much interest been awakened in missions, but not a few have left the warehouses to carry the Gospel to the unsaved both here and elsewhere. As in the Old Testament times prophets and kings came from the plough and the sheepfold ; as in New Testament times the apostles were taken from the tax-bench and fishing-smack, and the Master Himself from a carpenter's shop, so God is raising up in these warehouses ministers of the Gospel and missionaries of the Cross.

This is but one of the multitudinous agencies of this great metropolis—their name is legion—for elevating the standard of religious life. Never have I been in any place that so echoes with the sound of religious machinery. Activity for Christ abounds on all sides. City missions, open-air services, Dr. Benardo's work among the "Arabs," Mr. Boyer's work among the "drift children," Miss McPherson's wonderful service to poor and homeless waifs, finding them parents as well as abodes ; Charrington's free Tabernacle at the East End, with its daily services and temperance

organizations ; Pastor Archibald G. Brown's alive, apostolic church of thousands, with its blessed ministry among the poor and outcast classes ; the midnight missions for fallen women ; the Mildway work, with its score of branches, hospitals, deaconesses, nurses, prayer-meetings, Bible readings ; the missions to Jews and all other classes ; the mission Sunday-schools, prison-work, houses of shelter, Y. M. C. A. work in all its forms, not to speak of private and personal efforts, like those of Lord Radstock and his family—we have no space even to mention all the ways in which consecrated men and women seek to pervade society with the Gospel. We must leave to some other communication a further reference to the grand and multiplied agencies for permeating this great centre of life with Gospel power.

LONDON, Dec. 19, 1891.

PERSECUTION OF THE RUSSIAN STUNDISTS.

BY JAMES E. MATHIESON, ESQ., LONDON, ENG.

The Kingdom of Wurtemberg has for many generations been the home of German piety, and her pastors continue to this day to be animated with the Bible-loving spirit, and have remained orthodox amid widespread departure from the faith ; and not only orthodox but living epistles and ensamples to their flocks. From Wurtemberg have proceeded, in the more recent missionary age, most of the foreign missionaries which Germany has furnished to the heathen world ; indeed, it is not so long ago that the Church Missionary Society of England was indebted for some of her grandest missionaries to this fruitful field of Germany. At the beginning of this century the then King of Wurtemberg, possessed with a zeal without knowledge, sought to suppress within his dominions everything in the shape of Nonconformity to the National Church ; the result was that large numbers of the best of his people went into exile, finding homes in other countries. The error was discovered, and as a compromise the remaining Nonconformists were allotted a district in Wurtemberg called Kornthal, where their descendants are found until this day. Of those who emigrated from their fatherland large numbers found their way to the south of Russia, carrying with them their German ways and the simple worship to which they had been accustomed and on which their souls had thriven. They held their customary forenoon public service, and in the afternoon they gathered for an hour round the Word of God and in prayer in one another's houses. This devotional "hour" (German, *stunde*) gave rise to the name that was given to them—Stundists—and which still they bear in the land of their adoption. Their Russian neighbors would sometimes peep into these meetings, or even venture within and take note of the proceedings ;

and the Spirit of God laid hold of one and another of these inquiring Russians while His Word was opened up, and many were from time to time converted, so that in our own age the Stundists are not only the descendants of German colonists, but embrace large numbers of men and women of purely Russian descent.

How beautiful is the working of our blessed God in thus making the wrath of man to praise Him. But for the unwise and ungracious decree of the Wurtemberg king these inhabitants of southern Russia might never have tasted the good Word of Life or been brought under the powers of the world to come. "Hallelujah! for the Lord God omnipotent reigneth."

And now another unwise and misguided monarch (or, at least, his political and ecclesiastical advisers) is repeating, but on a larger scale and with greater cruelty, the error of ninety years ago. As one well acquainted with the country and the people declares, the Stundists for sobriety, industry, and godliness are the cream of the Czar's subjects; but the claim of the Greek Church to undivided sway over the consciences of all Russians is making itself felt in the harshest and most painful way alike by the Jews and the Stundists. Larger numbers of God's ancient people are to be found in the Russian Empire to-day than in any other kingdom of the earth; yet the decree of expulsion, or of what is equivalent to extermination, has gone forth against the descendants of Abraham, the friend of God; and as if this were not crime enough for one autocrat to commit during his brief tenure of authority, another imperial *fiat* has gone forth directed against the inoffensive, law-abiding Stundists, whose removal or extinction means irreparable loss, both material and spiritual, to the realm of which they form a part. It is a repetition of the calamity and crime which in France followed the revocation of the Edict of Nantes, when the Huguenots fled to England and other lands to escape the fury of popish persecutors; they carried with them the industries which enriched the peoples who offered them a shelter and a home; their exile impoverished greatly the unkindly land which had given them birth, but denied them liberty of worship. Well may the well-wishers of the Czar of all the Russias tremble for the stability of his throne; and in this grievous famine, which is falling like the chilly hand of death on multitudes of his subjects, may we not discern the finger of God, who cannot see unmoved the oppressions that are done in the earth? At this very time the children of Stundists are being taken from their parents and handed over to the training and tender (?) mercies of the Greek Church priesthood, while fathers and mothers are deported to Siberia.

Much of the animosity displayed against the Stundists has doubtless arisen from the fact that they are German in race to a large extent, and German in their religious worship. The Czar and his ministers are bent upon the impossible, exclusive policy of making a Russia that shall be wholly Russian in race and in religion. They send off Jews from Odessa

to be landed at Jaffa, in Palestine, or at Constantinople or other ports of the Turkish Empire ; but the Turk refuses to have them, and returns them in numbers to Odessa, and to wretchedness and cruel repression. They send off Stundists to Siberia ; but they cannot abstract from the Stundist his religious belief, his love of God's Word, or his love of proclaiming that Word. So pure and undefiled religion penetrates into the prisons of Siberia, and whole regions of Siberia are simply huge prison regions. Feeble man cannot stamp out cattle plague or small-pox, even in a circumscribed area of a province or town ; and can vain man hope to extinguish the light of God once set a-burning in human breasts ? No, it must go on illuminating dark minds and warming cold hearts. No skill of monarch or spite of priest can quench the heavenly flame, and even Siberia shall rejoice in the Word of the living God and in the love of our blessed Saviour.

It is not easy to see how material help can be extended to these dear Jews, or to the dear Stundists, or Molokans (*milk-drinkers*, another Russian sect) through the barriers of an empire so firmly guarded and under strict military rule ; and the authorities in Russia seem haughtily to refuse the money that is offered for their famine-stricken people. But the windows of heaven are open to let in the united prayers and intercessions of American and German and English Christians, that by His wonder-working wisdom and power He who sits on high may interpose for the deliverance of all these sorely oppressed peoples, and show Himself to be mightier by far than all the kings of the earth.

That devoted and humble servant of Christ, Dr. Baedeker, to whom we are indebted for most of the foregoing information, has for many years past engaged in Gospel service in Germany and southern Russia, and within the last few years has preached the blessed Gospel to multitudes of prisoners in the Siberian prisons. His last journey extended across the whole Asiatic Continent to the great prison island Saghalien, and he then returned to England by way of China. To-day (November 11th) he is setting forth, in health far from robust, to visit and comfort, with the comfort wherewith he himself is comforted of God, some of these Stundists and others now sorely suffering in separation from loved ones, and in the loss of home and worldly goods. And we hope ere long to hear tidings of this mission of mercy to the region between the Black Sea and the Caspian, where the Lord has many of His hidden ones. Let us hold up our dear and honored brother with the prayer of faith.

A call to prayer has been issued by the Evangelical Continental Society, in view of the general persecution in Russia of *all* non-members of the Greek (orthodox) Church. It reads as follows :

"In some aspects, the dire persecution of the Jews is based on economic-political grounds, and the same may be alleged with regard to that of the Lutherans in the Baltic Provinces, of whose oppression we have heard for some years past. 'Russia for the Russians,' *alias* the Slavs, is the cry, and so other nationalities must become Russian in language and religion, or go. But Church and State are one in the empire of the Czar, and every political movement may be said to have its religious aspect. The Greek Church, headed by the now notorious Pobiedonostzeff, have long had a hand in the troubles in the Baltic provinces, nor do they regard with displeasure the miseries and losses inflicted on their fellow subjects, the Jews. But latterly they have been giving their attention to the rapid and extended spread of Dissent among the Russians themselves, and in June last a Conference of one hundred and fifty delegates met in Moscow to determine on measures by which, as it is hoped, the increasing secessions from the ranks of the Church may be checked. The following is the gist of the astounding resolutions passed :

"1. As every Russian must hold a passport, those of Stundists (*i.e.*, Protestant Dissenters) are to be marked so that no *orthodox* believer may take one of them into his employ.

"2. A *priest* is to preside at every trial of persons accused of seeking to pervert others and draw them away from the Greek Church.

"3. The growing wealth of the Protestant Dissenters is to be checked. They are not to be allowed to secure large properties.

"4. Their children are by all possible means to be withdrawn from their influence and trained by orthodox priests."

"Such are the Draconian measures which are now being enforced in order to stamp out Stundism. Surely then, it will be said, these Stundists must be enemies of the State and of religion. But the universal testimony of all impartial observers is that, if they differ from the rest of the Russian people, it is in their being more *truthful, honest, sober, and pure*. They are simple Bible-readers, and this is the outcome of their reading. They are a living protest against the horrible ignorance, superstition, and corruption of the State (orthodox) Church. That is their crime, and for that they must be punished, and if possible suppressed. But they are spreading, and we believe they will spread. It is by such people alone that Russia can be saved.

"Now, as we hear of their leaders being banished to Siberia, and of whole families—perhaps without their children—being compelled to migrate to desolate regions in the Ural Mountains or on the Persian frontier, and as we remember that these humble folk are Protestant Dissenters; and again, as the Jewish and German persecutions are forced on us by many harrowing details, are we to fold our arms in despair? To appeal to the Czar or to the heads of the Greek Church would be folly, and worse than folly. Recent experience has shown that.

"One resource is open to us all. We can appeal to the Lord of Hosts, His arm is not shortened. His ear is not heavy. We desire, therefore, through your columns to urge all followers of the Lord Jesus Christ to unite in earnest and persistent supplication on behalf of these suffering ones in Russia. In presence of the miracle of Bethlehem, soon to be commemorated, and amid the solemnities of the new year, let the Church of Christ in this and other lands lift up its voice to God. This is all it can do; but this surely it ought to do and will do, in the name and in the faith of Him, who has all power given to Him in heaven and on earth."

THE REFLEX INFLUENCE OF MISSIONS.

A PAPER READ BY MRS. ETHAN CURTIS BEFORE THE N. Y. STATE BRANCH OF THE WOMAN'S BOARD OF MISSIONS, AT BROOKLYN, MAY 20, 1891.

Ever since the world was young the place of woman has been the problem of time. She entered Eden as a helpmeet. She walked forth from Paradise accused and accursed. Ignorant nations, nations that have lost that old Bible record, have clung tenaciously to a faint echo from the great truths. Woman is the cause of human woe ; hence bitterness, barbarity, bondage, every species of degradation has been her portion. Civilization sought new paths of progress. Greece made woman a goddess, but morality was forgotten in magnificence. Rome honored motherhood and protected purity, but woman's work was divorced from man's, and both nations fell. The Church of Rome has fallen down to worship woman in her divinest place—the mother. Up among the clouds, along with saints and angels, they have enthroned her. Thus they have robbed her of her God-given right—the right which came with the curse of Eden—work.

Woman too much exalted has been powerless to purify that resplendent old religion which calls itself Catholic.

America has been called the Paradise of woman. But perhaps her strife for place and power has never been so great as here. She has knocked persistently at college doors, until the oldest and best have, at least, creaked their ancient hinges, while new and splendid ones have arisen for her own especial use. She has striven for the ballot until one woman has more influence on the political issues of to-day than any one man in America. And not for power, or pride, or purse has Frances Willard given her life, her very soul, to this cause ; but with the hope that drunkenness might die, because woman would not allow the drink that deadens will, morals, manhood, to be made. Not the college with its culture, not the ballot with its supposed sovereignty, can do so much for woman as missions are doing the world over. There is no organization of woman, in this nation, to-day so large, strong, pure, earnest, unselfish, wide-reaching, so free from dissension and criticisms, as these our many missionary organizations of the great Protestant churches. We ask no favors ; our sole object is to confer favors. We make no apologies for our existence ; our purpose is above apology. Nowhere do we oppose man. Our first object is to be his ready and willing assistant. This organization is bound to man's in a high and holy marriage—love to Christ and His cause (like that Paradisiacal pair in God's first garden). And their offspring are the countless throng of saved souls in far-off Asia, long-forgotten Africa, and our own precious America. Children we are feeding without seeing, loving without knowing, but whose shining faces and white souls will greet us on the further shores of time.

Rivers, with their sources in the earth, flow but one way ; it is always down streams. But the ocean currents, with their sources in the great

ocean itself, flow forth forward and backward ; the waters of Asia wash our western coasts, while those of Mexico bathe Europe's coldest countries ; then both return to that sheltered basin in their own sun-swept clime. While carrying the tropics almost to the frigid zone, they keep their own southern gulfs from stagnation and evaporation. These missionary organizations, like the great ocean currents, are deep and strong and wide. They have their sources in God Himself. They flow on to far-off nations, to cold, bleak, and barren coasts. After giving forth warmth, fertility, a new growth, they return, bringing vigor, freshness, purity, strength to gain a new fervor and a new faith in the sunshine of God's eternal presence. This reflex current is vital and vitalizing, immense and immeasurable, sacred and sanctifying.

The root of all sin is selfishness ; the seed of salvation is unselfishness. Intense and strong, and tender and true as is the home life, it has its selfish elements, and every woman, to be her grandest and noblest, needs something to awaken love that is not of her own belongings. These missionary bands are not organized primarily to get something for ourselves, but to give something to others. From base to summit, from centre to circumference, one spirit guides all. Give, give yourself, give your prayers, give your purses, give your gladdest greeting to others, even to unknown and alien nations, and give all unto God. While home missions seem our first duty, foreign missions are never to be neglected, if for no other reason than this alone—they are the most absolutely outside of self and selfish interests. Our partnership with Christ in the world's redemption has been taken for the entire earth. Neglect not the remotest island of the sea. If we gain by this giving, as we most surely shall, it is only because we have followed one of the truest texts of Scripture, "He that loseth his life for My sake shall find it."

Our mission bands are inclusive, not exclusive. Our colleges claim to be democratic, but a strong aristocracy of intellect flavors their democracy. To know all kinds of people is true culture ; to touch tenderly the heart of humanity everywhere is real religion. In these missionary gatherings the refined, retiring woman (of wealth, mayhap) meets the sturdy, self-reliant working woman, and learns that real riches are within the character, not tied by purse-strings. The cultured college girl meets here the unread, but not ignorant shop-girl, and learns that not all knowledge is compressed into books. The woman of fastidious speech hears an English more rhythmic than regular and learns that the tenderness of our tongue is above and beyond rules. Thus all classes and kinds meet under the canopy of Christ in order to gain the highest culture earth can give—soul growth.

Our mission circles open to women an inexhaustible and inspiring field of study. We have an investment in India, and India has a new interest for us. We are paying some gifted woman for teaching those black and barbarous children of ours in Africa, and we want to know Africa itself. We have pre-empted the "New West" through those superb college-bred

sisters of ours, and its gain and its growth seem our own. Through them we have sat quietly by our own fireside and fought America's bitterest battle. Mormonism falls without the sword because we are teaching the truth to Mormon children. While men are pondering the Indian problem we are trying, with faith, love, joy to educate that first-born son of our soil into Christ. Only thus will he cease to be a wild and wily savage. Slowly, but oh how surely, are we women helping to change history itself! Until it shall be written not *in* blood, but from *out* the blessed book of heaven. Our missionary contributions are giving us an ownership in old earth that makes her most distant lands dearer than the homestead of our childhood. That had belonged to our ancestors. This is the inheritance of our children—an inheritance that is "eternal and passeth not away."

What a literature is open to our study. Facts before which fiction pales; truths behind which romance must hide herself. All inspiring to a nobler life. Study the "Romances of Missions," "The Crises of Missions," the lives of Carey, Judson, Duff, the Moffats, Livingstone, Hannington, Taylor, Mackay, Paton. Read faithfully the best of our missionary periodicals with their heroic history of our day, and you will feel that you have trod the borderland of heaven and listened to angel choirs.

On each Sabbath morning one church bell peals forth its tones, another answers and another; the chimes from off the hillside join in, like children's voices freshly tuned to sweeter, softer sound than theirs; the harmony grows and gathers, and rolls down the valley and off o'er the distant hills; men hear it and gather unto the house of God. Our mission circles should ring out in clear, strong tones a larger love for Christ, a greater work for God. The children's bands, with tender accents and pure, true tones, should join in the melody. Others, and still others, will come with welcoming words. In all these love answers to love, peace to peace, joy to joy, until men all over this broad earth shall hear the "Glad tidings of great joy," and gather even unto the gates of heaven and hear the hallelujahs from on high.

THE CUBAN MISSION.

BY REV. A. J. DIAZ, HAVANA, CUBA.

[An address delivered in the Clarendon Street Baptist Church, Boston, and reprinted from the stenographical report published in *The Watchman*, September 3d, 1891.]

DEAR BRETHREN: It gives me great pleasure to be before you to-night, and I regret that I have not the pleasure of being able to speak your beautiful language as well as I can speak my own, and I beg that you will pardon my mistakes.

I was born and brought up in the Island of Cuba, and received a good education, graduating from the University of Havana as a doctor of medi-

cipe. I had not, however, during my life up to this time, ever seen a Bible on the island. The Catholic priests there will not allow the people to have them, so the people are very ignorant of the religion of the Lord Jesus Christ. I am unable to say now whether I was a Catholic or not. I do not believe that I had any religion at all.

Soon after graduating from the university the revolution broke out ; and though but seventeen years old, I thought it my duty to fight for my country's freedom. Learning that the black flag had been proclaimed against all rebels (which meant that if we were found our lives would not be spared), and being surrounded with some companions by Spanish soldiers, we decided that it would be better to trust to the mercy of the sea than to Spanish soldiers. All of my companions, with the exception of three, had been killed ; and we that were left took a big piece of plank and threw it into the sea, thinking that with its aid we would be able to escape, and reach another part of the country, in which we would be safe. We did not know anything about the Gulf Stream or the strength of its currents, so we went into the sea, and began swimming away from the land with the big piece of plank for our only support. After we had gone some distance we wished to return, but notwithstanding all our endeavors and struggles to swim back to the land, we were carried steadily away by the Gulf Stream.

We clung to the plank for twenty-six hours, and in this desperate condition, with no hope of succor, we gave ourselves up for lost. We were, however, picked up by a fishing vessel bound for New York, where we landed. We had no money with us—I being the richest of the three, and I had just ten cents in my pocket. I did not know whether it would have been better to have died on the sea, or to die of want and exposure in New York. We were strangers among a foreign people, unable to speak their language, so we began to go around the city to see if we could not find some one who would look like a Cuban, to whom we might tell our condition, and get some assistance. We at last found a man who was a Spaniard, and told him our story, and after hearing us he sent us to the house of his friend, who was a Cuban. You know in Cuba we have no cold weather, and when it is as cold as seventy degrees we think it is very cold. But on reaching New York, we found it was intensely cold, the thermometer registering two or three degrees below zero, and the result of this sudden change was that I was soon taken sick with pneumonia.

In the house where the Cubans lived there lived also a Christian lady, who, upon hearing of my illness, came to visit me, and brought a little book in her hand (which I now know was the New Testament). Sitting by my side, she talked and read to me from this little book ; but I did not understand her, nor did she understand what I said to her, so the only way we could converse was by signs. But she read to me from her little book, and after awhile closed it and began to move her lips. She was praying, but I did not know then what she was doing. You know I never had been

taught to pray like that, and had never seen any one do it before. She came the next day and did the same thing, and came the following day and did the same thing again ; and at last I began to think that that lady was crazy. I can now confess, though, that she is one of the best and noblest of women.

Upon an examination of the book I found many words like Latin, which I understood. While thus engaged, a friend informed me that a Bible could be had printed in my own language. I secured one of these and read it and re-read it all over. But when I came to the passage of the "Blind man," I says, "How is this? the blind man came to Christ, and Christ gave him his sight." Now, I had studied especially to be an oculist, and had spent much time in searching for information bearing upon the restoration of the sight, and was not able to do it ; but here was this Man, who, by laying on His hands, completely restored the blind man his sight. I read on a few chapters, but could not keep my mind from constantly reverting back to the chapter of the "Blind man," so I turned back and read it over three or four times, and then I understood it after the Spirit had opened my eyes, and the Lord Jesus Christ had given me sight—for I was the same as the blind man—I had no eyes in my soul. I then knew that Christ was my Saviour, and that I had been as a blind man.

I knelt down and tried to pray, but could not, for I did not know how. I remember saying, "Son of David, have mercy on me," and since that time He has had mercy on me. He has shown me how to conduct a church and lead my life ; and I am happy to say that since establishing the church in Cuba we have not made a single mistake.

I commenced to think then how my Saviour was crucified, and how He redeemed us from sin by His precious blood ; and I said to myself, "Now I am going to serve this God." And I began to question in what way I could best serve Him ; and the first thing that struck my mind was : There are two million people in Cuba, and none of them know about Jesus. I will go back and tell my people who Christ is, and show them the way to Him.

A short time after this the amnesty was proclaimed, and all those who had taken part in the revolution were allowed their freedom ; so I went back to Cuba with my New Testament. I reached home at about nine o'clock in the evening, but did not commence to work that night. I did, however, commence to work the next morning at six o'clock.

I talked to my people, and told them of Jesus, and I remember that they were astonished to hear me talking of the great truths which I said were to be the salvation of Cuba. None of my family would accept Christ, except a little child only four years old, and she accepted Him without trouble, saying, "I like that Man and will love Him."

Every one was against me ; even my own mother was against me. She had the religion of the Catholic Church, and was very bitter against me, and called me a Protestant, Jew, heretic, and said that she would not speak

to me if I did not come back to the Church and religion she had taught me. I asked her if she did not think that this religion was better than the Pope's. But all she would say is, "If you are my son, you will leave that religion and come back to the Catholic Church, or you do not love me." She knew very well that I loved her, and that what she said troubled me very much. We lived in the same house for six months, but she would not speak to me, or wish me "Good-morning," or come to me if I was sick. I trusted in the Lord, and prayed every night and morning for her conversion; and I have the pleasure to say that in six months she came into our congregation.

When I came back to Cuba I commenced to talk to the doctors and some friends, and after a time we would have from one hundred to one hundred and fifty gathered together in this way, and thus we began to organize.

One night, when we were having a meeting, I saw my mother come into the meeting-room and take a seat among the congregation at my left side. As soon as I saw her coming into the congregation I thought she had come there for the purpose of criticising me before the people, and I tell you, I was very much afraid that night.

Well, I addressed the congregation, and when the invitation was given for those who wished to join the church to stand up, four stood up, and my mother was one of them. As soon as I saw her standing I turned my back to her, because I thought she had got up to reprove me, and I spent my time examining the three persons on my right side. Then some one spoke to me and said: "There is your mother standing up over there, why don't you speak to her?"

Then I said: "Well, mother?"

"Don't you want me in your congregation?"

"Yes, mother, we want you; but how is it you have changed?"

And she, answering, said: "Through the Lord Jesus Christ."

Then she told the people about the trouble we had at home, and said she had been reading the Bible and had found salvation in it.

We knew that she believed, and I began to examine her, putting all the strong questions I could think of, and asked her if she still believed in the Pope, the priests, and the confession, and other questions which I knew she had disliked to be asked; and she answered:

"I believe in the Lord Jesus Christ; let all those things pass; I don't care for them now."

We wished to organize our church, and have rules and by-laws and articles of faith the same as you have here; so I wrote to my friend who had visited me in New York, requesting her to send me papers, by-laws, and anything which would help us to organize.

At about this time the priests began to persecute me, telling the people that I was a heretic, and if I put my hands on them they would surely die, and that I was a Jew and a Protestant. This soon deprived me of my

practice, and literally took the bread from my mouth ; none of my countrymen would have me attend them in their sickness.

Finding myself without an occupation, I started back to New York ; and learning there, through a friend, that some ladies in Philadelphia were about to establish a mission in Cuba, I asked to be appointed as one of the missionaries. Securing the appointment, I returned to Cuba—this time to preach the Gospel.

On my return I found a letter in answer to my request for by-laws and articles of faith, saying that the writer knew of no such books, but advised me to get my Bible and to pick out those things which I deemed necessary for the guidance of my church. This was a hard case for me ; nevertheless, we took the Bible and referred to it on all questions.

We were not in connection with the Baptist Church at this time ; we were all by ourselves, with only the Bible for our guide. I will tell you the way we became connected with the Baptist Church.

A little girl from Key West had been visiting in Havana, and on her return to her home in Key West she reported to the Baptist pastor there that there were people in Cuba that had the same religion as they had. The pastor reported this to the American Board of Foreign Missionaries at Atlanta, Ga., and three ministers were appointed to examine our by-laws, rules, and articles of faith.

So they came and worked with us some time, examining us very carefully, and at the conclusion of their labors they said to us, " Your by-laws and rules are according to those of the Baptist Church."

" Well," we said, " we don't know whether we are Baptists or not ; we have taken all these things from the Bible, and if the Bible is Baptist, then we are Baptist too."

When I returned to New York there was a passage in the Bible which I did not understand, and which I could not explain, and that was the passage regarding baptism. We knew we had been baptized when we were babies ; but I did not like that kind of baptism. While walking down Twenty-second Street I passed Rev. Mr. MacArthur's church, in which Father Chiniquy was preaching, telling the people about the condition of the French Canadians. I went in and took a seat in the very back part of the church, and listened to him, and after the services were over they began to baptize. Then I understood the passage. I was not baptized that night ; but the next night, as I was passing Dr. Montgomery's church in Brooklyn, he was baptizing some people, and I asked him to baptize me. He began to question me, and I said I did not know anything about baptism, but I was a believer, and must be baptized. He took me into the baptistery and I was baptized.

We don't have any trouble about baptizing our people in Cuba. The first thing they ask after being converted is to be baptized ; and I have baptized, since our church was organized—a period of about five years—two thousand, two hundred people. When the church was organized,

three or four believers were baptized, and with these we organized the Baptist Church in Cuba ; and after the ministers returned to Key West I was obliged to commence and baptize my people. I had never baptized any one before ; and the first person that came to me was my mother. I had learned what I had to say when I was to baptize any one ; but when I came into the baptistery and found one hundred or more people there, I forgot all about what I was to say. When I baptized my mother, all I could say was, " Lord Jesus, this is my mother ; have mercy."

We have had many persecutions, but so far they have all been for our benefit. We have not only been in jail, but we have been in regular mobs, and have had our lives threatened. I can talk to you without fear, because I have here a friend whom you all know well—Mr. J. S. Paine—and he knows what I tell you is true. My brother and I went to another of the neighboring towns one evening to hold a meeting, and found but one place vacant, which was a store. The priests had been ahead of us, however, and had notified the people not to rent us any place at all. At last we found a building with the roof crumbling and almost in ruins. Now, the law requires that we hold our meetings inside of a building, but does not say anything about the roof being over it, so we took the place and prepared to hold our meeting.

Soon we had a large congregation, and then we began to preach and sing. We were the only Baptists in that town, and the mob cried out that they did not want any Protestants there, and did all that was possible to disturb us. In the course of the tumult we heard the report of a gun, and a little boy who had been sitting in the front was shot. We afterward learned that the priests had gone up into the tower of the church, and had tried to shoot me through a hole in the wall, which was at my back. The soldiers came and put the mob out of the building, and my brother put me in a room, and told me to hide there, and he would keep the crowd away. After five or six minutes the noise stopped, and I went out to see where my brother was. We were very roughly handled by the crowd ; they tore our clothes and slapped our faces, and we were about torn to pieces when the guard came to take us to the mayor.

When we were presented to him he asked us the usual questions as to where we were from, what we had been doing, etc.

We told him we had come from Havana to hold a meeting, and had been prevented from so doing by the mob, and that we were American citizens, and produced our papers of citizenship.

When he learned that we were American citizens he was very profuse in his apologies, and we were allowed to go free.

The Christians we have there are genuine and pure ; we are very careful about whom we receive into our congregation, and do not take any one until they have passed a due time of probation, and until they give evidence that they have been regenerated, and are living Christian lives. We have a book where each one that is friendly to us signs his name. These

are not all Christians ; some are anti-Catholics—that is, those who do not wish to have anything to do with the Catholics, but who have not as yet accepted Christ.

We have very good examples there of how people are converted ; there is the one whom Mr. Paine has just suggested. His name is Fernandes. He came into my church one night so drunk that he could not walk, and sat there during the services. After the services were over he came up to the pulpit and asked me :

“ Does that Man love me ? ”

“ What man ? ” I asked.

“ That Man whom you just spoke about. Does He love me ? ”

I told him, “ Yes, Jesus loves you, and wants you to come to Him and be saved ; ” and I gave him a Bible, and told him to read it. He was in such a bad condition that he tumbled right down there.

The next Sunday he came, well-dressed, with the New Testament in his hand, and was so changed that I did not recognize him. He continued to come regularly after that until he professed Christ and was baptized. One Sunday I missed him from the congregation, and thought he was sick, as no member is allowed to be absent unless something of a serious nature detains them. So the next day I sent one of the deacons, and went myself to see him. And I asked him why he had not come to church last Sunday.

“ I was very sick, ” he answered, “ and could not go out. ”

He kept a bakery. When I called on him I found him at work, and he had his Testament fastened to the wall, so he could read it while working. While I was there he was called away by a customer, and I asked his wife :

“ Mrs. Fernandes, how do you like your husband being a Christian and having him read the Bible ? ”

She said : “ He is a very good man now ; but before he used to come home at two o'clock in the morning, and beat and abuse me. Now it is all changed ; he comes home early, reads his book, and gives me all I need. ”

Well, do you know, brethren, what that woman did every day ? She did not know how to read or pray, so she would take her husband's New Testament, and look at its pages, and then kiss it and say :

“ Oh ! since that Book has come into this house I am a happy woman. ” This is one of the best conversions we have.

Mr. Fernandes came to me one day and asked me if he could not preach. I said : “ Yes ; you have a tongue ; all you have to do, then, is to follow the Spirit and speak right out. ”

He said : “ I want to go back to my own country and tell my people of Christ and His holy religion. ”

He is now a missionary in Spain, and preaches the Gospel every day and night ; his wife plays the organ, and she has learned to read and write.

In conclusion, let me tell you how we appoint our deacons. Our Cuban

people are very jealous in disposition, and owing to this it is impossible to select one in preference to another, so I have to be very careful. I wanted to have a choir, but could not select the singers, for as soon I had one selected some one would come to me and say, "Mr. Diaz, can't I sing too? I have a good voice." So I was obliged to let them all sing, right or wrong. Well, when it came to be a necessity to have the deacons, the same trouble presented itself; and I was in a quandary how to select seven. One Thursday night I told them that I wished every member to be present the next Sunday, as we would then select the deacons, and that I was to preach a sermon on the duties of the deacons. When Sunday came I had a congregation of three or four hundred. I gave the strongest sermon that I could, telling them that it was the duty of a deacon, when he heard of a case of small-pox, to go right into the midst of it, and to do all that he could to comfort the sick; and the same way in cholera or any epidemic, they must be the first to offer aid and the last to come away; that they must always have their Testaments with them, and preach in the market-place and anywhere a conversion could be made. After presenting the duties in as serious a light as I could, I then asked: "If any one here feels courageous enough to assume the responsibilities of the position, please to stand up." The *whole congregation* stood up; and I did not know what to do, so I said: "Go ahead; you are all deacons." Now they all carry their Testaments around with them, and tell of the religion of Jesus; and thus, you see, we have a whole congregation of workers.

Notwithstanding that we have suffered many persecutions, we have been blessed in abundance. Now we want to establish in Havana a female seminary in which to educate our young ladies. We have been praying for it for the last four or five months, and we are going to have it. We have received encouragement from ladies in Baltimore, and hope to have a place established by the coming winter; give us your prayers for our ultimate success. Don't pray to stop the persecutions, because they don't hurt us, but help us; pray that God will bring the Island of Cuba to Christ.

MISSIONARY FELLOWSHIP.

BY REV. WILLIAM H. LISLE, WEST NEWTON, MASS.

To enter the fellowship of any guild is a personal benefit.

This is the inducement to join.

All human fraternities rest on a selfish basis. Even the Christian Church is not an exception. It gives to its individual members more than it receives. But the foreign missionary service really seems an exception—an instance of pure giving, with nothing in return. To give the hand of fellowship to a missionary with the accompanying words, "More blessed to give than to receive," seems a keen touch of sarcasm. The blessedness

appears decidedly in favor of the giver ; but a little deeper thought shows us that the missionary service is no exception. It is, rather, the strongest possible proof of the greater blessedness being on the side of him who gives himself to such service. The following considerations will indicate this :

I. It is a fellowship with the heathen. Selfishness sees in such fellowship only loss. In fact it makes such partnership with paganism incredible. How can cultivated and refined men and women endure, much less enjoy, and profit by companionship with densest ignorance ? How can purity dwell with impurity ? Livingstone's description of society in the heart of Africa is brief but expressive. " It seemed as if I were in hell," he said. And yet he had fellowship with it. He loved it. But in doing so we think only of Livingstone's loss and Africa's gain ; whereas the Dark Continent did far more for him than he for it. More light shone out of the darkness of Africa for the emblazonment of his name on the scroll of fame than went forth from him to make the Dark Continent light. Had it not been for pagan Africa, Livingstone's weary body would not now be resting in Westminster Abbey, but perchance in the grave of some " Village Hampden."

The same is true of Judson. In breadth of brain he has been compared with Webster. Pouring out the fragrance of such a life on the reeking stench of Burmah seems waste indeed. But whatever eminence Judson might have attained in America his star would have burned low and dim beside his " star in the East," which arises higher and higher out of the dense and tangled jungles of pagan Burmah.

What is the explanation of this ? It is because God in Christ has identified Himself with the human race, however debased. This identification our Saviour confirms by the words at the last judgment : " Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." If Jesus and the human race are one, then for our fellowship with the heathen we have Christ's in return. This puts us on the debtor side ; as Paul says, " debtors to all men." We get nearest to Christ by getting nearest to humanity.

II. It is a fellowship of suffering. This is implied in what has just been said. But it needs emphasis. The blessings of this fellowship will correspond with its sufferings. Suffering, after all, is the test of missionary character. The only true definition of love is sacrifice. It is not so much what the missionary does as what he is ; and what he is can be shown only by *suffering* for the Gospel's sake. Livingstone's endurances for science were great ; but Stanley might stand on the same level. What makes the name of the former go deeper into the hearts of men than the latter is his *sufferings* for Christ. It is Livingstone dying on his knees, in prayer for his poor Africa, that moves the world to tears of admiration and affection. It is Judson at Ou-peng-la enduring the pains of pagan cruelty ; it is his sainted Ann, as he found her on his release from prison, lying unconscious with fever, and with her new-born child presenting such a scene of filth

and wretchedness that Judson himself, on first entering his home, could hardly distinguish it from that of a native family ; it is this more than their missionary labors that canonizes them as *martyrs of modern missions*. Heathenism is suffering. It is only as the missionary enters into fellowship with that suffering that he shall be blessed. It must be a lack of such painful partnership that makes so few missionary names an inspiration—such sacrifice “cannot be hid.” Even a Romish priest, who voluntarily accepted death by leprosy for the sake of serving lepers in Molokai island, makes the name of Damien a household word of admiration the world over. Such examples are too rare both at home and abroad. Paul declared that he counted all things but loss that he might know the fellowship of Christ’s suffering. Such lives are long, though brief in years. Brainard and Martyn were candles burning at both ends, and gave a corresponding light. No Christian service is effectual that does not involve suffering.

III. It is a fellowship of kinship. This is precisely what it is supposed not to be. Missionary life is separation, not companionship. It is to leave father, mother, brothers, sisters, and often even wife, husband, and children ; to be parted, it may be, for years by wide and stormy seas. This is the crucial suffering in missionary life. But there is compensation ; Jesus says it is a hundredfold ; and even that seems too low. The missionary shall receive homes, mothers, brothers, sisters, children, and lands. When Judson’s ship reached Boston, having with him his three motherless children, and as the ship was working up the harbor he felt himself a stranger in the city from which he had sailed away, leaving home and friends thirty-three years before, he was not a little anxious just where he should secure lodgings. How little he knew that thousands of the best homes in Boston and throughout the country would be only too glad to welcome him and his children. The railroads gave him, without asking, passes over the land. The missionary without country, home, or, it may be, without family, in his distant and lonely tours, is the truest type of the heavenly pilgrim. But he shall have compensation. There is a family which no man can number, on earth and in heaven, of which he is an endeared member. Christ, as Isaiah says, is its “Everlasting Father,” holy angels are its kinsfolk ; saints, martyrs, apostles, and all the redeemed, both living and dead, constitute its brotherhood ; earth is its compass, and heaven is its home. The missionary, most of all men, shares the sympathy and love of this great family. All holy women are his mothers ; and all whose lives are moulded by his spiritual touch, for whom he *travails in soul*, are his spiritual children. When we consider the rapid expansion of this family through lands and ages, we see how small a measure of the fellowship of kinship is the “hundredfold” of Jesus. True, this fellowship lacks two important elements—speech and sight. So far as these are concerned, the missionary must live alone ; but speech and sight can bring us only within a limited circle of companionship—it is a physical limit. The compensation of the missionary is an ever-widening circle of unseen

but intensely real fellowship with the good in all lands. There is not a city, town, or hamlet of Christendom in which he has not mothers who love him, and brothers and sisters who are in sympathy with him. All public worship is a meeting of his great family to remember him, and every secret prayer is an aspiration for his good :

“ These are the tones to brace and cheer
The lonely watcher of the fold ;
When nights are dark and foemen near,
When visions fade and hearts grow cold.”

How beautifully this is illustrated in Paul's life—the pioneer missionary ! For Christ he was not only de-nationalized, but de-kinsmanized. He is, apparently, without family connection. Like Melchizedek, who typified Christ, without father, mother, wife, or children, he stands like a solitary oak of the forest ; and yet his kinsmanship makes a larger list than all the other apostles together. Wherever he went a new brotherhood and sisterhood were created for him—even went before him and loved him before they saw him. In his letter to the Church at Rome, to whom he was known only by reputation, he mentions a list : “ Phebe, our sister ; Andronicus and Junias, my kinsmen ; Quartus, my brother ; Rufus, chosen in the Lord, and her who is his mother and mine.” That noble matron in the Roman congregation whom Paul could call mother might well be honored by such a designation.

At the head of this ever-advancing family of spiritual kinship, the missionary is the Abrahamic leader into lands which God will give to His children for a possession. It is a great family, migrating heavenward, and the missionary catching the tramp of the hosts behind him will find it impossible to stand in the front “ marking time.” The fellowship of sympathy and co-operation of Israel will bear him forward.

In this multiplication of the fellowship of kinship which makes the hundredfold of Jesus, there is a noticeable omission—fathers are not multiplied. Why is this ? Is it not to crown human fellowship with the Divine ? Human “ fatherhood ” has been very disastrous to God's spiritual family. Therefore Jesus said : “ Call no man your father upon the earth, for one is your Father which is in heaven.” God reserved to Himself the fatherhood, that where all help of human kind should be far out of reach, He could take His child upon His own loving heart and bear him through all the sorrows and sufferings of missionary life.

THE BOYS' BRIGADE AND THE MISSIONARY CAUSE.

BY REV. J. Q. ADAMS, PRESIDENT.

This growing organization, whose origin, history, and present place in Church work have been told elsewhere, has an important relation to the great missionary work of the Church. It is often remarked that the girls

and women of almost all our churches are well organized, and, to a great extent, thoroughly interested in the work of missions. Their efficiency and interest have grown rapidly, but not more so than their contributions. What would our leading "boards" do to-day without the contributions of the women? In the Presbyterian Church, for example, last year more was given to the Foreign Board through the ladies than through the churches. All this is greatly to the credit of the women; but what are the men and boys doing? The largest pocket of the Church is hardly touched. The mass of the boys who are growing up in our churches are having little or no systematic training *sui*ted to boys in the teachings of the Bible and history regarding missions. It is in many quarters looked upon as a sentimental work, only fitted for women and children. So the supreme work of the Church is largely left to them. What ought to be done?

One thing is certain: it is as easy to interest and train the boys to an intelligent interest in foreign missions as it is the girls, *if it be undertaken in the right way*. This is not theory, but written from actual experience.

In organizing, therefore, the work of the Boys' Brigade in the United States, a large place was given to missions. Following the Scotch model, in many things, we introduced this among other new features: "The Missionary Society is one of the three agencies employed to accomplish our object—viz., the advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends toward a true Christian manliness." Art. IV. Sec. 3 of the Brigade Constitution also says:

"The agencies employed to accomplish this object shall be the Drill, Bible Class, and Missionary Society. These three are the essential features of the organization."

Further, all the members of the company are members of the Missionary Society, and required to attend its meetings as much as the drill. We quote further from the suggested outline for company by-laws:

"ART. VIII. The Missionary Society.

"SEC. 1. This Society shall be called the Missionary Society of the — Company, and shall include in its membership all the members of this Company.

"SEC. 2. The object of this Society is to develope in its members an interest in Home and Foreign Missions, and to acquaint them with the progress and needs of the mission work, especially that of the — church.

"SEC. 3. The secondary object is to collect from the members such sums as their interest and zeal may prompt them to set apart each month, and to forward them to the Home and Foreign Boards of our Church.

"SEC. 4. The Officers shall be a President, Vice-President, Secretary, and Treasurer, who shall be elected annually, by ballot.

"SEC. 5. A regular monthly meeting shall be held upon the — Sunday of each month.

"SEC. 6. The President may appoint such committees as he considers best.

"SEC. 7. At the regular monthly meeting, the country for the month shall be taken as the subject, and considered under the following heads : 1. Geography. 2. Government and history. 3. The people. 4. Their native religion. 5. The beginning of mission work. 6. The present outlook of the mission field.

"SEC. 8. — dollars each year is fixed as the least amount which the members of this Society expect to contribute to Foreign Missions.

"SEC. 9. Boys between the ages of 18 and 25 years may become honorary members of this Society upon paying a membership fee of one dollar."

How, then, has this plan worked in practice? Repeated testimony comes that this meeting is one of the best attended and most enthusiastic of those held by the company. As a matter of course, when their knowledge of the work and its needs has increased, their contributions have multiplied manifold. Boys who never gave more than "a nickel" or two yearly, find it a pleasure to give liberally, so that the total from some companies astonishes their officers. Moreover, it is safe to say that these boys will go into the Church knowing not only that there are "heathen," but that it is the duty of every Christian to pray, labor, and give in order that the Gospel may be preached to every creature. Readers of *THE MISSIONARY REVIEW* can learn further of this organization by writing to the Secretary, Mr. A. H. Fish, at the headquarters office, 23 Nevada Block, San Francisco, Cal.

GO FORWARD !

BY REV. A. P. HOPPER, D.D.

When the children of Israel, at the command of Jehovah, commenced their march out of Egypt, they came to the place where their farther advance was hindered by the waters of the sea. There were obstructions to their marching on either side. When thus situated, suddenly and unexpectedly the army of the Egyptians came up behind them. They were thus hemmed in on all sides. They cried unto the Lord in their perplexity and their danger ; for they were in danger of being forced to return to their former state of bondage. Jehovah, in answer to their prayers, commanded Moses to say unto the people, "Go forward." When, in obedience to his command, the people essayed to go forward, they found the waters were parted before them, and they crossed over on dry land. Their enemies, attempting to pursue them, were overwhelmed by the returning waters and were drowned. The children of Israel were delivered out of the great danger, and were enabled to go on their way rejoicing and in safety.

A similar incident has happened to the Christian churches in the proposed effort to increase the number of Christian workers in China, and the enlargement of all the agencies for the conversion of its people to the belief of the Gospel. The call had been sent forth for one thousand missionaries in five years. The bands were gathering and preparing to go forth to the work. Nearly one hundred had arrived on the shores of China, giving the assurance that the others would soon follow them to gather the harvest already white, when, as suddenly and unexpectedly as a cyclone from a clear sky, the storm burst upon the missions in the Yangtze valley, carrying desolation and ruin to many stations, and interrupting the labors of many for months. The hearts of men of all classes and employments were filled with anxiety and perplexity. None can surely declare whence the outbreak has come, or what was the purpose thereof, or unto what it would grow. Some think it is an effort to drive out the hated foreigners, with all their commerce, their science, improvements, and religion. Some think its purpose is to overthrow the ruling dynasty and establish some native rulers upon the throne of China; and others think that some disbanded soldiers are seeking to avenge their own wrongs, and obtain the means of support for themselves at whatever cost of ruin and misery to others.

The calamities experienced and the threatening appearance of impending dangers to the missionaries and their converts are such as properly call the churches to prayer and searchings of heart to know the purport of these terrible troubles and upheavings. We cannot be too earnest in our supplications that God will appear for the deliverance of His people; that He will overrule all things for His own glory, and that He will overturn and overturn till He shall come whose right it is to reign. The churches should call mightily upon God, who is the Ruler among the nations, and entreat His blessing and guidance.

In nature the appearance is not always sunshine and quiet. Winter and frost are necessary for the development and perfection of the best grains and fruits. So in the spiritual kingdom trials and afflictions are the means of securing the choicest blessings and results. In the first centuries of the Church repeated persecutions were the means of successive advances and increase of Christianity in the Roman Empire. We may not expect that the churches in China will be exempt from experiences similar to those of the earlier Church. It was a cause of devout thankfulness that, in the tribulations that came to some parts of the Church in China during the French War, the grace of God enabled all the converts to remain faithful to their professions of love to the Saviour. These trials strengthened their faith, increased their courage, warmed their love to each other and their Lord, and gave them more clearly to understand that in their Christian life they may expect trials and tribulations. We may rest assured that similar spiritual blessings have been experienced during the year just closed. These things do and will work good to those who love God. Christianity

will take deeper root in the hearts of those who profess it, and in the country by reason of the storms which beat upon it. What effect these troubles will have upon the future facilities of missionary work in China human foresight cannot tell ; but, judging of the future by the past, we may say they will result in securing increased opportunities for work and in removing difficulties and hindrances which have hitherto retarded the spread of the Gospel. Such has been the result of the successive outbreaks of opposition and hatred during the last fifty years. Each one has resulted in removing hindrances and securing increased facilities. So it was in 1842, in 1858, in 1870, in 1884 ; and so, we may rest assured, it will be when this upheaval shall subside in the present distress.

We are already able to see some very decided advantages secured. The Christian religion has never before been so commended to the people of China as it has been by the highest officials and the Emperor himself during these troubles. This testimony to the excellency of our holy religion has been so given that the Government cannot go back on it. The Board for Foreign Affairs, in the memorial to the throne in regard to the riots, says : " The religion of the West has for its object the inculcation of virtue, and in the Western countries it is everywhere practised. Its origin dates a long time past ; on the establishment of commercial intercourse between Western powers and China, a clause was inserted in the treaties to the effect that ' persons professing or teaching the Christian religion should enjoy full protection of their persons and property, and be allowed free exercise of their religion.' The hospitals and orphanages maintained by the missionaries all evince a spirit of benevolent enterprise. Of late years, when distress has befallen any portion of the empire, missionaries and others have never failed to come forward to assist the suffering by subscribing and distributing money. For their cheerful readiness to do good, and the pleasure they take in works of charity, they *assuredly deserve high commendation*. It is the duty of the local authorities to afford protection at all times to the persons and property of foreign merchants and *foreign missionaries, and no relaxation in this respect should be permitted.*"

On June 13th the Emperor, in response to the memorial of the Board for Foreign Affairs, issued an Imperial Decree, in which he says : " That the several nations are at liberty to promulgate their religions in China is set forth in the treaties ; and Imperial Decrees have been granted instructing the various provinces to give protection at all times. Many years have passed by, and the Chinese and foreigners have lived on friendly terms. The religion of the Western countries simply admonishes people to become virtuous ; and the native converts are Chinese subjects under the jurisdiction of local officials. *The religions and peoples ought to exist peaceably side by side.*"

The discussion in China of the causes and purposes of the rioters has led to the conclusion that the outbreak of popular violence was not against Christian missions, but against foreigners. It has given to the foreign resi-

dents in China a higher and better knowledge of the aims and purposes of the missionaries. The North China *Herald*, in the issue for November 6th, 1891, in its editorial says: "Meanwhile, what we have actually obtained in reparation from the Chinese beyond the money payments is not entirely unimportant. The Emperor has issued a very favorable decree, in which Christianity is referred to in the most satisfactory terms. It has been sent all over China, and it remains on record as an *imperial*, and therefore *sacred testimonial to the excellence of the Christian religion* and the merits of its teachers." The two viceroys who control the Yangtze valley from Ichang to the sea have sent to the throne memorials reporting what they have done in punishing the rioters, in which there is nothing to which much objection can be made.

While there has been an interruption of mission work in various places in the Yangtze valley, in other parts of China the labors of the missionaries have gone on as usual. The missionaries in China are not discouraged or cast down. The Rev. J. N. B. Smith, D.D., of Shanghai, in a recent letter, says: "Our Presbytery includes the two cities of Shanghai and Sochow. The disturbances through the country have not affected our work seriously round Shanghai. We hope and pray that the matter may be settled peaceably; but in the present state of affairs a very small matter may precipitate a war. All believe that the outcome will be a decided change in the attitude of China, and will result in a further opening up of the country to the Gospel and commerce." Other missionaries express themselves to the same purport and expectation.

In a recent letter from my lifelong friend, Rev. Dr. W. A. P. Martin, LL.D., of Peking, of October 15th, he, referring to his recent return to China, writes: "It is interesting to be in China at this present juncture. The foundations are being shaken. Some predict great changes; but my barometer does not point to revolution. The riots may mean rebellion, but they are poorly organized, and have no chance of success. One good result has been to *commit* the Government more decidedly to the protection of missionaries and their converts. The edict of the Emperor on the subject is almost Christian. The good cause will not lose ground, I think. On the contrary, after a little while it will be found to have made a distinct gain. It is at such times that God displays His guiding hand, although at first it may be invisible."

The Rev. Dr. Y. J. Allen, LL.D., of Shanghai, President of the Anglo-Chinese College, of the Methodist Episcopal Church South, writing on October 6th, says: "I look upon the whole thing as one of the inevitables of history, and I am not disposed to regard these troubles as obstructions, but rather as inviting the destruction and overthrow of many old and inveterate hindrances to the progress of our Western civilization, and particularly of the promulgation and acceptance of the Gospel. The times are really prophetic, and we may look for the beginning in China of the fulfillment of the promise—viz., Psalm 2. Be of good courage. Your length

of service and fulness of years have lifted you up, as on a tall mountain, to see in these last days, as Moses from Pisgah, the outlines of the promised land. 'Jesus Christ is the purpose of God in history,' and every movement of Providence is but a fuller revelation of the glory of God, which is to fill the whole earth."

The letters of missionaries in China to the papers in this country state that in all other parts of China outside of the Yangtze valley the missionaries had pursued their usual labors without any interruption, and with the usual attendance of the people at their services. The missionaries and the native preachers travelled through the country in peace and safety. In the *Chinese Recorder*, published at Shanghai, for November, 1891, the reports and letters of the laborers inform us that the missionaries were pursuing their labors everywhere except in the disturbed districts without interruption, and with the usual manifestation of interest and attention on the part of the people.

As intimately connected with this matter, it is proper to say that those who are best acquainted with the character of the Government and the high officials agree in the opinion that there are no serious grounds to fear there will be any rebellion in China which will lead to a change of the ruling dynasty. This is the opinion which Sir Thomas Wade has expressed, who was till recently the British minister at the court of Peking, and who resided, in various official capacities, in the country for a period of forty years. A similar opinion as to the stability of the Government and the loyalty of the highest official to the throne has been expressed by the Hon. J. Russell Young, who was for a number of years United States Minister to China.

All students of history must regard it as a very serious state of affairs when the Government of so great and populous a nation is in the hands of a youth of twenty years of age. It is, however, reassuring when it is considered that he is supported and assisted by the same high officials who have conducted the administration so successfully during the past thirty years. Those who are best acquainted with the Government are hopeful for the future of China.

When we consider that the peace and comfort of three hundred and fifty millions of his subjects are connected with the stability of the Government in China, as well as the safety of the life and property of several thousands of people from Western lands in the country, we may well pray that wisdom and long life may be given to the young Emperor; and when we consider the immense interests of the Christian religion as connected with more than two thousand missionaries, Protestant and Roman Catholic, their converts, churches, schools, and pupils, the churches should be led to pray with unceasing importunity that God would avert the calamity of war and bloodshed from "the land of Sinim."

But as bearing on the matter of sending forth missionaries in answer to the call of the General Missionary Conference of 1890, the indications of

God's providence are, as indicated above, to "go forward" in the work. Send forth all properly qualified laborers that offer themselves for the work in China. Multiply all the instrumentalities and agencies for prosecuting the work with increasing efficiency, trusting that the shield of God's protection will be around them. He goes before His people "in a pillar of cloud by day and of fire by night." They need not fear to follow when the Lord of Hosts leads. Let prayer and supplication be made without ceasing, that great grace, mercy, and peace may be multiplied to all the Israel of God, and that the kingdom and the greatness of the kingdom may be given to His dear Son.

THE ENTHUSIASM OF JESUS CHRIST.

BY REV. A. C. MURRAY, LIVINGSTONIA MISSION, LAKE NYASSA.

It is said repeatedly, and with truth, that nothing great has been accomplished without enthusiasm. Certainly the Christian religion was not established, nor will it be promulgated without it. Jesus Christ Himself was an enthusiast; so were His disciples. Paul burned with a magnificent enthusiasm; the love of Christ constraining him, pleading with tears night and day, beseeching men in Christ's stead.

It is even so to-day. What the Church of Christ needs is being set on fire. What individual Christians need is being roused out of their callousness and coldness as with a voice of thunder: "AWAKE, THOU THAT SLEEPEST!" What all workers in the field, ministerial as well as lay—yes, what we missionaries need is enthusiasm, a burning, all-consuming enthusiasm, that men may see that we have been and ever are with Jesus; and even—as did His brethren of the Master Himself—think us mad.

Let us take up the gospels and briefly study the enthusiasm of Jesus Christ.

I. At the very commencement of His ministry we see it blaze forth. I often wonder how He could have restrained Himself and remained silent for thirty long years. It was because He knew His Father's will, and was obedient not only unto death, but all through life. It requires more grace to restrain one's self wisely than to act rashly. But what must it not have cost Him to see iniquity, hypocrisy, injustice, and not be allowed to burst forth in burning words of denunciation!

'Twas on the first occasion that He went up to the feast at Jerusalem after His baptism. Even in His twelfth year His "soul longed for the courts of the Lord." How much more now! Was it not His "Father's house?" Arrived there, what should He find but cattle merchants, sheep dealers, money-changers carrying on their noisy and unholy traffic within the very precincts of the temple. Such a sight roused within Him a holy indignation, and with a Divine majesty and burning enthusiasm He cleared the sacred courts, while His awe-struck disciples whispered one to another that it is written "The zeal of Thy house shall eat me up."

But not only was it the zeal of God's house that consumed Him, it was likewise the zeal of His will and His work.

We read of enthusiasts forgetting in their zeal the needs of the body. It was so with Christ ; but more, His enthusiasm seemed to take away His very appetite for food. "Master, eat," said the disciples by Samaria's well. "I have meat," was the reply. The food we eat is sometimes compared to fuel, which is consumed within our system to keep the vital spark burning. In the soul of Christ the flame of enthusiasm to do the Father's will was burning so fiercely that He felt not the need of casting fuel on the other and lesser fire.

It was on this occasion, while awaiting the return of the Samaritan woman with her friends, that He pointed to the extensive corn-fields spread out before them, and said : "Is it still four months to the harvest ? No ! I say unto you, the harvest is come ! Behold the fields are already white," and Himself longed to press forward and reap. But the time was not yet. "One soweth and another reapeth." It was His to sow.

II. Let us turn to another scene. It was after the sending forth of the twelve. They had just returned and "told Him all things whatsoever they had done." They were all wearied, and both Master and disciples needed rest. "Come apart into a desert place and rest awhile," He said. Accordingly they took boat and crossed the lake. But in vain ; the multitudes ran and intercepted them, and, wearied though He was, His heart burned within Him, and "He was moved with compassion, and taught them many things" until, as evening drew on, before sending them to their homes, He wrought one of those wonderful miracles which must ever remain to us a beautiful emblem of the Master's power still to feed a multitude with our insignificant loaves and fishes.

Then, surely then, He went to some neighboring village Himself to seek a place where to lay His wearied head. Not so. He had forgotten His weariness, and spent that night in prayer, and even on the day following we find Him no less busy. He seemed never to tire of healing, teaching, inviting, or remonstrating, while there were any to listen, such was His holy enthusiasm. We sometimes wonder how He could have slept in the boat during that storm. It was of exhaustion His wearied frame demanded repose, and even the howling wind and roaring waves could not waken Him until the trembling disciples aroused Him from the much-needed rest.

III. On one occasion, when speaking of His sufferings, He said : "I have a baptism to be baptized with, and how am I straitened till it be accomplished." He had likewise a work to finish ; and how was He straitened until that was accomplished ! "We must work the work of Him that sent me," He said, "while it is day ; the night cometh when no man can work." When the night did come He could say : "I glorified Thee on earth, having accomplished the work Thou hast given Me to do."

We mentioned above His sending out of the twelve to heal and to preach. Let us notice the occasion of this mission.

It was while itinerating through the villages, "teaching in the synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness," that, seeing the multitude, "He was moved with compassion with them, because they were distressed and scattered as sheep not having a shepherd." As He stood looking upon all those wandering ones He burned with a desire to reach them all, to multiply Himself, as it were—what could *one* do amid so many ?—then turning to His disciples, those humble fishermen who were so often the recipients of His deepest thoughts and desires, He said : "The harvest truly is great." Its magnitude was overwhelming Him ; but His Father had other resources, "pray the Lord of the harvest that He send forth laborers into His harvest." Was it in answer to this prayer that we read in the very next verse that He was authorized by His Father, as it were, to divide His power and give each of His disciples "authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness" (Matt. 9 : 35ff) ?

IV. But let us notice that though burning with an all-consuming enthusiasm to do the work that was given Him to do, He was never in a hurry. We have noticed His thirty years of silence. Even during His three years of labor He always found time to converse with single individuals. He attended weddings, feasts, and neglected no social duties where these opened the way for delivering His message. He always found or made time to go apart to hold communion with His Father.

In His whole life we find no trace of that worry which, alas ! is too often seen in zealous workers. He was always calm. When His message was rejected He was not worried. He was saddened, and with yearning heart would say : "Ye will not come to Me that ye may have life ;" or again, His tender heart swelled within Him and the tears trickled down His cheeks as He cried : "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not !" Who has not noticed and admired the enthusiasm of an anxious hen calling together her wayward chickens in the presence of some real or imagined danger ? And what is this to the enthusiasm of the Son of Man seeking to save the lost !

V. This last sentence leads us into the secret of His enthusiasm. "*The lost.*" He knew as no one ever knew or can know the awful significance of that term. It was to save the lost that he lived and labored and died with so Divine an enthusiasm. It is the value which he attaches to the lost sheep that sends the shepherd searching for it over hill and dale. How shall we compute the value of one soul ? The enthusiasm of Christ suggests to us *His* estimate of the infinite value of a soul ; His death, His "precious blood" proves it.

It is in His enthusiasm that all soul seekers must follow and imitate Jesus Christ. The patience, perseverance and skill of many an angler put to shame us "fishers of men." And they for a corruptible prize, but we

for an incorruptible. But let us not think that this is a flame to be kindled by ourselves or by our neighbors. We must go into the sanctuary, and go often, to light our lamps at the fire on the altar, or the storms of life will quench the self-lit flame. What is more painful than to see men who have begun well, who inspired others by their burning words, gradually fall back in the contest, and even disappear. It is because their fire was not Divine, their enthusiasm not heaven-born. Of Jesus Christ we must learn, close to Him we must abide, for it is only by keeping the eye fixed on Him by pressing on in His footsteps, by close communion and constant fellowship that we shall share His enthusiasm, for He alone can

“Kindle in our hearts the flame
Of never-dying love.”

CENTRAL AMERICAN MISSIONS.

BY REV. JOSHUA H. TOBEY, PORT SIMON, COSTA RICA.

Central America claims and loudly calls for Christian workers; we daily pray the Lord of the harvest to thrust forth laborers into this part of His vineyard. But there are Christian workers already laboring in these parts. For nearly forty years, in the little Protestant Church at San José, the Gospel has been proclaimed. Several ministers during those years have resided there. At present the Gospel is preached, and Sunday-school work is carried on by two gentlemen from England who reside in the city.

In our work among the Jamaica negroes, as a missionary society, we do not allow the question of color to come between us and our Master's command to preach the Gospel to *every* creature. As a matter of fact, we preach the Gospel to black, white, and brown people here. After some years' residence in Costa Rica, while we find many people intemperate, we do not find them indolent. Indeed, comparing them with the inhabitants of some of the islands around, they are an industrious people. In Nicaragua, the next republic to Costa Rica, at Greytown there is a Protestant church, where the Gospel has been preached for years, and where we hope soon to see more done for the people's welfare. Along the same coast—at Bluefields and all along the “Mosquito Coast”—our Moravian brethren have been laboring for many years, and under God have done a splendid work. Hundreds have been brought into the Church of Christ. Their Sunday and day schools are working a wonderful change among the people. What we have seen we can testify. Then there are other places along the coast where the Gospel is occasionally preached by men from adjacent islands, who believe in letting their light shine. In British Honduras there are many missionaries faithfully at work pushing their way into the interior. In Costa Rica, at Port Limon, the centre of our operations, amid much difficulty and opposition God has wonderfully opened our way; for four years we have toiled on; some sixty have joined our fellowship, and hundreds every Sunday listen to the Gospel preached. Five years ago we did not know two persons who were walking in fellowship with God. There was no missionary, no place for prayer. During the past four years hundreds of portions of God's Word, and many thousands of books and tracts in English and Spanish have been circulated. There are numerous openings for evangelistic work, including colportage work in these republics. We hope and pray that the Christian Church in the United States, in Jamaica, and England will rise up to their duty and give the Gospel to Central America.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

AN EMINENT MISSIONARY GONE.

—The *Church Missionary Intelligencer* for October, 1891, says : “ The committee heard with much regret of the decease of Bishop Caldwell, for fourteen years the coadjutor bishop in Tinnevely, and for the greater part of the time in conjunction with his friend and colleague, Bishop Sargent, who was consecrated at the same time, and whose senior he was by one year. Bishop Caldwell commenced his missionary labors in Travancore in 1838 in connection with the London Missionary Society. In 1841 he joined the Church of England, and was ordained by Bishop Spencer as a missionary of the Society for the Propagation of the Gospel, and from that time till a few months since he continued his labors in Tinnevely, making his headquarters till 1877 at Edyengudi, and subsequently as Bishop at Tuticorin. He lived to see the S. P. G. native Christians multiply tenfold, from 4000 in 1841 to over 40,000 in 1891, while the Edyengudi district, of which he had for so long the exclusive charge, grew from 400 to over 7000. Throughout the whole of his career Bishop Caldwell’s relations to the Church Missionary Society and its missionaries were of the happiest and most intimate kind, and since Bishop Sargent’s death he last year laid the society under great obligations by confirming their native Christians, notwithstanding their advanced age and increasing bodily infirmities. The bishop was not only pre-eminently successful as a missionary, but was also widely known in the world of letters as a learned Orientalist, his ‘ Comparative Grammar of the Dravidian Languages ’ having been long acknowledged as a standard work on the subject. He was also the author of several missionary and theological pamphlets and two valuable historical books, one on the political history of Tinnevely, and the other a history of its mission.”

—Heer L. V. Ledeboer, who died at Rotterdam, January 4th, 1891, at the age of 95½ years, had been a member of the Netherlands Missionary Society since 1824. His father and grandfather had been the same before him.

—Dr. James McKinnon, writing in the *Church of Scotland Record* for March, on “ The German Method of Missionary Enterprise,” says : “ The thoroughness which is characteristic of the German, whether engaged in writing a book or drilling a regiment, is carried by him into the sphere of Christian missions. This is specially observable in the training of the missionary. The various German agencies for the conversion of the heathen, such as the Berlin or the Rhenish Missionary societies, act on the principle of thoroughly equipping the workman for his work. They do not rest content with simply shipping off to Africa or China any candidate for the mission-field who may have hurriedly satisfied the demands of some board of directors, but they subject him to a systematic and testing preparatory course of training, extending over seven years, and then assign him some sphere of work for which his qualifications and character mark him out. We had the pleasure of becoming personally acquainted with this thorough system on paying a visit lately to Barmen, the headquarters of the Rhenish Missionary Society. The town itself, which lies in the charming vale through which the Wupper finds its way to the Rhine,

adjoins Elberfeld, and they form together one of the wealthiest centres of German industry. Both have the reputation of harboring an active evangelical spirit, which unfortunately tends too much, as in Scotland, to waste a part of its energy on sectarian differences. Unlike many other German cities, where the denominational variety limits itself to Catholic and Lutheran or Reformed, we find in Barmen and Elberfeld the endless divisions and subdivisions which become the proverbial distinction of our insular Christianity. Be this as it may, the fact that Barmen is the headquarters of the Rhenish Missionary Society is of itself a proof that, along with much of the bumptiousness of sectarianism for which it is notorious, there is no small amount of Christian philanthropy of the noblest sort."

It is known that few German missionaries are university men. They are largely artisans, and of such applicants there is sometimes a perplexing abundance. "The test by which the society seeks to discover the sincerity of each applicant affords a characteristically thorough trial of patience. As they are usually young men who have learned some trade or other, they must find work in the town and attend the mission-house one evening in the week during a whole year. If after this lengthy test they have satisfied the inspector as to their sincerity, they are admitted to the *Vorschule*, or preparatory school, where they receive for two years instruction in Latin, general history, etc. Only then are they admitted to the *Missionshaus*, where the course of instruction is more theological and practical, including the study of the Bible in the original tongues, and a course of medical training in the town hospital. In addition to this, opportunity is furnished to each one of pursuing his trade in connection with the establishment, so that at the close of the four years' residence in the mission house, the missionary is a good artisan, a fair scholar, and a respectable physician all in one."

Speaking of the work of the society, Dr. McKinnon says: "Taking down a large map, Dr. Schreiber explained in detail the extent and success of the various missions which the society maintains throughout the world. It was one of the first to grapple with the question of the evangelization of the South African tribes, and from Cape Town to the vast tracts beyond the Orange River in Namaqualand to Hereroland it can count a native congregation in almost every village, which are mostly beyond the stage of mere missionary effort. We can speak from personal observation of the vast amount of good which for nearly half a century it has accomplished among the Hottentots and Kaffirs. Within the last dozen years it has sought openings in other parts of the world, notably in the East. In Borneo, Sumatra, China, and New Guinea it is rapidly accomplishing the task which it has so successfully carried out in Southern Africa. Pointing with a pardonable pride to Sumatra, Dr. Schreiber tells me that they can hardly supply the demands of the Battas for missionaries and teachers." As Dr. McKinnon remarks, the thoroughness of their training seems to have met with a good reward.

—*Jewish Intelligence* for March, 1891, shows that from 1875 there have been 135 apostasies of Prussian Christians from Christianity to Judaism, and 2101 conversions of Jews to Christianity. Apostasies are steadily diminishing, conversions steadily increasing. The conversions, we may safely assume, have not been brought about by the sight of Christians meekly sitting by, while rationalistic rabbis poured out malignant contempt upon the Redeemer.

—The *Missionary Record* of the U. P. C. of Scotland for March has

a remarkably thorough and well-balanced paper on "Religion in Italy," by Rev. D. W. Forest, M.A. It entirely agrees with the presentation made by the learned Father Curci, in his *Il Vaticano Regio*, that the Italian priesthood of to-day is very much inferior, both spiritually and intellectually, to that of France or Germany. As Father Curci (himself an orthodox Catholic priest) says, in Italy they preach about all the saints and madonnas, past, present, future, all the miracles and impossible, against the Protestants, who are doing them no harm, and against the unity of Italy; what they preach least about is Jesus Christ, His miracles and His doctrines. But, as Mr. Forest says, when an Agostino comes up, who preaches as if "outward authority requires an inward witness for its efficacy," then the alienated men of culture throng to hear him.

—The *Journal des Missions Évangéliques* for March, referring to the death of Père Simeon Lourdel, three months after Mackay, and, like him, of fever, remarks: "The names of these two men will remain ineffaceably engraved on the annals of Uganda. I have the portraits of both before my eyes. They were of nearly the same age; the one born in the little Scotch village of Rhyndie, in 1849; the other at Arras, in 1853. Their eyes denote the same energy; an equal decision may be read in their features. Mackay's face shows greater mobility and fire; Lourdel's has an expression more tranquil and obstinate. They aimed to serve the same cause, and they spent ten years of mutual antagonism in the heart of the African Continent, around them the deepest darkness of heathenism. Ah, why did Cardinal Lavigerie, in April, 1878, send the White Fathers to Mtesa, at whose capital the Anglican missionaries had established themselves June 30th, 1877?" Mr. Cust went post-haste to Algiers to remonstrate with the archbishop against the scandal of giving to a heathen monarch and Moslem witnesses the spectacle of French Catholics and English Protestants disputing over the religion of Jesus Christ. The cardinal declared himself to be thoroughly of one mind with the representative of the Anglican Society, and a few days later despatched his White Fathers to Mtesa's residence.

—The English Wesleys, at the suggestion of the British South Africa Chartered Company, have decided to establish a mission in Mashonaland, to the south of the Zambesi. The company guarantees £100 a year toward it.

—The Rev. Friedrich Redslob, President of the Moravian Himalaya Mission, has been obliged by chronic illness, after twenty years of labor, to withdraw from it. Besides his constant activity in long preaching journeys and the distribution of Christian literature, which so peculiarly distinguishes the work of this mission, Mr. Redslob has brought the work of Bible translation, begun by H. A. Jäschke, a good deal nearer its completion. The Rev. Julius Weber will take his place at Leh.

—The *Allgemeine Missions Zeitschrift*, while dissenting decidedly from the particular views of the editor of this REVIEW, as to missionary methods, remarks: "Nevertheless, it is beyond all doubt that by his means a mighty forward movement has been brought to pass in the missionary life of both England and America."

—The *Zeitschrift* remarks that a fresh breath of missionary interest is going through Great Britain, although the missionary contributions for 1890 were not quite up to 1889. The falling off in the Wesleyan, London, and Baptist societies shows that the churches of these three

denominations have not maintained themselves on their former height of missionary liberality. On the other hand, the *Zeitschrift* designates as the three leaders of advance in the work, the Evangelicals of the Church of England, as represented by the Church Missionary Society, and in Scotland the Free Church and the United Presbyterians. All the three Scottish Presbyterian churches are alive with missionary zeal, and the Church of Scotland *Record* notes with grateful interest the blessing which Dr. Pierson has brought home with him from his work in Scotland.

—Mrs. A. J. P. Newcombe, who is making an appeal in New Zealand, for missions in India, says, most pertinently, in the *New Zealand Baptist*: “Let us remember that home missions trace their descent from foreign, and not foreign from the home.” She opens to us in her letter an interesting glimpse of the Australian missions working in India.

—The Proceedings of the Synod of the Presbyterian Church of Otago and Southland contain a letter from the Governor of New Zealand, in which His Excellency says: “I was much interested to see the manner in which the religious spirit of our forefathers continues to live and flourish in their descendants, and how great an agent in the peopling of the earth by the Anglo-Saxon race has been the desire for freedom to worship God according to the rites of their creed, which actuated the Pilgrims of the Mayflower in founding the great Republic of the Atlantic.”

—The *Wesleyan Missionary Leaflet* remarks that the Tamil work at Bangalore, conducted by the English Wesleyans, has in ten years increased almost cent per cent in every direction. The Rev. W. H. J. Picken is in charge of it.

—It is remarked in the Church of Scotland *Record* that the attendance at all the English churches of Calcutta has fallen off. Increasing secularization of the Lord's day is one reason.

—The *Harvest Field*, of Madras, a Methodist Episcopal magazine, says: “There is no society at work in India which attempts so much or so systematically for the blessing of women as the Church Missionary Society. From Tinnevely to Peshawar and from Calcutta to Bombay its devoted workers, many of them honorary”—i.e., self-supporting—“are to be found in clusters, speaking different languages, busy in different departments, and trying a variety of important experiments.”

—The missionaries of Shanghai have decided to invite the Y. M. C. A. of this country to establish a secretary there, primarily for work among the Chinese young men of the city and settlements.

—The Rev. David Hill, the British President of the late Shanghai Conference, remarks that the C. I. M. attracts workers by its offer of hardships instead of ease. “Large demands are often more attractive than large concessions,” as some German writer has said.

—The Rev. Gilbert Reid, in an interesting and able essay, read before the Shantung Presbyterian Mission, urges the obligation of doing more than has hitherto been done by Protestant missionaries for the evangelization of the *upper* classes of China. He reminds us that the whole constitution of Chinese society brings home the necessity of not neglecting them. “Reverence to all who are above” is so all-pervading in China that decisive results cannot be expected without heeding it.

—*The Messenger*, of Shanghai, in an article by Rev. J. Edkins, D.D., says: "The use of images in worship is comparatively recent in China. The age of images was preceded by Monotheism, and monotheistic faith promotes morality." Dr. Edkins appears to connect this with the fact that the later degeneracies of Confucianism, Taoism, and Buddhism are all pure from either cruelty or obscenity.

THE CONTINENT.

—At a civil funeral in Paris, some time since, attended by a free-thinking society, a gentleman connected with the McAll Mission was requested by some of these to speak at the grave. He did, emphasizing the vital truths of sin and redemption, and one man in the name of all then said to him: "Sir, we thank you; you have done us good. It is true that we have broken entirely with the ceremonies of religion"—meaning, of course, the prevailing religion—"but these have nothing in common with what you have said to us. *We approve it, and, like you, we are and shall remain religious men.*"

—The Paris Society has in contemplation the establishment of a mission in French Congo, and the assumption of our Presbyterian stations on the Gaboon. But it is embarrassed by a serious deficit in its funds. Some have suggested retrenchment of some of the missions already established. But the Society rightly refuses any such policy. It is willing to simplify and, in Lessuto and Tahiti, to urge on the converts a growing enlargement of their contributions, as well as to accept English help for the English territories of Lessuto and Zambesia. But, as the Committee says: "We have taken possession of our present fields only because we have believed that God was calling us to them, and nothing indicates that 'He that openeth and no man shutteth, and shutteth and no man openeth,' invites us to give up to-day any one of them. Such an abandonment would not be calculated to draw down upon our new enterprises the blessing of God. Moreover, it is our deep-rooted conviction that it would bring no enlargement of resources for them, and would be dangerous for our Society itself, which would see its unity compromised on the day that it should disavow that largeness of Christian interests which is one of its best traditions and one of its principal forces."

—M. de Brazza has shown himself very helpful to the young French missionaries, Teisserès and Allégret, in their exploring tour through French Congo.

—The *Quarterly Record*, of the National Bible Society of Scotland, for October, 1891, has an article—"France Returning to the Bible." It cites M. Sorel an "independent critic" who, speaking from a strictly academic point of view, loudly proclaims it to be the Book of the people, and its dissemination a social duty. The Abbé Garnier is said to have exclaimed: "We have given up the Gospel! In trying to combat Protestantism we have overshot the mark, and have abandoned the Book of books, written by inspiration of God for our instruction and edification." A popular edition of the gospels in French, issued by him, under episcopal sanction, has the inscription: "Let France return to my Gospel." M. d'Hulst, Rector of the Catholic Institute of France, deploring the present ignorance of the Bible in France, recalls the large use made of it in the Catholic preaching of the seventeenth century. He declares the reservation of it to the clergy to be a novelty in the Church.

II.—INTERNATIONAL DEPARTMENT.

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

The Brussels Treaty and State-Building on the Congo.

[EDITORIAL, J. T. G.]

It can be a matter of no little gratification to the bulk of the Christian population of the United States that the Government has become a signatory to the great treaty for the suppression of the slave-trade in Africa. The writer of this article was from first to last in sympathy with the *caveat* which was finally incorporated in the Senate's action, to the effect that nothing they did, should be held to imply that our Government became thereby a party to the compact of the European powers, for recognition of provisional governments or protectorates in the Dark Continent. We did not understand thereby that we necessarily condemned those compacts and enterprises, but that our Government stood in no relation to that bargain which made it incumbent on it to endorse or recognize it. It is well enough for us to recognize governments in Africa when they are *de facto*, and not prospective and provisional merely. The writer maintained this position at the International Missionary Union last summer, in the debate which preceded the adoption of their memorial to the Government at Washington. So far as we now remember the Union had the first action of the kind. It earnestly asked that the several missionary societies of the land would exert their recognized influence to secure the ratification of the treaty by the Senate. There is reason to think that the earnest action of the American Board, and some other missionary boards, had great weight at Washington in the matter. We know the missionary force in Africa, as elsewhere, will heartily rejoice at the outcome. For all practical purposes for which the ratification by the United States was desired, it loses no whit of force by the guard with which it is ac-

companied against our being dragged into any of the territorial complications, possible to arise among the powers who claim territorial jurisdiction on that Continent. We have no lot nor part, nor do we want any, in the grab for land in Africa. But we do want, and now have, a part, though not to the fullest extent, in the measures which may be necessary for the suppression of the slave-trade, the limitation of the importation of fire-arms and of rum, not only into the district of the Congo Free State, but into the whole region over which this contract of the nations is meant to be felt—an area twice as great as all Europe, with a population of 125,000,000 souls.

Now that the action of the United States Government in ratifying the Brussels Treaty calls attention afresh to the Congo Free State, it may be well to ask how far it has become a *bona fide* state, and what are its prospects. That it is the most unique specimen of state-building known in history is true in theory, but is the theory being materialized, or likely to be? In noticing this we may begin with its most vulnerable point. Rev. Dr. Blyden is reported to have said, in an after-dinner speech down at Lagos, that the State was bankrupt, and to have intimated that it was only a question of time about its having to be abandoned. We happen to be of a wholly different opinion, and we proceed to state some of the reasons on which that opinion is grounded. As to its exchequer, it is true that the immense expenditure incident to the initial government had to be disproportioned to its revenue. That was to be expected. To have saddled it with its cost would have been suicidal. Thus in 1890 the tax of the State was not levied with a view to meeting more than one-fourth of the budget of expense. We all know how the remainder was provided for: the Belgian Government gave two-thirds

of it and Leopold II., the King of the Belgians, Sovereign of the Free State, gave the other third. It is not anticipated that this is to be the permanent course of meeting the deficit. The exports from the Free State in 1888 were largely in excess of those of 1887, and 1889 nearly doubled on 1888, and, again, 1890 almost doubled on that of 1889; and 1890 exhibited fifty per cent more of imports than of exports. Now all this indicates a wholesome growth of trade, with prospects of a much better revenue in the near future. But we have not to stop with this. The number of ships entered at Banana showed a tonnage, in 1890, of more than 30,000 tons in excess of 1888, and at Bomo there were entered 22 ships of 25,995 tons in 1881, and these had increased to 52 ships with 69,096 tons in 1890. Six Belgian Companies have been established in the Congo State within the past four years. But there is the local river portage also which has been greatly increased. The marine service has on the Lower Congo 7 steamcraft besides 10 lighters and barges, and the navigation stores have doubled in two years. On the Upper Congo the government has 16 steam vessels and 7 lighters and 2 more vessels building. The over 3000 troops, under 121 officers, are divided among the twelve districts and constitute a strong police line of defence for the protection of trade and the maintenance of good order. This police service is telling wherever it extends, on the slave-traffic. The carrier service along the cataracts from Matadi to Leopoldville has increased nearly sevenfold since 1883, and since 1886 the postal matter has more than doubled, reaching about 75,000 postage transmissions in 1890. The foreign population has quite trebled since 1885. A land system is established on a legal basis, which is thought to afford all the guarantees furnished in civilized communities. A judicial system is in full working, which is extended over the Lower Congo, and, we are informed, is even attractive to the native

community for settlement of their own disputes. The Penal Code was completed in 1888, and a Superior Council as well as a Court of Appeals has been erected. The central Government consists of two departments, that of Foreign Affairs and Justice; the other of Finance and Interior, which looks after police and transportation. There are officers of state, as follows: A Governor-General with a Vice-Governor-General, State Inspectors and three service managers.

Now, if we go one step further we shall see the possibilities which tempt the enterprise of the foreigner to co-operate for the development of the State, besides that furnished by this increased security to property and order. Four times as much of the river is open to navigation to-day as there was in 1885. The total river navigation now extends to over 1800 miles. In 1885 all the private stations beyond Matadi—5 in all—were those of missions; now, outside of government stations there are perhaps 100 such private establishments, or stations on the river.

It is possible that some of our readers have already dropped off and have not followed us thus far, but those who have will be in position to form some appreciation of the importance of the acceptance of the signatory powers of the Brussels Treaty, which forever shuts out from this gigantic State both firearms and fire-water, and also declares for the suppression of the slave traffic in this vast territory.

But there is perhaps no force likely to make the slave trade inoperative more than the railroads which are prospected or building. The builders of the Congo Railroad are in the midst of their greatest difficulties at the present moment. Nine-tenths of their difficult engineering problems meet them in the first fifteen miles. They are, near Matadi, obliged to blast rock for every yard of the construction, and for three miles they have to cut through solid rock for the whole roadbed. In going up the Mposi Valley the track has to be carried across the

river on bridges at every quarter of a mile. The first five miles may be said to be completed, and by the end of this year the engineers expect to have all their bridges in place and to have a completed road to the summit of the plateau at Palabala, and then they can push on rapidly to Stanley Pool. The significance of these rail schemes is two-fold—as bearing on the development of trade, and as tending to the destruction of the traffic in slaves. The African slave-hunter goes not so much for slaves as for ivory; the man-hunting is incidental. He captures men in one place, to trade them for ivory in another part of the country, and to secure them as carriers of his ivory to the coast. It does not require statement, that the rail will be a competitor with the caravan for the transportation of ivory, which the natives will soon recognize as more than a match for them. These rail-beds are being built east and west, and it will be only a question of time—and not a great time, either—when the man-capture will be superseded by a cheaper mode of carriage.

We wish our Government at Washington, while it declares against territorial acquisition in Africa, would more fully recognize that we have, nevertheless, most important commercial interests to be looked after in that continent. If our word can reach far enough to influence the case, we would like to heartily second the memorial of one of our boards of trade to the Postmaster-General, to include in his advertisements for mail by coastwise steamers the carrying of the mail monthly, or twice a month, between our Atlantic coast and the west coast of Africa. That is a measure, which the writer urged on the Government thirteen years ago, and he has seen no moment since, when he did not believe that the nation was suffering loss by the neglect to make such provision.

—There are already 1500 communicants in the mission churches established along the Congo by English and American missionaries.

Fifty Years in South China.

BY REV. JOHN G. FAGG, AMOY, CHINA.

“No place in all the world compares with the province of Fuhkien,” is a current Amoy proverb. Another proverb equally current is even more specific, “In all Fuhkien no place compares with the districts of Changchiu and Chin-Chin.”

If these proverbs are true, the Persian Paradise, or the North Pole Paradise or both have issued a new edition of themselves on Celestial soil.

The favorite character in the Chinese language, the character for happiness, is the leading one in the name of this province. The sub-districts about Amoy have the most mellifluous names—United Peace, Southern Peace, Peaceful Harmony, Decided Peace, Southern Stillness. These sayings are not wholly figments of the imagination. Fern-covered mountains, luxuriant valleys, orange and mango groves, sugar-cane and banana plantations, endless rice fields are enough to put the Amoy district out of the lists of the Nazareth regions of creation.

The grandiloquent titles of the sub-districts are titles only. There is no corresponding reality. The places with the sweetest names are the scenes of perpetual discord, of constant fights and brawls.

Indeed, this region is no exception to the rest of China. It is a part of the great moral wilderness co-extensive with the Empire. The year 1892 rounds out fifty years of prayer and effort by the American Reformed Church to reclaim it for Christ. It was fifty years last February since the saintly Abeel turned the first furrow and sowed the first handful of Gospel seed.

Amoy had been attacked by the British forces in August, 1841, and the small island of Kolongsu just opposite was held by them. In the treaty ratified with China soon after, Amoy was declared one of the open ports. Under the auspices of the American Board David Abeel had made two voyages of

exploration among the Chinese settlements in Java, Singapore, Siam, Borneo. He had preached and distributed books and tracts for a year among the Chinese traders and sailors at Bangkok. He had ministered at intervals to the Chinese at Canton. No sooner was there a gleam of hope for the opening of Amoy to foreign trade and settlement than Abeel embarked from Macao, and in six months after the bombardment he had hired rooms on the island of Kolongsu and was preaching and administering medical aid. In 1844 William Pohlman and Elihu Doty, from the mission to the Chinese in Borneo, came to join Abeel. Only a few months after their arrival Dr. Abeel, on account of long-protracted ill-health, was compelled to sail for the United States, where he died soon after. In 1846 the first converts, two old men from Amoy, were baptized. In 1848 the first Protestant church edifice for the special and exclusive use of the Chinese was built. A strongly-built brick structure, it still stands, in all probability the first Chinese Protestant church-building in the Empire. It was built in faith. In 1850 there were only six church-members in Amoy. But the church was built to accommodate three hundred. Ten years later the congregation was large enough to call for a second organization and a new building in another part of the city. In 1854, under the labors of Dr. W. C. Burns, the distinguished Scotch evangelist and missionary to the Chinese, a gracious revival refreshed the churches of Amoy and a little company of believers at a market town twenty miles inland. Twenty-eight members—in those days considered a large accession—were admitted to the church at Amoy. One of the most touching appeals for more foreign missionaries was sent to the churches in the United States from a company of nine believers in that inland market town.

In 1861 the first two native pastors were chosen and ordained over the two Amoy churches. In 1862 a presbytery

was formed. Both the American Reformed missionaries, and the English Presbyterians, who had sent their first herald, W. C. Burns, in 1850, were represented in this joint organization. Not only was it a union presbytery, it was a Chinese presbytery. It was an independent presbytery. It has continued so to this day. It has a constitution of its own. It has drawn up standards for the Chinese Christian Church that is and that is to be. Its officers are native pastors. The foreign missionaries are advisory members, but with the full rights of regular members. The foreign missionaries are not amenable to this Presbytery, but remain members of their home Classes or Presbyteries.

Being one of the earliest efforts for church union and separate autonomy, the home Church strongly opposed these measures in successive Synods. But many of the strongest opponents *then* are the warmest friends of the union and autonomy *now*. Dr. J. V. N. Talmage's name will ever be remembered as the champion of the mission, both by word and pen, in this most important departure from old lines. Thirty years of happiest experience, of hearty endorsement by native pastors and foreign missionaries are sufficient testimony to the wisdom of the steps then taken.

Evangelism.—The policy of the mission was indicated by Mr. Pohlman, in 1846, in these words. Urging the new missionary to be satisfied with nothing but correct and intelligible utterance, he says: "Be sure you are understood; then, preach, *preach, preach*." "To win souls to Christ, and to build up souls in Christ," that is our prime work. We have emphasized the "building up." We have sought to seek and save that which is lost. We have endeavored to feed the lambs and sheep. Not much is to be hoped for from a scattered flock. The first church was organized in 1856. The first pastors were called in 1861. We have urged self-support. We now have 9 self-supporting churches. The average contribution

per member for church purposes and general benevolence last year was \$3.25. This is not exceeded by any mission in China. In 1891 we reported 9 native pastors, 18 helpers, 8 teachers, 23 preaching places, 855 members; contributions, \$2900.

Education.—Our educational work is carried on jointly with the English Presbyterian Mission. In 1880 a Middle School was started under joint management. Last year a choice site on the island of Kolongsu was purchased for the school. Plans for the erection of a new, substantial building are maturing. It is hoped the school may ere long blossom out into a vigorous academy or well equipped college.

A new building for the theological seminary is now in process of erection. Hitherto our educational work has been solely with a view to raising up competent teachers and preachers. There seems to be no immediate prospect of departure from these lines. The ladies maintain two girls' schools, a woman's school, and children's home.

Literature.—Owing to the widespread ignorance of the Chinese character and the great difficulty in mastering it, or even getting a working knowledge of it, the Romanized colloquial has been made a prominent feature in the education of the people. As early as 1853 a booklet of simple Chinese sentences and stories in Roman letters was published. A scholarly dictionary of the Amoy dialect in the Romanized colloquial was prepared by Dr. Douglas, of the English Presbyterian Mission. The whole Bible has been translated in this version. Our mission has contributed its share in bringing out school-books, catechisms, hymn-books, Christian narratives and stories under this form. We jointly edit and publish a colloquial *Monthly Church Magazine* which has a circulation of 600. No church in any of the three missions at Amoy—London, English Presbyterian, Reformed—but has a goodly number of readers of the Romanized colloquial. Hundreds who now find the Bible an open book would

find it a sealed volume without this new version.

Medical Work.—When our mission was first founded the medical department was the strongest factor for a short time. In 1843 there were two regularly certified physicians—Drs. Cumming and J. C. Hepburn—connected with the mission, and Dr. Abeel had studied medicine for the greater part of two years. Dr. Abeel left Amoy in 1844, Dr. Hepburn in 1845, Dr. Cumming in 1847. This work was not taken up again until Dr. T. May King, an educated Chinese lady-physician, came to Amoy in 1887, and Dr. J. A. Otto, a few months after in January, 1888.

Dr. Otto opened a hospital at Sio-ke, a market town sixty miles from Amoy, in 1889. Thirty-three hundred and fifty-four patients were treated last year. The hospital proves itself a most valued evangelistic agency, disarming prejudice and bringing hundreds under Christian influence. Ours has never been a large mission. Until 1888 there were seldom or never more than three missionaries conversant with the language, on the ground at the same time. We enter 1892 with the largest force ever at Amoy—6 missionaries, 4 assistant missionaries, 4 single lady missionaries.

The day of Chinese redemption does not hasten. It is still a land of darkness and the shadow of death. For fifty years we have been heralding the dawning of a better day. And we rejoice that the people sitting in darkness are seeing a great light. The streaks of light shimmering on the horizon are shooting higher and intensifying in brightness with every succeeding year. So we continue to watch and wait and work and pray for the coming of the all-illuminating day.

—It is estimated that if the money spent for superfluities and luxuries in Christian lands were simply tithed it would bring into the Lord's treasury for Christian work not less than four hundred million dollars.

A Glance at Burma.

BY PROFESSOR D. C. GILMORE, BAPTIST COLLEGE, RANGOON, BURMA.

In order to have any correct idea of the missionary situation in Burma one must have some idea of the ethnological situation. Burma is the home of many different races and tribes. The American Baptist Mission Press handles books in ten or a dozen different languages.

To understand this state of things you must imagine a fertile and thinly settled land, situated between two overcrowded countries. What will be its fate? It will be overrun by successive hordes of immigrants from these two countries. Such a land is Burma, lying between China on the northeast and India on the west. As a result Burma has been overrun by race after race and has now an extremely diversified population. We find comfortably domiciled here Burmans, Karens, Shans, Chins, Kachins, Talaings, to mention only the more important. I shall say little of these races, as they have been long settled in Burma, and are more or less known among students of missions. But I wish to call attention to the fact that this tendency to immigration continues unabated—to tell you that Burma is even now receiving a large influx of population from China and a tremendous one from India. And I wish to point out the possible influence of these facts on missions in Burma.

But before doing this I would call attention, in passing, to what may be developed into an important missionary force—the large and increasing Eurasian population. These people, of mixed European and Asiatic parentage, are in many respects well fitted to act as a connecting link between the Christian Anglo-Saxon race and the heathen Asiatic races. They speak English. Christian work is carried on among them by themselves and by some of the pure English, very much as Christian work is carried on in our own country. Certain missionary help they need and are receiving from the Church of Eng-

land, the Methodists, and the Baptists; but they are not dependent on us for the Gospel in the same sense that the heathen are. They also speak the vernaculars. When themselves Christians, they can, and in many cases do, work faithfully and intelligently for the conversion of the native population. And they do this, unemployed by any missionary body, out of pure love for Christ and those for whom He died. Thus, in the centres of English population there begins to be a work done in the evangelization of the heathen by the English-speaking population of the country entirely at its own charges.

This bids fair largely to increase in amount and efficiency. Thus the work of the American missionary societies will be extended and supplemented with no increase in their expenditure; thus, too, their fostering care of the English-speaking churches will react most favorably upon their proper work among the natives; and a long step will be taken toward the time when the Christian forces of Burma will suffice unaided for the evangelization of Burma.

The English Baptist Church in Rangoon, through its members, does missionary work in Rangoon, in Burmese, Hindustani, Tamil, and Telugu. And it pays the expenses of its work, too.

I have referred to the great influx of Chinese into Burma. From their own overcrowded land they pour into ours. In Rangoon the greater part of the artisan work and much of the commerce is in their hands. In Upper Burma, where they are naturally more plentiful, a friend informs me that they monopolize the commerce. Does this necessitate the establishment of Chinese missions in Burma? Hardly. A Chinaman seldom comes to Burma with the intention of settling permanently, though he may do so ultimately. He therefore brings no family with him. If he wants a wife he marries a Burman woman. His children may possibly talk a little Chinese, his grandchildren certainly will not. Hence there is no tendency permanently to introduce the

Chinese language into Burma. The infusion of the Chinese blood will, in the long run, be felt mainly in the greater solidity and steadiness which it will impart to the Burmans. Some of our most intelligent and faithful mission workers are of Chino-Burmese stock. There is another aspect of Chinese immigration which must be noticed. With the progress of evangelization in China, Chinese immigrants might become a valuable force in Christianizing the Burmans.

A more important and far-reaching fact is the rapidity with which the Kulahs—that is, the natives of India, chiefly Tamils and Telugus—are pouring into Burma. An East Indian hates a sea voyage; yet so great is the overcrowding in India that every steamer which comes across to Burma is loaded to its utmost capacity with immigrants. What the amount of immigration will be when the projected railway from India to Burma has given us cheap, easy, and rapid transportation, one cannot even guess. The Tamils and Telugus are the laborers of Burma, for the indigenous races do little labor except in agriculture. The Mohammedans from the north of India are the great traders of Southern Burma. Rangoon is no longer a Burman city, it is an Anglo-Indian city. The future of Burma is inseparably bound up with that of the Indian Empire, and its population is becoming more and more Indian.

Obviously, if the future of Burma is to be Christian we must lose no time in grappling seriously with the Kulahs. Something is done. There are a number of Kulah Christians, some converted here, some in India; and many of these do noble work for the Master. Members of English-speaking churches do more or less. Some work is done by the Methodists and Baptists of America; by the Lutherans; by the Church of England; also by Rome. But the importance, and, by consequence, the needs of this part of Burma's population are increasing in a way of which Christians in America have no concep-

tion, though the missionaries on the field are keenly alive to it. We can build for the future in few more effectual ways than by reaching these people; and they must be reached through their own languages, not through the Burmese. They intermarry but little with the Burmans. They bring over their own women, marry among themselves, and teach their children their own language. As a consequence the Tamil, Telugu, and Hindustani languages are being permanently introduced into Burma; and the permanent introduction of these languages would seem to warrant the vigorous pushing of mission work in them.

Between the advance of these races and the great uprising of the Karens, the Burmans are being steadily pushed into the background. They are disappearing from the cities. Whether they are dying out of Burma I should not venture to say. In any case, there is no ground for diminution of missionary effort in their language. For the Burmese language lives and spreads. It is the language of the country, officially recognized as such by the Government. All the races of India, however tenaciously they may cling to their own languages, tend to speak more or less Burmese as a secondary language. A few of them even know Burmese better than their own languages. How completely the Chinese get Burmanized I have already shown. Shans and Karens also are found who speak Burmese as a vernacular, notwithstanding their own proper tongues. Indeed, there is a general tendency among the Karens to speak Burmese very well indeed.

In this general knowledge of Burmese by the Karens we see a sign of great promise in the evangelization of Burma. The Karens show the greatest zeal in preaching the Gospel to their own race. The Sgau Karens at Bassein and Henzada have resolved, at their last annual gatherings, to carry the Gospel to *every heathen Karen village* in their districts. As far as *they* are concerned, the great condition antecedent to

Christ's coming will be soon fulfilled. The Karens have also done grand foreign missionary work among the non-Burmese races of Burma. They have not as yet attempted to preach the Gospel to the Burmans, who are their hereditary enemies, and by whom they have for generations been despised.

Now, however, their missionaries are urging them to preach to the Burmans. They know the language well; they live among the Burmans, and their progress in education, civilization, and prosperity is beginning to earn them the respect of the Burmese.

It is hard for a Karen to regard it as possible that Burmans should listen to his preaching; but the counsels of the missionaries are having their effect. The Henzada Karens have resolved to make the experiment; and some of us confidently expect to see the day when, as Dr. Mabie said, in Rangoon, "The Karen race, with the Burmese language, will be the great evangelizing force in Burma."

Such are a few of the forces which seem likely, in the near future, to be decisive in our Burman mission work. Now, if you would ask what is our greatest need, I would say, "Not men, and not money; but a fuller possession of the native Christians by the Holy Ghost." Many of the missionaries in Burma seem led to feel very deeply on this subject, and to pray very earnestly for an outpouring of God's Spirit. We want a "revival of religion," such as you have in America—and we want it to begin (as all *true* revivals do) in the hearts of the Christians—for we in no wise separate ourselves from our native brethren in this. If the Christians of this land were more sensitive and responsive to the leadings of God's Spirit, and more filled with the *joy* of His salvation, I feel that sinners would, in far greater number, be converted unto Him.

Pray for us.

—It is said that during the first six months of 1891, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs.

General Li Hung Chang.

[J. T. G.]

We do not publish an illustrated magazine, but we have thought it might afford our readers peculiar pleasure at this time to have a representation of the foremost native of Asia, who is filling at this hour a large place in the public affairs of the civilized world. Our cut represents him as he appeared when some six years younger than he is now—he is at present about sixty-eight years of age. He is described as a large man, bold of mien, with a handsome cast of countenance, though now growing wrinkled and otherwise looking old. He is Viceroy of Chihli and Prime Minister of the Empire. Rev. Mr. Hykes in last month's REVIEW reminded us that General Grant esteemed him one of the three great men of the world with whom "there were none to compare," Gladstone and Bismarck being the other two of this triad. We need not recount his life story at this time. It is very well known. He has been suspected of sympathy with the rioters in the late disturbances, so far as they clamor for the expulsion of the Tartar dynasty. Perhaps that is not without ground. He is himself a native of China. Years ago he was asked to place himself at the head of a new party, the object of which was to displace the Manchu Government by one distinctly Chinese. He said the two factions of the court were too evenly balanced to justify revolution at that time. He has, however, never ceased to be looked upon as in sympathy with the revolutionary party. He is said to be enormously wealthy, his fortune being estimated, by some who claim to know, at \$50,000,000.

At Tientsin, where he sits as Governor-General of the province as well as Foreign Minister and Inspector-General of the fleet and Generalissimo of the army, Li Hung Chang lives in a state becoming his rank, but his habits are marked by some asceticism, though probably no more than is to be looked for in an old man of enfeebled diges-



GENERAL LI HUNG CHANG.

tion. A feature of Tientsin is the hospital which Li Hung Chang erected and endowed as a memorial of the superiority of English medical skill as displayed in the treatment of his own wife by the English physician, Dr. Mackenzie, who called to his assistance Miss Dr. Howard, of the Methodist Mission, and in recognition of which service, Lady Li provided hospital apartments at her own charges, for the Methodist lady doctor.

—By an infelicity of expression in the Monthly Concert of last month we seemed to say that China received from India 3000 Buddhist missionaries in one year. We did not wish to make the impression that they all *went* thither in one year; neither do we wish to lose the force of the fact that at the beginning of the sixth century there were three thousand Indians in China propagating their religion, while all the Protestant churches of all the world could not, at the close of 1890, count six hundred missionaries in that vast country. Including the wives of missionaries and single ladies who are missionaries the

solid force did not number one half as many as the foreign missionaries the Buddhists had in China at the period we name.

—The writer will surely never forget the pleasure with which he first gazed on the benignant face of Bishop Crowther down on the West coast of Africa in 1877, nor the delightful and profitable interviews which he had with one who was easily the most conspicuous native of Africa from Senegambia to St. Paul de Loanda. We had long been familiar with the weird story of his marvellous life, and had therefore the keenest delight in personal friendship with the strangely interesting man. And now that it falls to us to record his death, we do it with something of the feeling of having lost a personal friend, with whom we had been much more and intimately associated, than was the case. We need not now repeat the story of the strange life of Adjai. In the January number of *THE MISSIONARY REVIEW* for 1890 will be found an admirable likeness of the great

chief of the English Church on the Niger as we knew him, and also an excellent sketch of him, which will be well worth re-reading at this time.

—The "American Board Almanac" is always within touch in our office. We would be lonely without it. It is not devoted to "Old Probabilities," but is full of statements of facts about missions. It costs but 10 cents.

—"A Portfolio of Programmes" for Missionary meetings of Christian Endeavor Societies, which is suggestive and bright, has been gotten out by their publishing department at Boston.

—"Princess Dandelion's Secret," by Martha Burr Banks (D. D. Merrill Co., St. Paul), is declared by some young lady critics to whom we submitted it "a very charming missionary story."

—"A Winter in India and Malaysia among the Methodist Missions," by Rev. Dr. Knox (Hunt & Eaton, New York), Bishop Hurst says is so well written, so full of life and movement, and has so sprung out of the very experience and needs of the pastor at home, that they who read will hardly cease until they reach the end. There is a great amount of accurate and interesting information in this book which is fresh, and told so naturally that it is pleasant reading.

—We have from the press of Houghton, Mifflin & Co. "The Life and Letters of Joseph Hardy Neesima," by Arthur Sherburne Hardy. The author has so deftly done his work that the book is well-nigh an autobiography. It is a fascinating tale. Everybody knows of Neesima, one may say, so widely has the fame of the little Japanese stowaway spread over the world. The young lad, teaching Japanese to a Russian Bishop; hidden under vegetables and smuggled on board a ship for China at the peril of his life in the event of discovery; floating, by a singular providence, into the home of an admirable Christian

gentleman of Massachusetts, whose name he subsequently received; educated at Andover College; employed as translator for the Embassy from his own country to America; with them examining the educational institutions and scientific appliances of America and Europe; returning to his native country and establishing the now famous and powerful Doshisha College; dying before he was fifty, having exerted a mighty moulding influence on the institutions and men of his country—all this marks a wonderful career. Neesima was everywhere and at all times the same saintly, manly, progressive, and earnest Christian; respecting himself without egotism and gaining the respect of his opponents without sycophancy or compromise, and he will stand out in history as one of the most conspicuous men in the renaissance of Japan.

International Missionary Union.

The next session of the International Missionary Union will be held at Clifton Springs, N. Y., June 8th-15th. It promises to be a very interesting meeting. A new feature will be the delivery of several set lectures by persons competent to give counsel and knowledge of signal importance to missionaries. Rev. Dr. Mabie, Secretary of the Baptist Board, will tell of his observations in his Round the World Trip among the Missions. Dr. Cyrus Hamlin will lecture on Bulgaria and the Bulgarians. Dr. A. P. Happer on Forty-seven Years in China, and some others will probably be added to this list. Dr. Thayer, of Clifton Sanitarium, formerly of the missionary force of Turkey, will conduct one entire session on medical missions with the aid of other medical missionaries. Dr. E. P. Dunlap, of Siam, will in one session conduct a symposium, drawing out special information about eight or ten fields from as many missionaries. Dr. James Mudge will organize a whole session on the relation of the missionary to the stimulation of the Home Church. Special provision is being made for the entertainment of other than missionaries at a cost of \$6 to \$8 per week. All missionaries are urged to come and will be entertained free.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

A Voice from China.

There is no more satisfactory reply to the question, "Are Mission Converts a Failure?" than the accounts of the progress of the Gospel received direct from the foreign field. We publish the following letter as giving many evidences that God is working with His servants, and will not suffer His Word to return unto Him void :

CHIN CHU FU, SOUTH CHE-KIANG,
September 1, 1891.

It is very pleasing and encouraging when inroads, however small, are made upon the kingdom of Satan, especially in this land, where his power is so well known and felt.

Entering the central part open to visitors of the house now rented by the Mission, some three months ago, one would have seen a picture representing three gods, and to the left of it a large ancestral tablet — both the objects of heathen worship. Now, thank God, there is a change ; in their place there hang the Ten Commandments, written in large Chinese characters, and two Chinese tracts pointing out the way of salvation, not to speak of other tracts, some pictures, and two large scrolls around the hall, which betoken that a very thorough change has taken place—a change that might make all heaven and earth rejoice—for where once the idol and ancestral tablet were worshipped, may now be seen the worshipping of the only living and true God.

For some three weeks now meetings have been held each evening, except on Saturdays, and we have much reason to thank God for the number who have heard the Gospel. Those who come are chiefly of the poorer class, reminding one of the words, "To the poor the Gospel is preached." About three weeks ago we had the joy of speaking to an inquirer, who had, we believe, unrest of soul. He has since come again to hear the Word, and brought two others with him, so that his desire after

truth is not a thing of a day. A Christian visited his home, some five miles from the city, and was very warmly received, and we learn from this city visit that the inquirer's wife was also in favor of the Gospel.

Thank God, as another result of the meetings, and in answer to prayer, He has bestowed blessing on the native Christians, and the way has opened up for them to engage in Christian work which, in a large measure, helps to maintain their spirituality. Again, I would urge special prayer on behalf of these Christians — they have much to contend with—for, as you may imagine, it is not an easy thing to stand up in the midst of their own people—themselves once heathen—and day by day testify not only by word but by life for Christ. It means the need of a strength far beyond their own, and which, if they are to stand, must daily be perfected in their weakness.

Perhaps there is another evidence we might take of God working in our midst. It is said, when a good work is going on the devil is busy. A little time ago there was written on one of the walls of a magistrate, "Don't believe the foreigner." Thank God it has done us no harm, whatever good may result. The devil generally defeats himself. One thing we know, if the work be of God it cannot come to naught. It never has and it never shall. "Jesus shall see of the travail of His soul and be satisfied."

On Lord's Day, 31st ult., I was at an out-station—Oü—and had the joy of saying a word for the Master, God helping me above my expectation. The preaching of the Gospel was commenced in this station about nine months ago, and thank God it has continued ever since. As a result of the work there are four baptized converts and, it is believed, there are fourteen more who believe on the Lord Jesus, and add to this the desire on the part of others to hear the Word—leaving their work in their fields

that they might hear the Gospel preached—an unusual thing on the part of the many.

That the faith of these Christians is real may be seen from this fact. It is well known that the besetting sin of the many is money; so when the tax-gatherer comes round the farmer does all he can to avoid paying his dues. But not so with these Christians. I believe, this year, instead of trying to evade him or avoid paying as formerly, they plainly asked the amount due and said they were willing to pay.

For this work and that in the city might we request earnest prayer that God would graciously perfect what He has begun in stirring up the Christians even more, so that they may become really aggressive, and that many in city and country may be gathered into the fold. The difficulties to the advancement of Christ's Kingdom are many, and did we look to them "the hands would soon hang down, and the knees grow feeble;" but, thank God, we need not, for "Who art thou, O great mountain; before Zerubbabel thou shalt become a plain." Yes, before the true Zerubbabel our glorious, all-conquering Lord, heathen nations shall yet bow and "crown Him Lord of all."

May we urge more prayer, that God would graciously send out many more workers to this land to proclaim a Saviour's love. We rejoice to know that some are coming out this year from England. Oh, that many more, clothed with the Divine Spirit, may come! Again, I would say, there are ten cities in this district, not to speak of many towns and villages still waiting to be evangelized, and this, too, in one of the oldest worked provinces in China.

Oh, if there be any one who hears these words and who, maybe, God has called to work out here, delay not to obey the Divine call, for by your delay souls may be eternally lost who might otherwise be saved did they hear the words of life from your lips in time.

To the command of our Lord, "Go

ye into all the world and preach the Gospel to every creature," may there be the loving response, "Here am I, Lord, send me where Thou wilt, and do with me as Thou wilt."

Yours, in the coming Lord,

W. J. GILMER.

As has been stated formerly, the editors do not hold themselves responsible for, and cannot always fully endorse, the personal views of contributors to the columns of the REVIEW, but they seek as far as possible to present trustworthy information and leave their readers to form their own opinions, moulded by their individual experience and judgment.

Systematic Self-Denial.

The Doncaster "Do-Without" Missionary Society is a new organization to promote self-denial for the cause of Christ.

"When the Saviour was upon earth, a centurion one day said to Him, 'I say unto one' soldier, 'Go, and he goeth.' But the humiliating fact now stares us in the face that the Lord Jesus Christ does not find such ready obedience in His followers. His command, 'Go ye into all the world and preach the Gospel to every creature,' is still printed in every Bible that leaves the press, but for one church-member that goes to the foreign field 4999 stay at home. We sing, 'Onward, Christian soldiers, marching as to war,' but somehow or other scarcely any of us do march.

"God has clearly blocked the way for some; others are not fit for the work, but there must be many thousands of young men and women wilfully missing the inexpressible privilege and honor of being Christ's ambassadors to the heathen."

How great is the need of workmen!

"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 North West India has 6,000,000, and only three

European missionaries. The state of Bhopal has 10,000,000, and only two missionaries.

"The 'Do-Without' Society was formed last year, for the express purpose of sending out and supporting evangelists in heathen lands, and by every possible means spreading the Gospel in 'the dark places of the earth.' Being formed in connection with the Young Men's Christian Association, and the Railway Mission, it is unsectarian, and works with the established missionary societies.

"So far, the sympathies of the Society have been chiefly directed toward China's millions, but they are not confined to that country, for India and Africa are not forgotten.

"There are now more than 400 members, who are expected to pray every day for God's blessing on the Society, and on each evangelist; and every week to 'do without' something they really like, and give through one of the twelve collectors, at least a penny a week, without reducing their regular offerings. By special gifts and regular contributions upward of \$850 have been received this year.

"Two or more missionaries are likely to go this year, so that a large increase of members is required, and Christians who cannot possibly go themselves ought to count it a privilege to send their own representatives to the heathen.

"If the 'Do-Without' principle—prayer and fasting—were adopted by every church, Y. M. C. A., Y. W. C. A. and Adult School, within two years thousands of missionaries would be sent 'to the uttermost part of the earth.' In thirty years the little Hermansburgh Church—composed exclusively of poor farmers, peasants and laborers—had no less than 357 missionaries in the foreign field. These were working in thirty stations and had 12,000 heathen gathered around them. The home parish enjoyed one long revival throughout the life of Pastor Harms, and 10,000 members were successively gathered into its

fold. Africa, India, Australia, and America all received evangelists from the Hermansburgh Church, and the more she gave the richer she grew; the more she obeyed Christ, the more He blessed her. So it will always be. Selfishness withers the soul." Let us push for the *regions beyond*.

"Thy Kingdom come" is the daily prayer of many; but, reader, what are you doing to hasten it? "The fields are white already to harvest;" "the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

The triune Jehovah asks, "Who will go for us?" Will you, Christian reader, from your heart pray on your knees, "Here am I; send me?"

On the same subject we publish a letter advocating a more general and organized body of Christians, who are willing to renounce self to advance the cause of Christ.

15 STOKE ROAD, GUILDFORD,
November 30, 1891.

DR. PIERSON: DEAR SIR: I write to you asking for your opinion on a proposed week of self-denial in aid of foreign missionary societies. My idea is that one week be put apart for the special object, and that general committees be formed in London, New York, and Melbourne who should draw up an appeal and insert in religious papers and generally circulate. Helpers should be asked to assist in *personally* circulating the papers, and leaving them at friends' houses and calling for them in a few days. The money should go to any Christian missionary society that the giver may wish to notify, or to a special self-denial band of young men and women that may be formed.

This is, of course, only an outline, but I should be delighted to draw up a more comprehensive and complete form. I believe it might be made the means of getting thousands of pounds for this tremendous work and, what

would be still better, would rouse public opinion about it in a practical sense. Of course, I do not think it would be very big the first year, but surely if the Salvation Army, composed mainly of poor people, can raise so much by a single week of self-sacrifice for their Lord, the middle and upper classes can do something of a similar nature.

Yours truly,

JOHN R. WILLIAMSON.

Notes about Dr. Turner, late of Samoa, who died May, 1891.

He was a prince among missionaries. It was fifty-one years in the month of August last since he went out to the New Hebrides, and Tanna was the station he went to, thirteen years before Mr. Paton. He was only there for six months when he was obliged to fly from the island, with his wife and another missionary, to Samoa. The party took to sea in an open boat, not knowing whether they should ever reach the island of Samoa. Just after they started a frightful storm arose and their boat was driven back to Tanna. Just then, most providentially, a ship came in sight, whose errand was to find out if any missionaries were on the island, *alive or dead*. This was a merciful deliverance for them in answer to their prayers. The ship took them to Samoa, and Dr Turner was privileged to labor on that island from the year 1844 to 1883. He organized a native college at Malua, and trained a goodly number of young men and women in the knowledge of the Christian religion, who have gone out among the islands and helped to Christianize and civilize their brethren.

Very few missionaries have done so much literary work for the islands in translating for them not only the blessed Bible, which he did *four times over*, so that it is now considered a perfect translation, but many other books, such as commentaries, histories, and educational books for use in the college. And it is worthy of note that during his re-

tirement, in the last seven years of his life, he did as much work of this kind as in any *other seven years* of his life.

He was a delegate to the great missionary conference held in Exeter Hall, London, in 1888, and read a paper on "The Place of Education in Missionary Work." His published works are, "Nineteen Years in Polynesia," and "Samoa a Hundred Years Ago." He was *strong* in character, strong in varied intellectual gifts, strong in the sympathetic tenderness of his nature, singularly modest and unassuming, somewhat reserved in manner, of a *most affectionate* disposition and firm in all Christian doctrine; clever with his hands as well as his head, and most methodical in all his works and ways. Would there were many more like him, possessed of such *sterling qualities* and ready to go forth to the same honorable work.

C. E. D.

OSBOURNE BANK, EDINBURGH, SCOTLAND,
August, 1891.

An Earnest Call for Immediate Help.

It will be remembered that some months ago The Transit and Building Fund Society, of Bishop Taylor's self-supporting missions, called for \$50,000 to erect churches and parsonages in Chili, S. A., where we have so good a mission foundation laid. We have the satisfaction to announce that \$15,000 of that amount has been contributed, and that many preachers and teachers have offered themselves for the work. The present is the most favorable moment to purchase ground in Chili. The war and the pressure for money have so reduced the price of land that much can be done with small capital; this with the extraordinary openings for evangelical work press our missionaries to call for means to respond to these demands and make the most of these providential advantages. All things, however adverse in themselves, work together for good to them that love the Lord. We have a gratifying illustration of this Divine truth in the troubled condition

of affairs in Chili. The attendance in our schools is diminished and living is high, but no hostility to our work is developed. Our missionaries being wisely non-political and engaged in a pursuit universally regarded as uplifting to the nation, both parties are our friends.

We hope to be able to send out ten missionaries by April 1st. It will be necessary to have \$5000 to put them to work in their field of labor. After reaching there, self-support is at once assured. Hitherto the Lord has helped us through His faithful followers, and we know He will do so now.

Contributions may be sent to Richard Grant, Treasurer, 181 Hudson Street, New York. ASBURY LOWREY.

One of the Refuges of Lies."

There are some pleas for the appropriation of Christian wealth to selfish indulgences, great or small, which, however unworthy, are not essentially disingenuous. But this cannot be said of the pretext of doing good by a munificent employment of labor and art in the service of the luxury and pride of life. No person who pleads this excuse for diverting supplies from a perishing world to the indulgence of his own lusts, coarse or fine, can help know that along with this awful sin he is also *not* enlarging but diminishing his employing munificence and, to a large extent, diverting it from the classes at once most useful and most needy to uses superfluous or even harmful, without giving to labor a single day's wages that would not be given *both to labor and to Christ* if the money were put into Christian work. In the latter case the money would support a larger number of men and families on the modest pay and in the purely useful labors of missionaries, evangelists, Bible printers and distributors, producers and carriers of all kinds of necessities for the work and the sustenance of such laborers, and with an absolutely incalculable addition to the productive and paid labor of the world through the redemption of worth-

less men to industry and waste places to fruitfulness; whereas, when spent on luxurious living and equipage, a smaller number of beneficiaries at high wages are employed mostly in building up before the eyes of emulous aspirants in every grade of society an extravagant standard of living that already strains the ability and the integrity of every individual link in the social chain, from the millionaire down to the mechanic, and tantalizes the laboring class with a display of splendid waste that mocks their poverty and exasperates them to blind rage against property and the institutions that protect it.

Brethren, glut your desires more or less if you must, but away with the impudent pretext of usefulness in so doing! "The hail shall sweep away the refuges of lies." W. C. C.

The New Australian Mission.

Rev. J. Taylor Hamilton, Secretary of the "Society for the Propagation of the Gospel" of the Moravian Church at Bethlehem, Pa., kindly furnishes us with the following interesting facts in regard to the work lately started in Australia:

"The Federal Mission to the aborigines of North Queensland, for which the Presbyterians of Australia supply the means and the Moravian Church the missionaries, has been fairly started at the mouth of the Batavia River, Cape York Peninsula, with good prospects of success. An excellent house has been built, and about forty acres of land cleared, and sweet potatoes, bananas, and cocoanuts planted. The missionaries, Rev. James Ward and wife, who gave up a congregation in the North of Ireland, where they had been serving acceptably for several years, and the Rev. Nicholas Hey, a recent graduate of the Moravian Missionary Institute, were in good spirits at last accounts, in spite of their isolation in a tropical country in the midst of savages reputed to be cannibals. The latest tidings bear date of December 23d, 1891."

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. D. L. LEONARD.

Mexico, Central America, and the West Indies.

"In form Mexico is shaped like a cornucopia whose mouth opens toward the United States. As seen on the map it hangs as a receptacle below the great sister republic, and not as a ripening fruit above, destined to fall into its possession." These sentences suggest why American Christians should feel a special interest in this their near neighbor upon the southwest, with whom also we are drawn year by year into closer commercial relations. Sir Edwin Arnold would reject the idea contained in the "cornucopia," for in glowing prophecy he tells of the day certain to dawn when these two nations will be one.

New Spain, the Mexico of former days, was a viceroyalty of imperial proportions, extending along the Pacific from the Isthmus of Panama to Puget Sound. But two thirds of this vast territory was lost by the separation of Central America, the secession of Texas, and the war with the United States in 1845-47. The present area is about 750,000 square miles, or one fourth that of the Union, Alaska not included. The extreme length is 1900 miles upon the western side, while the width varies from 1000 miles at the north to but 130 at the Isthmus of Tehuantepec. Though the coast-line stretches out to almost 6000 miles it is broken by but few bays or inlets, and affords only three or four good harbors. The boundaries lie between 15° and 33° north latitude; the Tropic of Cancer divides the land into two nearly equal parts, and thus one half is contained in the temperate and one half in the torrid zone.

But the climate is determined less by distance from the Equator than by certain features of the relief of the land-mass. The surface of Mexico consists mainly of a plateau to which the ascent is quite abrupt and by terraces from the

low-lying plains along the coast, and whose general elevation is from 4000 to 8000 feet. Then from this table-land various mountain ranges rise to 12,000 feet and upward, at least ten extinct volcanoes surpassing 15,000, and some, like Orizaba and Popocatepetl, approaching 18,000. Not a river is to be found of any considerable value for navigation. Silver is Mexico's prime production. A metaliferous belt of extraordinary richness extends 1200 miles southeastward from Sonora to Oajaca. Zacatecas is the leading silver state. It is estimated that from all these mines, since 1540, not less than \$3,000,000,000 have been taken, or considerably more than one half of the world's supply.

The population numbers 11,632,000, and is composed of Spaniards, 2,200,000; Indians, 4,420,000, and about 5,000,000 a mixture of the two. The Indians of Mexico differ widely from the aborigines of this country and British America, being far more peaceable, docile, and industrious. This, however, may result in large part from the rigid discipline of three hundred years received under Castilians and the Catholic Church. For long generations they were esteemed only for their silver-producing capacity for the benefit of the Crown, and by a ruthless system were distributed to the plantations and the mines. And, whether held to hard service above ground or below, their condition was but little better than that of slaves. In order to know the ignorance and general degradation of the mass of the people we have but to become acquainted with the same class in Southern California, Arizona, and New Mexico.

The earliest European settlements were founded almost a century before the first upon our Atlantic coast. And Spanish domination lasted just three hundred years, or from the death of Guatemozin, in 1521, to the departure of the last viceroy, in 1821. The be-

ginnings of the struggle for independence, in 1808, were curiously connected with the Napoleonic wars. But when that revolution had reached a successful termination another long and dreary period followed of confusion and strife, though, on the whole, with steady and important gains for liberty and national prosperity. In 1857 a liberal constitution was adopted, which after radical revision, in 1873-74, is now the organic law. Mexico is a federal union modelled after our own, and so with a supreme central authority is coupled local independence. The confederated states number twenty-seven, with two territories and a federal district. These subdivisions vary in size from Chihuahua, with 83,700 square miles, to Tlaxala, with but 1600, and the Federal District, with 463, and in population from Jalisco, 1,160,000, to Colima, with 70,000. Among large cities the capital contains 330,000 inhabitants, Guadalajara, 95,000, and Puebla, 78,000.

The revolution of 1808-21 meant far more than mere casting off subjection to the Spanish Crown; it also involved the overthrow of the native Castilian aristocracy and the ascent of the plebeian Indians to their place, as well as the end of the tyrannical and demoralizing sway of the Catholic Church. Until 1857 no other faith was tolerated. The Jesuits had been supreme, and the Inquisition was an honored institution. One third of the real estate of the country was in the hands of the priesthood, and one half of the city of Mexico is said to have consisted of churches, convents, and other ecclesiastical structures. The law of 1857 securing religious liberty remained for years a dead letter, and it was not until after Maximilian was dethroned and executed, in 1867, that the victory was really achieved. All ecclesiastical orders were suppressed, and all superfluous church establishments were appropriated by the state. These wholesale confiscations amounted to upward of \$300,000,000. "The Liberal Party has strangled the Church and stripped it of every posses-

sion. No priest dares to wear a cassock in public, and in politics the clergy are powerless, while parish schools are prohibited."

Though it may well be that the original inhabitants of Mexico received some benefit from their long and intimate association with a superior race, and from the partial fusion which resulted therefrom, certain it is that the religion introduced and perpetuated by the conquerors has lifted them but little above their former estate of heathenism. With a thin varnish of Christian names and forms, the grossest ignorance and superstition and moral corruption abound. Too many, even of the clergy, are drunken and licentious. As an important step toward better things a public school system was long since established, and as far back as 1886 there were in existence 11,000 primary schools with 600,000 pupils, and it was estimated that not far from 2,500,000 persons could read and write.

Missionary work did not begin beyond the Rio Grande until within twenty-five years, though Miss Melinda Rankin and Rev. Mr. Thompson had earlier crossed the border with the Gospel. In 1869 Rev. Henry A. Riley entered the city of Mexico and found the harvest ripe. He purchased, at a nominal price, an old and famous church which had lately been confiscated, and ever since it has been used for Protestant services. In 1872 the Presbyterians sent three men and four women to occupy San Luis Potosi and Zacatecas, and later entered the capital city. Next year the Methodist Episcopal Church sent its representatives to take and hold various strategic points; the Methodist Episcopal Church, South, began to lay foundations the same year, and the American Board in 1874. Later still four other denominations have taken a share in the task of evangelizing this benighted corner of the kingdom. Opposition has often been bitter, persecution even to mob violence has been frequent, nor has martyrdom been unknown. But still truth and righteous-

ness are steadily winning their way and the outlook is full of hope.

The American Bible Society has its agents in Mexico, and gives this account of their work :

Mexico is an extremely mountainous country. From the nucleus of Zempoaltepec (twenty peaks), in the State of Oajaca, extend northward and westward the three great Sierras—Sierra Madre of the East along the Gulf, Sierra Madre of the South, and Sierra Madre of the West along the Pacific. At the more complete breaking apart of the two greater ranges stands the majestic Popocatepetl, between the Valley of Mexico and the plains of Puebla. Between these arms, opening wider and wider, and extending to the American States, are the elevated plain of the great cities and the great railways to the north. There are several roads to the Gulf, but from this plain there is not, as yet, a railroad reaching the Pacific. For the thousands of towns and villages and ranches on the western slope we have to send the Bibles by way of Panama, or take them through the Sierra passes on muleback. With excessive hardship in travelling and great expenditure of time, our colporteur at Oajaca reaches the ports on the southern coast and the important towns of Tehuantepec and Jamiltepec. Mr. Diaz from Chilpancingo visits Acapulco (which city, fifteen years ago, drove away the followers of the Gospel at the point of the sword), and all the coast plain north as far as Michoacan. Mr. Gomez, from Guadalajara as a centre, goes southwest to Colima and northwest to Tepic and San Blas. Just now he should be on his way with other workers and four large boxes of Bibles, making a trip almost entirely confined to the mountains from Colima northeastward to Durango. The mission at Mazatlan being without a resident missionary, and our resident colporteur having failed us, we are now reaching that part of the coast of Sinaloa from Chihuahua. Mr.

Blachly has followed the trails over the Sierras to find villages that never heard of the Bible and many poor people who are glad to receive it.

Foremost among the twenty-seven ordained native preachers employed by the Presbyterians is said to be Rev. Arcadio Morales, pastor of Divino Salvador Church, in Mexico City. The following is the account of his conversion given by himself :

"In the year 1863 I began to learn the trade of a gold-thread spinner with Mr. Francisco Aguilar. This gentleman had, among other books, a Bible without notes, although it contained the Apocryphal books, and was probably printed at the beginning of our century. When my daily task was done I would, from time to time, examine that old book of which I had heard so many beautiful things said by my mother when I was a child. However, that precious reading of the book did not enable me to comprehend as yet the difference between the teachings of Christ and my Catholicism, to which I was inveterately attached. Two years more passed, when I was told that an English gentleman was selling Bibles both beautiful and cheap. The next Sunday I went and bought of him my New Testament. How precious it seemed to me ! And I can say that the first passage I read in it made an impression which I have never forgotten. I kept on reading with frequency, until at last I understood what idolatry was ; but even then I was not converted to Christ. At last, at the beginning of February, 1869, I attended for the first time a Protestant service ; I trembled as I drew near to the house of prayer. When I heard the singing I felt as though I was not treading on solid ground. At last I found myself in the church, heard the reading of the New Testament, and for the first time understood that for quite a while I had been a Protestant. From that moment I was a Christian, and eight days after my first attendance at an evangelical service I

begin to preach, and up to the present hour I am thankful to say that sickness is the only thing which has deprived me of this spiritual joy."

The Presbyterian religious paper, *El Faro*, has enjoyed from the first a growing popularity, and has extended its circulation till not less than 16,000 souls have been reached fortnightly by its messages of saving truth. It has the largest circulation of any of the Protestant papers in the Republic, and continues to maintain a high standard for its literary qualities and letter-press. The subscription list now numbers about 4000, about one half of which represents paying subscribers at the rate of \$1 a year.

Statistics of the Presbyterian Mexican Mission : Ordained missionaries, 8 ; female missionary teachers, 4 ; ordained natives, 27 ; licentiates, 24 ; native teachers and helpers, 53 ; churches, 92 ; communicants, 5323 ; added during the year, 294 ; girls in boarding-schools (2), 89 ; boys and girls in day-schools (38), 1089 ; total number of pupils, 1178 ; students for ministry, 32 ; pupils in Sabbath-schools, 2073 ; contributions, \$3131.94.

Says the last report of the Southern Baptist Convention of their work in Mexico :

"Our mission in this Republic, since the day it was planted by Bishop Keener by the purchase of property for a house of worship in the City of Mexico, has been among the most successful in the annals of modern missions. Many at that day doubted the success of a mission in that land of revolutions, and especially in a land so long dominated by the priests of Rome. In 1877 Bishop Keener reported : ' There is no difficulty in our occupying any place in the states of Mexico, Hidalgo, Morales, Guanajuato, Tuxpan, and Tampico.' Now the whole Republic is accessible, and in every city or town of importance the

way is open for the missionary. In remote regions or villages, where the Indian population is under the control of the priesthood, the ' wisdom of the serpent and the harmlessness of the dove, joined with the courage and faith of St. Paul,' on occasion, may be in demand. At every point, however, an appeal to the Government in the City of Mexico will ensure protection or redress. In 1876 we had in the entire Republic 1 missionary, 2 native preachers, and 83 members. We now have in Mexico 3 annual conferences, 11 missionaries, 73 native preachers, 63 local preachers, and 3811 members."

The Mexican Border Conference of the Methodist Episcopal Church, South, including the Mexican states of Tamaulipas, Nueva Leon and Coahuila, and the Mexican population in West Texas, south of the Pecos River, at its last session in Laredo, reported 3 missionaries, 27 native preachers in the regular work, 27 local preachers, and 1468 members—a gain of 107. The Northwest Conference, embracing the states of Chihuahua, Durango, Sonora, Sinaloa, and the territory of Lower California, reports 4 missionaries, 15 native preachers, 10 local preachers, 615 members—a gain of 145—23 Sunday-schools and 573 scholars.

The Methodist Episcopal Church has 4 missionary districts in Mexico containing 101 preaching appointments, 9 missionaries, 8 assistants, and 7 under the care of the Woman's Board ; 10 ordained natives and 131 other native helpers ; 1308 church-members, 1129 probationers, and 6106 adherents.

The American Board says of Mexico and its work in that country : "The masses are intensely ignorant and bigoted, and though other forms of religion than the Roman Catholic are tolerated by law, they can hardly be said to be tolerated by the people. Yet light is breaking in upon the darkness. Brit-

ish and American companies have built railways, so that there are nearly 6000 miles of railroad in operation. Owing to the facilities of intercourse the two missions of the American Board in Mexico have now been consolidated. The one mission has now 16 missionaries, 7 of whom are ordained. There are ten churches with a membership of 456. A training school for evangelists has recently been established on the northern border, which will be located just across the river at El Paso, in Texas, where Spanish-speaking young men from Mexico and the southwestern section of the United States will be trained for effective service."

A recent and well-informed writer says of the general state of religion in Mexico: "The educated classes conform to the outward ceremonies and ordinances of the Church while inwardly believing little or nothing of its dogmas. The lower grades of society are, on the other hand, steeped in the most grovelling superstition, intensified by many traditional Indian reminiscences. This section of the community yields a blind obedience to the clergy, notwithstanding the severe laws with which the Government has endeavored to counteract the influence of the priests. Even so late as 1874 a genuine case of witch-burning occurred in Mexico."

"Between 1821 and 1868 (only forty-seven years!) the form of government in Mexico was changed *ten times*; over *fifty* persons succeeded each other as presidents, dictators, or emperors, and, according to some calculations, there occurred at least *three hundred pronunciamientos*." From which it plainly appears that even the social, intellectual, and political forces of that region are volcanic in their nature and liable on short notice to take on earthquake energy.

CENTRAL AMERICA.

Of missions in this country not much can be said, and as to physical charac-

teristics and people it differs but slightly from its next neighbor to the north. The five little republics of which it is composed are sometimes independent and sometimes joined in a federal union. Their names, with size and population, are as follows: Honduras, with 47,000 square miles and 432,000 inhabitants; Guatemala, with 46,800 square miles and 1,400,000 inhabitants; Nicaragua, with 50,000 square miles and 400,000 inhabitants; Costa Rica, with 23,200 square miles and 213,700 inhabitants, and San Salvador, with 7200 square miles and 665,000 inhabitants. The total area is 175,000 square miles and the total population is 3,000,000, composed of Spaniards, Indians, and an admixture of Negroes. The established religion is Roman Catholic, though in most of the states other faiths are tolerated. Only two denominations are engaged in spreading light in the midst of the deep darkness which prevails—the Moravians, who sent their pioneers to the Mosquito coast in 1847, and the Presbyterians, who made their advent only about ten years ago.

The Presbyterians have sustained a mission in Guatemala City, about sixty miles from the seaport of San José, since 1883, and now consisting of Rev. Messrs. Haymaker and Iddings and their wives, and two unmarried women. The first missionary, Rev. John C. Hill, of Chicago, was sent at the request of President Barrios, who also paid the traveling expenses of himself and family, the freight charges upon his furniture, as well as purchased the equipment necessary for the establishment of a mission and school. Says the report for 1890:

"The past year in Guatemala has been one of intense excitement and turmoil. The war with San Salvador, although of short duration, stirred the little republic from centre to circumference. Life was abruptly turned out of its ordinary channels; commerce was interrupted; business was prostrated; family circles were broken, and everything was thrown into

the utmost confusion. The sudden termination of the strife averted, or at least diminished, the results of a more protracted and bloody conflict, but it necessarily left everything in an unsettled condition. Moreover, scarcely had the troops returned from the front until a scourge of small-pox swept over the country, claiming hundreds as its victims. Still later *la grippe* visited the republic with fatal effect in very many instances. Happily our missionaries were mercifully preserved in the midst of the excitement of the war and from the pestilence which walketh in darkness. Naturally enough, however, the mission-work suffered severely, so that the progress during the year has fallen short of what otherwise might have been realized."

WEST INDIES.

A name given by Columbus, and standing for what a world of tragedy, of depravity, and of shame! "From the second visit of Columbus until the present century these islands have been the scene of sorrow and oppression. Their waters have been dyed with human blood. . . . Piracy was rife, and the commerce of Europe suffered from the marauding buccaneers who smarted from the wrongs they suffered and retaliated on the innocent as well as the guilty. The slave-trade had its origin here, and the hardly less cruel importation of coolies has left its curse. For years these islands were England's penal colonies. Into this moral sewer was swept the refuse of Europe. Is it strange, then, that these lands should have been sunk in the lowest depths of sin and degradation?"

The total area of the West Indies is not far from 100,000 square miles, and the inhabitants number between 5,000,000 and 6,000,000. Various European nations have parcelled out the islands among themselves. Only Hayti is independent, with its 29,000 square miles and 1,150,000 inhabitants. Spain possesses Cuba and Porto Rico, with an area of 50,000 square miles and a population

of 2,276,000; Great Britain claims ownership in Jamaica, the Bahamas, Barbados, etc., with 12,000 square miles and 1,213,000 inhabitants; France is master of Guadaloupe, Martinique, etc., with 1100 square miles and 352,000 inhabitants; the Netherlands of four islands, with 434 square miles and 45,000 inhabitants, and Denmark of St. Thomas, Santa Cruz, etc., with 223 square miles and 34,000 inhabitants.

The original Indian inhabitants have entirely disappeared. For years they were enslaved and shipped over seas by their Spanish masters, and then, rising against the oppressors, were annihilated. In Hayti alone 2,000,000 aborigines were found, but in *thirty years* scarcely one was left alive. Then Negro slaves began to be imported in their place, the Portuguese setting the nefarious example, and then later every nation possessing colonies in the islands shared in the iniquity to the full. It is estimated that to Jamaica alone between 1700 and 1786 not less than 600,000 African bondmen were brought. The Negroes now far outnumber the whites. Hindoos and Chinese (coolies) also constitute no inconsiderable part of the population.

The Moravians were the first to carry the Gospel of light and hope to this most degraded and wretched people. And to the West Indies went, in 1732, the first heralds of the cross ever dispatched from Herrnhut. They set forth expecting and willing to be themselves sold into slavery as the price of their mission. In their churches are now found 16,547 communicants, and the number of adherents is almost 40,000. Among other denominations engaged in missionary work are the English Baptists, with about 40,000 church-members, the Wesleyan Methodists, the United Presbyterians of Scotland, and the Methodists and Episcopalians of this country. In all there are engaged about 120 ordained missionaries, with nearly 500 ordained natives, while the membership of the churches is not far from 75,000.

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—The report of the first year's work in carrying out the plan proposed in General Booth's "In Darkest England" has been issued in England by Mr. Bramwell Booth. It is a book of 160 pages. From this authoritative statement it appears that about £25,000 has been expended on the over-sea colony. Nearly £40,000 has been absorbed in the purchasing and leasing of land for city refuges and workshops. The sum of £41,000 has been expended on the farm colony. The food and shelter depots have been self-supporting. There has been a small deficiency in the anti-sweating workshops. The match factory has given profits of £475 in four months. The knitting factory and bookbindery have each earned profits. The operations of the farm show a loss of £116. To establish the Labor Bureau cost £335, but it is reported to have been a great success. There have been 15,000 applicants during the year. There have been supplied 2,381,148 cheap meals, of which 1,097,866 were halfpenny dinners, 96,555 farthing dinners, and 25,000 free meals. Three hundred and seven thousand cheap lodgings were furnished at fourpence and twopence per night. The work produced in the refuges in the labor factories realized £15,191.

—The Turkish Empire is largely given up to the care of the American Board, and constitutes its most important mission. Divided into four parts—European, Western, Central, Eastern—each part is sufficiently small to secure careful supervision and control, each part is sufficiently large to receive largest, finest equipment to quicken enthusiasm. It receives one third of all money received ; it contributes one third of all money given on mission ground ; it enrolls one third of the working force ; it numbers one third of

all adherents, scholars, and communicants. The territory included within the three missions of Asiatic Turkey embraces about 330,000 square miles, eight times the size of the State of Ohio, and includes a population of perhaps 20,000,000, of whom about one third are Armenians and Greeks and the remainder Moslems, the latter as yet inaccessible to missionary work. This work has well deserved all the interest that has been drawn to it in the past ; it never more worthily challenged the zeal or rewarded the labors of the Christian world than it does to-day. The Board nowhere has so much at stake. Of the 530 missionaries now on the lists, 157 are in Asiatic Turkey ; and of the total sum expended by the Board upon the foreign field, one fourth is devoted to these missions.

—The Japan Mission of the Methodist Episcopal Church was commenced in 1872, and reported in 1890, 23 foreign male missionaries, 41 female missionaries, of whom 19 are wives of missionaries, 2815 members, and 718 probationers. In all of the Japan Protestant missions the first of this year there were reported 175 married and 39 unmarried male missionaries, 189 unmarried female missionaries, and 32,380 members.

—The Australasian Wesleyan Methodist Church, according to the minutes of the General Conference, held in May, 1890, had 593 ministers and 4636 local preachers, 2619 churches and 1748 other preaching places, 73,310 fully accredited church-members, with 7364 on trial, and 417,460 attendants on public worship. These statistics were made up from the returns of the four Annual Conferences, which comprise within their boundaries the Australian colonies, Tasmania and New Zealand, and the missions in the South Seas.

Omitting Polynesians, Maoris and Chinese, there were 41,649 full members, 297,393 attendants on public worship, 483 ministers, and 1560 churches.

—“Nine missionaries, 11 assistant missionaries, 30 churches, 1180 communicants, contributing a little over \$5200 for all purposes, represent the force now at work under the American Board in Papal lands—in Austria, Spain and Mexico—and the results which have been secured. The story is not impressive by its proportions. But as an exhibition of courage, patience, and devotion in the face of tremendous odds, and as a plea for the pure and primitive Christianity of the early centuries, it does not in dignity fall below the more splendid achievements in India, Japan, Africa, and Asia Minor. Especially cheerful is the report from the capital of Bohemia, where Huss paved the way for the great Reformation a century later. The mission has been cheered by a great revival, and the ingathering of 123 converts.”

—The United Presbyterian Church sustains missions in Egypt and India, and is represented by 28 ordained and one unordained man, 21 wives and 25 other women, 24 ordained natives and 495 other native helpers. The churches number 39 with 9832 communicants, 725 of whom were received last year. In the 252 schools 10,480 children are taught. Not long since a missionary force of 16 sailed from Philadelphia, 10 going out for the first time, and 3 being unmarried women.

—The Episcopal Missionary Council held its annual meeting in October in Detroit, and these are some items from the report: In June \$40,000 had been appropriated for the colored work, the money being taken from the general funds. The commission having this work in charge had distributed \$55,590 between 17 dioceses in the South. Since the last report \$8728 had been added to the enrolment fund, making the total, with interest, \$139,030. The

children's offerings, for the fiscal year were \$57,184. The amount appropriated for domestic missions was \$232,745, and for the foreign field, \$177,005. The council last year asked from the Church an aggregate of contributions of \$500,000 for general missions. The gross receipts amounted to \$604,361, of which sum \$41,421 were the proceeds of legacies. The aggregate of contributions was \$353,897, of which \$150,108 were designated for domestic missions, including the work among the colored people, and \$131,006 for foreign missions, leaving at the discretion of the Board \$72,782, which sum was equally divided between domestic and foreign missions. As compared with the previous year these figures show a gain in contributions as follows: Domestic, \$2372; foreign, \$8538; general, \$20,902. Total increase, \$31,813.

—Canon Scott Robinson has just completed his twentieth annual summary of British contributions to foreign missions, covering the financial year 1890-91. He finds the total to be \$6,507,875, divided among the different classes as follows:

Church of England Societies.....	\$2,776,690
Joint Societies of Churchmen and Nonconformists.....	1,075,700
English and Welsh Nonconformist Societies.....	1,658,015
Scotch and Irish Presbyterian Societies.....	950,590
Roman Catholic Societies.....	46,900
Total.....	\$6,507,895

These represent home contributions simply, not the entire income, which includes foreign donations, dividends, interest, rents, etc.

—That the Baptists of England are a vigorous folk may be gathered from these statistics: In 1851 their great Foreign Missionary Society had 40 missionaries on the staff and an income of less than £20,000. Last spring the staff was returned at about 130 missionaries, and the income was some £75,000. The 118 native helpers or evangelists have increased to nearly 600. In 1851 the

Baptist Union had scarcely a name. To-day it includes 1000 churches, 900 ministers, and 330,000 members. The Bible Society then in its 47th year, issued the Bible in whole or in part, in 148 versions. To-day the number has grown to 292, and the circulation has sprung from 1,137,617 copies to 3,926,535; the foreign agents have increased from 7 to 27, and the receipts from £128,023 to £285,437.

—The English Baptist Handbook for 1892 shows the following summary of statistics for the United Kingdom: 2812 churches, 3798 chapels, 1,225,097 sittings, 334,163 members, 47,784 teachers, 483,921 scholars, 4155 local preachers, and 1841 pastors in charge; representing an increase of churches, 10; chapels, 17; sittings, 1571; members, 4000; scholars, 1029, and local preachers, 155. New chapels with 15,668 sittings have been built at a cost of \$269,580, mostly, however, taking the place of old buildings. Debts have been paid off or diminished by the sum of over \$313,000. The admissions to the ministry have been 52, of whom 32 received collegiate training, somewhat of a falling off from last year, which showed 83 new ministers.

—The National Bible Society of Scotland has its headquarters at 5 St. Andrew Square, Edinburgh, and 224 West George Street, Glasgow. The Secretary in Edinburgh is W. H. Goold, D.D., and in Glasgow, William J. Sloman, Esq. The income for 1890 was £34,912. Of this £15,877 came from sales of Scriptures. During 1890 the circulation of Bibles, Testaments, and portions amounted to 673,017 copies. Of these 214,572 were circulated at home, 30,776 in the colonies, and 427,669 in foreign lands. The foreign lands in which the Society has agents are Africa, Austria, Belgium, Brazil, China, France, Germany, Holland, India, Italy, Japan, Norway, Portugal, Spain, Sweden, Turkey and Syria, Tanna.

—It is said that the 35,000 native Christians of China gave \$44,000 last

year for the spread of the Gospel in their own land. And there is a church in San Francisco with 350 members, of whom 125 are Chinese. The total benevolent contributions of the church for last year amounted to \$3000, of which the Chinese paid \$2000. From all the Chinese missions in the State come \$6000, of which a part goes to help support their laborers in China.

—The Baptist missionaries of Japan, at their recent Conference, voted to reiterate their appeal for the twenty-three men for Japan. They note especially the facts that there are more than 63,000 Shintu preachers, and 92,000 Buddhist preachers and priests; there are more than 65,000 heads of temples, not counting the females, who alone outnumber the Protestant missionaries by over 100; the increase of Shintu preachers from 1884-89 was greater than the present membership of all the Protestant churches. There is also a specific appeal for Northern Japan, where there is only one Baptist worker to 500,000 people, and where they wish especially to occupy the city of Hakodate.

—Out of the 300 members of the House of Representatives in Japan 13 are baptized Christians. Of these 7 are classed as radical, and 2 as independent. If this average were preserved throughout Japan it would signify that Christianity had gained over 1,500,000 converts. But aside from any such computation the figures are interesting as showing the success that Christian preaching has met with among the upper orders of the Japanese as well as among the lower, notwithstanding the contrary claim of some persons. Assuming the total number of Christians of all denominations in Japan to be 100,000, or 27 in every 10,000, the percentage in the class from which members of the House of Representatives are drawn is 433.

—At the beginning of this century attempts were made by English Baptists to Christianize the Batta people in the island of Sumatra. When England re-

stored that island to Holland the missionaries were forced to retire, and no further effort was made till the American Board sent among them the ill-fated Lyman and Munson, who were killed by the cannibal natives whom they went to save. In 1861 the missionaries of the Rhenish Society took refuge in Sumatra from persecution in the island of Borneo and began a work there which continues to the present time. The results are summed up in a recent number of the *Revue des Missions Contemporaines*. There were at the close of 1890, among the Battas, 18 missionary stations and 86 out-stations, numbering about 17,500 Christians. In 1890 about 2500 were baptized, of whom 250 were Mohammedans. At the close of 1890 there remained 5000 candidates for baptism under instruction, of whom 400 were Mohammedans. By means of money advanced by the Rhenish Society, to be repaid in the course of a certain number of years, 41 churches now support themselves and their native evangelists, who labor among the surrounding heathen. In 1889 6 preachers were ordained, and 17 new evangelists began work. Fifty-nine young men applied for admission to the theological seminary, but only 21 could find room.

—The *Annuaire des Missions* for 1890 furnishes the following information as to the Roman Catholic Missions in Africa connected with the Propaganda: In Northern and Central Africa there are 191,805 Roman Catholics, 127 stations, 191 churches, 349 priests, 197 educational institutions, 65 institutions devoted to charity. In Southern Africa there are 40,555 Roman Catholics, 97 stations, 139 churches or chapels, 211 priests, 129 educational institutions, 32 charitable institutions. In Insular Africa (including, evidently, Madagascar) there are 166,580 Roman Catholics, 68 stations, 414 chapels or churches, 140 priests, 361 educational institutions, 37 charitable institutions. As regards Insular Africa, these numbers are far exceeded by those connected with the London Missionary

Society, the Society for the Propagation of the Gospel, the Society of Friends, the Norwegian Mission, etc. In South Africa also the Protestant missions are stronger and more numerous.

—The district now known as Zululand was formerly called the Zulu Reserve, and is north of Natal, covering an area of about 9000 square miles. The population of the whole region is estimated at about 180,000. It is under the British Protectorate, administered by the governor of Natal. In this region there are 17 mission stations, of which 6 belong to the English Church; the other 11 are Lutherans, 8 of them being Norwegians, 1 Swedish, and 2 belonging to the Hermannsburg (German) Mission.

—On July 21st, 1841, the training institution at Lovedale, South Africa, was established, beginning with 20 pupils. At last accounts the number in actual attendance was 660. The institution has accomplished so much, and has been so favorably regarded by all intelligent observers, that the British East Africa Company has determined to open an institution in the interior not far from Mombasa, on the same plan. Four years ago the presses of Lovedale printed a list of all the young people who had gone forth from this institution. They then numbered about 2000 former pupils still living, most of them natives, and occupying honorable positions; some of them distinguished men. But that is not the whole of it, as said a colonial journal of that time; "these thousands of young people, to-day useful men, paying taxes, consuming and producing all kinds of commodities, would be, except for Lovedale, naked barbarians, daubing themselves with red ochre."

—New statistics of the Lutheran Church in America have recently been collected. According to these the grand total is now 61 synods, 5028 pastors, 8388 congregations, and 1,187,854 confirmed or communicant members. This is an increase in twelve months of 209 pastors, 205 congregations, and 34,642 communi-

cants, the ratio of increase being something less than it had been for several years past.

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

Corea.—A most encouraging letter has been sent to England from Bishop Corfe stating that the Government of Corea has allowed him a piece of land at Chemulpo sixty feet square, in an excellent situation, for the nominal price of twenty dollars. This will be used for a hospital building, and the bishop regards the favor as a mark of appreciation for the successful medical work done among the people. The mission dispensary is always crowded with patients—a proof that there is need for the hospital. Before the bishop left for Corea he was a highly popular naval chaplain, and in connection with his mission there is a hospital naval fund which is largely supported by officers in the British fleet. These scattered contributors will learn with pleasure the fruits of their generosity.

Anti-Opium Crusade.—Mr. Cheok Hong Cheong, Superintendent of Church Missions, Melbourne, Victoria, and Miss Soonderbhai Powar, an Indian Christian lady of Bombay, are visiting England to protest against the continuance of the British opium traffic in China and India. At a great demonstration in London Mr. Cheong said that the only remedy for the terrible evils which resulted from the vice was either to place the victims in strict confinement until they were cured, or to entirely prohibit the opium trade. He advocated the latter course, and further remarked that the opium trade, which was the plague of Asia, would soon become the plague of the world if it were not promptly overtaken. Miss Powar called attention to the "dreadful dens" in India where opium was smoked. The same drug was habitually given to children only three or four days old, and hundreds of thousands of children were annually

poisoned by it. Women who earned as little as six cents a day spent half of it upon opium and afterward endured starvation because they had not enough to provide the necessaries of life. Frequently Indian women had said that if the English people would stop the opium trade the natives of India would worship Englishmen as if they possessed Divine power.

Wesleyan China Mission.—Much interest gathers around the very recent arrival in England of the Rev. David Hill, who has spent twenty-seven years as a missionary in the "Flowery Land." He states that the principal wave of rebellion is passing over Central China, and doubts whether because the Christian missionaries are the chief sufferers that the Chinese have the strong dislike to Christianity which has been attributed. It was more probably an intense hatred of all foreigners, and the outcome of a widespread movement for their expulsion. Had merchants been as much to the fore in the unsettled districts they would have suffered equal persecution. In the course of the ten riots which had taken place at intervals the Wesleyan missions had borne the most serious losses, and the outcome of the present disturbed state of the country was practically to stop all missionary effort, inasmuch as they were compelled to withdraw for a time their missionaries, their wives, and families to British protection. A sad feature was the indirect connivance of the Chinese Government. The Pekin authorities objected, of course, to outrages, while they were agreeable that the foreigners should be excluded from the province in question. Hunan, with its population of 22,000,000, where the Protestant missionaries had not yet been able to get a footing, was the province most hostile to foreigners and the seat of the recent riots. Dr. Griffith John and other missionaries assert that the troubles emanate from the Hunan literary and official classes and not from the secret societies. Possibly the issue of the present troubles will

be that the foreign governments will insist on the opening of Hunan. Loud calls are made for lady missionaries, especially on account of the ignorance and seclusion of the women of China, who were only now reached through the agency of their sons and husbands.

Universities' Mission, Central Africa.—There is much disappointment that the health of Bishop Smythies has been so enfeebled by toil in the Dark Continent. In letters from Likoma, Lake Nyassa, which he had reached after a journey of six weeks, he remarks that his fatigue had been exhausting. He had overrated his physical powers and, at last, could not climb any hill. A severe attack of malarial fever subsequently had left him almost powerless. The bishop formerly held a living at Cardiff, in Wales, where before going abroad he was marked out for early preferment. It is much to his credit, in face of a comfortable prospect at home, that he should have accepted one of the most arduous posts in the modern mission field, a position which he has filled with distinguished service.

The African Kaffir Choir.—Apart from the object for which this most entertaining body of people are visiting the United Kingdom, the members of the party have done eminent service on behalf of missions in showing by their own presence, refinement, and Christian bearing what missionary enterprise has done and is accomplishing in reclaiming the South African races for the Kingdom of Christ. Thousands of English listeners, who seldom see or hear a missionary, have been much impressed by the dusky visitors from South Africa. These unassuming strangers are welding a strong link of good will between Britain and Africa.

Uganda.—This important missionary field has excited unusual attention for several weeks, and providentially the prospects in England and in Africa are now more cheering. The sum of £15,000, which the British East Africa Company required to be forthcoming in addi-

tion to their own extra £25,000, has been practically subscribed for the Uganda Protection Fund by supporters of the C. M. S., which means that the company will remain in the protectorate and lend its countenance to Protestant missionaries and their converts. Although the C. M. S. cannot see its way to provide and keep a steamer on Victoria Nyanza, for which so much money has been contributed to the *Stanley* and *Record Funds*, the missionaries will have the use of a steel sailing vessel which is now *en route* for the lake. Bishop Tucker sailed for Africa on December 4th, after a succession of hearty farewells from English friends. The bishop is keenly disappointed that a steamer cannot be launched on Nyanza, and just before leaving for his African diocese he wrote a powerful appeal through the press to his fellow-countrymen to give generously on behalf of the Uganda occupation fund and the Victoria Nyanza steamer.

The last letter to hand in England from Uganda, dated June 1st, states that no mail from home had been received since those written in November, 1890. With Captain Lugard's defeat of the Mohammedans the natives were returning from the war. Mr. Pilkington, one of the C. M. S. agents, had, with the help of Henry Duta, completed the translation of the Acts of the Apostles, and also composed about twenty hymns based on popular English hymns, while other interesting literary work was in progress. The Rev. R. H. Walker was in Budu working with some of the lay evangelists, and enjoying the support of the lord of the district. Writing privately, Mr. Walker says that the population of Uganda is not more than 200,000, and also adds that the Roman Catholic converts are now sixteen to the Protestant four in proportion. Captain Lugard has been successful in seeking the pacification of Uganda and Unyoro, and telegraphs to England: "Assistance urgently required. State of affairs Uganda improving, prospects are encouraging."

The Niger Mission.—The Church Missionary Society is sending out a deputation to try and heal the unhappy differences on the Niger. The delegates are Archdeacon Hamilton, a worthy man who, after doing admirable work on the West African coast, is assisting in secretarial duties at home, and the Rev. W. Allan, of Bermondsey, a successful vicar of a very large and poor parish in South London. It will be sincerely hoped that a mission, at one time with so promising an outlook, may be lifted out of its present disorganized and divided condition.

Central Soudan Mission.—During Mr. Harris's brief furlough in England he has secured two fresh volunteers for this youngest of evangelical missions—namely, Messrs. Loynd and Holt, who will sail for Tripoli in January, 1892, and join Mr. White, at present studying Arabic and the customs of the natives in the city of Tripoli. The object of this daring enterprise was stated in the July issue of the *REVIEW*. In a visit to the writer Mr. Harris gave many interesting details of first efforts in Tunis and Tripoli preparatory to venturing far inland for Bornu and Lake Tchad. The four missionaries are partly supporting themselves by following their own trades and also by private subscriptions forwarded through the Y. M. C. A., Bolton, Lancashire, England.

Monthly Bulletin.

Africa.—The expedition of the Berlin Missionary Society to Lake Nyassa, which started in June from Natal, is composed of ten persons, the general mission superintendent, four missionaries, one carpenter, one joiner, one steward, and two Christian Zulus. The superintendent expects to remain at the station for a year and a half or two years.

—The British East Africa Company have cancelled the order which was issued a short time since to Captain Lugard to withdraw from Uganda. This will relieve much the difficult and

dangerous position of the Church Missionary Society's missionaries, and be a pledge of peace among the natives.

—Bishop Tucker, of the English Church Missionary Society, fresh from Uganda, at a late meeting in Exeter Hall pleaded earnestly for forty good men and true to go to that field, and in reply to certain critics who asked why he had come home, he said that if they gave him the men he asked for, he would return to his diocese to-morrow. "I plead," he said, "for 20,000,000 souls."

Armenia.—The great revival which has taken place in connection with the Turco-American Mission at Aintab, in Armenia, has resulted in the addition of 534 new members to the Church. About 2,000,000 of Armenians live in Armenia. The rest are scattered over the East. There are altogether about 4,000,000. Mager, "The Servant of Jesus Christ by the Grace of God," is the "Catholicos of all the Armenians and Patriarch of the Holy Convent of Etchmiadzin, in Russian territory, near Mount Ararat." There are four other patriarchs in the Armenian Church—the patriarchs of Constantinople, Jerusalem, Sis, and Aklitamer. The last two are only bishops, with the honorary title of patriarch.

Assam.—Recently special attention has been called to mission work in Assam. The first society to enter that country was the American Baptist Missionary Union, now numbering about 30 churches, with nearly 2000 members. The next society was the Welsh Presbyterian, now numbering 72 churches, with 1869 members. A number of the churches in both missions are self-supporting.

China.—Dr. Ashmore, a Baptist missionary in China, writing in the *Chinese Recorder*, quaintly says of missionaries' wives that their work is not always reported, and is not always reportable, but it has to be done all the same. They are busy at something all the time. They look after schools and teach Bible-

women, send them out, and take their reports. They look after the women of the churches—old folks, young folks, feeble folks, well folks, and all sorts of folks. They have the care of their families, and provide for the strangers. The husband is to do a little civilizing, as a sort of secondary work, but the wife has to keep her eye on him to prevent his being barbarized while he is about it. Every time he comes back from the jungle, his wife has to look after him to make him presentable. In fact, she does a thousand things which are of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

—An editorial in the *China Mail* of Hong Kong, relating to the disturbances in that country, gives the decided opinion that the trouble is not an anti-missionary movement. The writer says that he has travelled through a number of the provinces and has never anywhere found the common people anything but friendly to the missionaries, except when stirred up by false rumors or other influences. The Chinese have nothing to say against the doctrines of Christianity as such. The missionary question has been introduced in these disturbances to serve a purpose.

General.—The Russian State Council has decided that all Protestant pastors must in the future pass an examination in the Russian language, and from the first of May, 1892, only the Russian language shall be used in the Protestant pulpits of the German Baltic provinces.

—The Island of Corfu is rivalling Russia in its cruel persecution of the Jews.

—About 150 Russian Jews are hard at work converting the 5000-acre tract of wooded land near Cape May, N. J., which was purchased by the trustees of the Hirsch fund for colonizing purposes, into a habitable domain. Others will speedily join them. The land must be cleared, roads laid out, and wells dug; a village of 50 cottages (to begin with),

including also a shirt factory employing 250 hands, a church, a school-house, and a public library, is to be created; and several outlying farms of 30 acres each are to be laid out. No intoxicants will be permitted in the new colony, and every head of a family is to be encouraged to purchase, on the instalment plan, his own house or farm.

—There is considerable suggestiveness in the fact that a young Jewess who has embraced Christianity has expressed a desire "to read Church history to find out how and when Christians came to be so different from Christ."

—It is said that the constitution of the Christian Endeavor Society has been translated into the German, French, Swedish, Norwegian, Spanish, Chinese, Tamil, and Fiji languages, and it is being translated into Armenian, Turkish, and other foreign tongues.

—At the Grande Ligne School a French Testament was given to a little girl of Romanist parents, who was for four months at the Grande Ligne School. She went home still a Romanist. Her father asked her if she had a Bible. She said she had. "You must give it to me or put it away, never to take it out." She put it in the bottom of her trunk, and the treasure remained hidden for ten or twelve years. Then she was married and had more liberty. She began to read the Testament in the family; she and her husband were converted. Their zeal led them to labor for one of her brothers who was at her father's house. After many months of labor and prayer the brother was converted. The three united in labor for a sister. She was led to Christ, and so on until the whole family of sixteen children besides the parents were converted. A brother wrote in 1886: "Through that little Testament, given to Julia at Grande Ligne thirty-five years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are all in the light."

India.—The Rev. S. B. Fairbank, D.D., has a unique manner of attracting groups of listeners at Ahmednagar, Dedgar, and the other towns through which he travels with a "tent on wheels," a contrivance of his own, while on his evangelistic tours in India. He has a magic lantern and uses the pictures for his texts. A chromatrope, with its bright-colored pieces flowing into the centre or out from it, according as the crank is turned, teaches beneficence—flowing in, the centre gains nothing; so, increasing worldly goods does not add to man's happiness—flowing out, the centre loses nothing; so a generous man, ever giving and blessing others, has still all he needs. The story of the Prodigal Son, in a series of nine pictures, holds an audience for twenty or thirty minutes.

—Dr. Pentecost writes of the National Indian Congress: "An astonishing feature was that there were lady delegates present; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address, extemporaneously, in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."

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

—On September 4th last, in the city of Almora, North India, there died a man who for many years accomplished a wonderful amount of good and held a position unique in the annals of mis-

sionary work. He was a native Indian, named Musuwa, and was a leper. Nearly fifty years ago he was befriended by an Englishman, and at the time of the opening of the present Leper's Asylum, at Almora, he was admitted as one of the members. From that time to this he has suffered constantly from the ravages of the disease, and for twenty-four years has been blind. He was early converted, and from that time he has been one of the most faithful and earnest workers among his afflicted associates. Although sightless, he was always cheerful and seemed fully conscious of all that was going on around him, and it was a real pleasure to converse with him. He was full of gladness and spiritual joy, and his popularity made him by common consent the head of the community in regard to all matters affecting them. For some weeks before his death he became feeble and weary and helpless, yet never complained, and his influence over the community by his unfaltering faith and consistent Christian life was most powerful.

—Miss Soonderbai Powar, an Indian Christian of high caste, who has been engaged for fifteen years in missionary work in Bombay, has had a welcome entrance into a large number of zenanas and thus has gained a thorough insight into the sad lot of her non-Christian countrywomen. She is laboring for the abolishment of the opium traffic. The women of India have long suffered in silence in consequence of the opium evil, but they have at last dared to express their hatred of it. In Lucknow, in October, there was a semi-public meeting of Mohammedan women eager to send Miss Powar with messages to England condemning strongly the sale of this drug. What will be the answer of the English nation to the pleading cry?

—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu-Mohammedan parentage, recently marched in a Sunday-school procession,

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THE DEPARTURE OF CHARLES HADDON SPURGEON.

BY THE EDITOR-IN-CHIEF.

The giant cedar of Lebanon has fallen, and the crash of its downfall has sent a sound of thunder echoing over the continents. Anchored to the soil by countless and far-spreading roots, who can measure the widespread desolation and devastation which such a downfall of one of the monarchs of the forest leaves behind? Look at the institutions inseparably bound up with this marvellous life! A church of nearly six thousand living members, with its vast Sunday-schools and missions; a pastor's college, with more than a hundred students in course of training, and eight hundred scattered over this and other lands preaching the old Gospel; the Stockwell orphanages, with their hundreds of inmates, and thousands more who have now Christian homes or are heads of pious families; the almshouses, with their aged folk; all the thousands and tens of thousands of weekly sermons published in a score of languages, and read not only in homes, but in places of worship, scattered from the Chinese Sea to the Straits of Gibraltar, and still westward from the St. Lawrence to the Pacific, and from Siberia to the Cape of Good Hope and Terra del Fuego.

Has there been any one death in the century that has left such a vacancy in the world? In March, 1791, John Wesley died, just a little more than a century ago, and history strangely repeats itself. Who can think of John Wesley and Charles Wesley without thinking of James Spurgeon and Charles Spurgeon—in each case two brothers intimately associated in their great work, and singularly fitted to supplement and complement each other's qualities and activities? Wesley and Spurgeon, separated as they were in theology, the one a leader of the Arminians, the other of the Calvinists; the one a Methodist, the other a Baptist—how strangely do their careers compare and contrast! Wesley was a reformer, an organizer of congregations, a builder of chapels; he appointed lay preachers and set them at work; he formed classes for the instruction and development of converts and the maintenance of strict and orderly discipline; he went about tirelessly exhorting and preaching, perpetually travelling, and holding

religious services almost beyond calculation ; delivering from two to five sermons a day, writing works on divinity, ecclesiastical history, biography, as well as sermons, and expending life in an endless round of sanctified activities.

Charles Spurgeon was in all essentials a pastoral evangelist, the organizer of the largest congregation of any denomination in the world ; the builder of the greatest Nonconformist chapel ; the trainer of lay preachers and ordained ministers ; the head of an aggressive work whose outreach no man can measure ; the head pastor of a well-ordered and disciplined body of believers ; who in one great tabernacle has preached for nearly forty years to an average of 7500 different people each Lord's day ; who has published thirty-seven volumes of weekly sermons, written books and tracts by the score, and edited a monthly magazine ; who has given sermons and addresses on countless occasions, and in the midst of opportunities for boundless personal aggrandizement and enrichment, has conscientiously and liberally expended his income in works of charity and mercy known only to God Himself. Surely no ordinary observer will dispute the similarity of these two careers, thus separated by a century. Yet there are a few contrasts almost as marked. Mr. Wesley was really, by his own confession, an unconverted man until he was 35 years old ; he married at 46, and lived so unhappily that the union was terminated by separation 32 years later. Mr. Wesley had a public career after his conversion extending over 53 years, dying at 88. Mr. Spurgeon was converted and baptized at 16 years of age, was most happily married before he was of full age, and died at 58, having had a public career of about 40 years. Who can tell what he might have accomplished had he been permitted to live to be as old as Wesley, or to add to the years of his public life thirteen more, so that he might have enjoyed as long a term of service as Wesley subsequent to his conversion ?

As we look at Wesley we involuntarily connect him with his *posthumous* work. Charles Spurgeon's posthumous work no man can foresee. What a hundred years more may reveal as to the subsequent outcome of his life of faith and consecration God alone can prophesy. We must wait for History to write up her scroll. One thing we already know : not even Mr. Wesley had more unlimited control over his followers than Charles Spurgeon has had over his disciples in the faith and the students he has sent into the ministry. Wesley's virtual renunciation of the Anglican Church, first in his protest against existing abuses and afterward in actually ordaining preachers, and even consecrating a bishop on his own responsibility, reminds us forcibly of Mr. Spurgeon's determined and intrepid stand against the current loose notions of theology, and his bold venture in separating himself even from his own denomination for the sake of what he believed to be the truth.

There is a curious coincidence, also, to which we have referred, in the association of the two brothers Wesley and the two brothers Spurgeon.

Rev. James A. Spurgeon is yet alive, and it would be indelicate to say much about him. But in my judgment he has been of much more use to his brother than the public are as yet aware. His peculiar combination of capacity and sagacity, his more thorough and classical education, his peculiar, business-like habits of mind, his aptitude for organizing and managing great institutions, his unempirical judgment and legal knowledge and acumen, his singular tact and practical *uncommon* sense—these, with many more conspicuous qualities that come not with observation, have done more than most people apprehend or appreciate to make his more “popular” brother the man he was. It reminds one of the association of Moses and Aaron, and their joint work. Mr. James Spurgeon’s true work and worth have yet to be written. Close association with him in the work of the Tabernacle for months has revealed that his skilful hand is on the helm of many of the most important interests of which his brother was the visible head. He was content to be in many things a helper of his illustrious and dearly loved brother Charles. All this we have written for a *Missionary Review*. Four months in the heart of this work have satisfied the writer that the head of one of the grandest missionary organizations in the world has fallen when at midnight of January 31st Charles Spurgeon entered the glory. Here is a fountain of home missions and of foreign missions. From this spring a thousand streams go forth to water the garden of the Lord and to turn the desert into the Lord’s garden. In fact, the missionary character of this Metropolitan Tabernacle Church so impresses me as to suggest a separate treatment hereafter when the facts are more fully known. But at this time, and before closing this brief article, it must be added that such a man as Spurgeon was one of God’s missionaries, and himself a trainer of missionaries. Scarce a month passes without either a farewell to an outgoing missionary or a welcome to a returning or visiting missionary ; and in most cases it is one who has in this great Church or its college received his first impulse to the field. And what an individual church can do to stimulate everything good and pure and unselfish is abundantly exhibited and illustrated, as we may hope to show hereafter, in the Metropolitan Tabernacle and in its departed, lamented, and never-to-be-forgotten pastor and president.

A GENERATION OF CHRISTIAN PROGRESS IN INDIA.

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

Human impatience frets at what it considers the slow rate of progress in Christian and beneficent enterprise in a country like India ; and because we do not see great results after a brief but what may seem a tedious effort we are apt to be discouraged ; and if we do not despair and abandon our work, it is carried on in a languid and despondent way—a way fatal to all success. Hope and confidence are essential to successful work,

especially in spiritual enterprises, which are in their very nature works of faith, as well as labors of love. Even love grows cold when faith and hope are dead.

Of all countries in the world India is the last in which we should expect rapid results from spiritual labor, for many reasons—its great extent, the numerous and dense population, the close and intricate way in which they are bound together by religious and social customs, the practical way in which a degraded and flesh-pleasing idolatry is woven into every act of social, domestic, and personal life; the debasing influence of books regarded as sacred, but filled with accounts of gods and heroes whose cruelty, treachery, falsehood, and lust corrupted the whole moral nature, and almost obliterated the distinctions of right and wrong and of truth and falsehood; while some of these sacred books contain truths so divine and beautiful as to give a sanction and authority to the whole.

To convert such a people is a task which even the Apostolic Church had never been called upon to attempt; and how is it attempted by the Christian Church of our day? One or two men are sent out at a time, followed by two or three more at long intervals. They are scattered far apart one from the other; or, perhaps, two or three different missions are set up side by side, with little or no sympathy the one for the other, if, indeed, they do not form hostile camps, to the dishonor of Christ and the perplexity of the heathen; and yet men complain of the slow progress of Christianity in India.

But we are far from admitting that the work of Christian missions in India has been slow or discouraging. When compared with the means employed, the results have been greater than we had any right to expect—far greater than is generally supposed even by the well informed, vastly greater than is dreamt of by the careless and ignorant.



It has been my privilege to see India at such an interval of time as to allow of a fair and, at the same time, striking comparison—an interval of what may be called a generation, though over the usual time allowed for the average term of life in England and still more over that of India.

I would not attach much importance to even two visits to a foreign country and strange people as a means for acquiring accurate information or for drawing reliable conclusions, but to one who has made Indian questions a life-long study they are of great value. It is on this ground alone that I do attach importance to my visits to India in the years 1853 and 1889–90. I shall only give the facts and impressions then received, with a comparison of the results in regard to the purely religious aspects of the progress of the people during the generation which had passed in the interval. I need not say that they struck me much more vividly than if I had been a resident and had witnessed the changes passing gradually before my eyes from day to day. The mere facts could be gathered at home, but the impressions received and the opinions formed were of far more value than the pure statement figures could convey.

RELIGIOUS RESULTS OF THIRTY-SEVEN YEARS.

Mere statistical figures do not give the highest results, but they are well worthy of study. I take them from two reliable sources : First, the Government Census for 1881, which also gives the numbers in 1871 for comparison. The census for 1891 is not yet published, but we have it on the highest authority that the rate of increase in Christian converts is fully maintained. Second, the elaborate and careful statistical returns prepared every ten years by a committee representing all the Protestant societies at work in India. These extend over the three decades 1851, 1861, 1871, and 1881. As another decade has nearly run out, it is easy for any one familiar with the missionary history of the period and accustomed to statistical inquiries to form an estimate for the year 1890. As the first visit was so near to the returns for 1851, we give these without any estimate for the two years from 1851 to 1853, so that the period will practically extend over thirty-nine years—rather a long generation. The following are the numbers for the Protestant Christians of all India, without including Ceylon and Burmah : Native Protestant converts, 1851 (from returns), 91,092 ; 1881 (from returns), 417,322 ; 1890 (estimate), 720,000—that is, an increase of EIGHT-FOLD in forty years, or seven times in a generation. The *estimate* is a low one—only at the rate of 70 per cent for the decade. It was 86 per cent for the previous ten years.

It may be put in the *Graphic* form, thus :

The Native Church in India in 1851  (a small church spire), and in 1890 
(a tall spire 7 times the height of the other).

But what is more important—showing that the increase is not merely in numbers, but is an inward as well as outward growth—is the fact brought out in the tables giving the increase in the number of communicants, which is greater than in the number of professing converts. The numbers were : 1851, communicants returned, 14,661 ; 1881, communicants returned, 113,325 ; 1890, estimated, 215,000. The *estimate* is based on the low rate of increase of less than 80 per cent in the last decade, while it was 115 per cent in that from 1871 to 1881. This gives an increase of FIFTEEN-FOLD in 39 years, or they have multiplied *thirteen times* in a generation.

But a higher proof of church organization is seen in the increase of native pastors and evangelists. The former, especially, have multiplied at an astonishing rate, implying an increase of intelligence and character in the members of the Church, and a much greater efficiency in ecclesiastical work. Forty years ago there were only 21 ordained native pastors in all the missions in India. Now they cannot number fewer than 700 or 800. Thus : 1851, native pastors (returned), 21 ; 1881, native pastors (returned), 461 ; 1890, native pastors (estimated), 750.

These invaluable agents have multiplied THIRTY-SIX TIMES in 39 years

—or, say, *thirty-three-fold* in a generation. This is also strong proof of the happy relations in which the foreign and native workers stand to one another, when the former raise the latter to the highest positions of power and honor. It shows also the confidence they place in the converts.

Lay preachers have not increased so fast, but their numbers are also rapidly growing, thus : 1851, lay preachers (returned), 493 ; 1881, lay preachers (returned), 2438 ; 1890, lay preachers (estimated), 3000.

Here the Church has a cheap and efficient agency for the spread of the truth—cheaper and better far than uneducated men sent out from this country, who rarely acquire an accurate knowledge of the language or of the modes of thought and feeling of the inhabitants, and cannot live long in that climate on native fare and after native habits.

INCREASE OF CHRISTIAN INFLUENCE.

The place which Christianity holds as a power in India struck me, on my second visit, as far more wonderful and hopeful than the numerical increase of the converts. Christianity is no longer held in contempt. Its position and character are recognized. In Madras they are looked upon as leaders in social movements. They take their place in literary and scientific pursuits, and hold their own in the learned professions, and some have risen to high positions under government, with the approbation and encouragement of their unconverted brethren. In Southern India they take the first place in the number of the *educated*, as compared with their numbers in the population, and in the North they come next to the Parsees. I would only say that while the native Christians have multiplied eight-fold and communicants fifteen times during the period covered by my two visits, the *influence of Christianity* as a LIVING POWER is a hundred times greater in 1890 than it was in 1853.

THE PLACE WHICH CHRIST OCCUPIES IN INDIA.

I close with a word on the place occupied by Christ in India. The change during this generation is wonderful. None but those who can compare the present with the state of matters thirty-seven years ago can form any idea of its extent. In 1853 the knowledge of Christ was considerable, but there was little idea of Him as a *living power* or *authority*, to be reckoned with outside the classes directly under the influence of missionaries. He was not widely looked up to with either love or reverence. Now the knowledge is far wider, and the character of Christ stands out in bold relief against the character of the gods of India. His superiority is generally acknowledged by the great body of educated natives, and the devotees of the old religion tremble for their systems of idolatry and hate the Author of the religion which they feel is destined to supplant their own ; while the enlightened look upon Him with reverence and admiration, and many with sincere affection. In fact, Christ is now the central figure to educated Indians, and these now number not fewer than eleven or twelve

millions, while their number is being increased every year at the rate of another million as they issue from the schools and colleges. It is a rare thing for the youths who go through the higher schools and colleges to leave without a feeling of admiration for the character of Christ, unless they are so depraved as to hate virtue because they love vice. There is much searching of heart about the person and work of Christ. It is in India as in Judea, Christ "is set for the fall and rising again of many in Israel." But that He shall be recognized as the Saviour of India is as sure as the promises of God.

HENRY MARTYN.—PART I.

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

The life of Henry Martyn is one of three or four books which Professor Marcus Dods, of the New College of the Free Church of Scotland, Edinburgh, tells us have had a lasting influence in moulding his mind and character. And this testimony is not a solitary one, but there are very many others in all the churches who have drawn from the simple records of Henry Martyn's pen an enduring inspiration of devotion to the Lord Jesus Christ. Zinzendorf's motto was, *Christus crucifixus passio mea*. A perusal of Martyn's memoir will show that this was also the secret of his life, that wherein his strength lay—Christ crucified was his ruling passion.

The life of Martyn is, like that of Robert Murray McCheyne, of Dundee, a life whose secret was unbroken communion with God, and whose influence, therefore, still lives on like ointment in the hand which bewrayeth itself (Prov. 27 : 16).

"The thought of God
Filled him with infinite joy ; his craving soul
Dwelt on Him as a feast."

As is well said by Canon Edmonds, in the *Church Missionary Intelligencer* for January, 1891, "From first to last men loved Martyn. He kindled their interest. He called out their admiration. He won their regard. His memoir was extensively read. It deserved to be. It was far more a sermon than a manifesto. It went with men into hours of retirement. It was the Sunday book of a considerable period. It sank into the hearts of young men. It kindled with its hallowed fire other fires as burning as its own. It carried across the Atlantic a current of glowing piety, and reproduced there the same gracious effects. In both hemispheres for a long time it is hardly too much to say that, among people interested in the work of missions, two names were written each on a white stone of holiest veneration—the name of David Brainerd and that of Henry Martyn."

The sweetness of his character and the lofty purpose of his life breathe through his well-known memoir from first to last. As Sargent, his friend

and biographer, well says, his excellence consisted in a renunciation of himself and a compassionate love for mankind. But yet it was not always so with him, for in his case there was a marked turning to the service of Christ—a time when, as in the case of Paul, it pleased God, who separated him to Himself and called him by His grace to reveal His Son in him that he might preach Him among the heathen.

Martyn was born at Truro, in Cornwall, on February 17th, 1781. His father was John Martyn, who, from a humble position in connection with some of the Cornish mines, had risen until he became a merchant's clerk in Truro. Henry, as well as his other brothers and sisters, was of a weak physical constitution; all accounts tell us he was a weak and ailing boy. When he was seven years of age his father placed him at the grammar school of the town, then taught by the Rev. Dr. Cardew, who found the boy to be "of a lively, cheerful temper," and of excellent mental abilities.

At the age of fourteen he offered himself as candidate for a scholarship in Oxford. The fact that he did so at so tender an age shows us of how great promise he was. But the prize fell to some one else. Here is his own comment upon this incident, written years afterward: "In the autumn of 1795 my father, at the persuasion of many of his friends, sent me to Oxford to be a candidate for the vacant scholarship at Corpus Christi. I entered at no college, but had rooms at Exeter College by the interest of Mr. Cole, the sub-rector. I passed the examination, I believe, tolerably well, but was unsuccessful, having every reason to think that the decision was impartial. Had I remained and become a member of the University at that time, as I should have done in case of success, the profligate acquaintances I should have had there would have introduced me to scenes of debauchery, in which I must, in all probability, from my extreme youth, have sunk forever." This disappointment that befel him was overruled by God both for his personal advantage and also for the purpose of preserving him to be a witness of the cross in far-off lands.

In 1797 he entered St. John's College, Cambridge. Here he worked with great diligence. Hitherto he had been a stranger to any experimental or personal knowledge of salvation. There is an occasion recorded when, carried away in a fit of passion as he sat at table, he threw a knife at one of his companions who in some way had offended him. Fortunately the knife failed to reach its mark; this painful incident caused him most deep regret and humiliation. A college friend attempted to persuade him to better things, and that even his reading should be with a view to the glory of God. This advice, he says, "seemed strange to me, but reasonable."

The most powerful of those influences which affected him for the better was that of one of his sisters at home, who lived a consistent servant of Christ. She did not cease to urge upon her brother the supreme claims of Christ. This she took special occasion to do during a visit home which Henry paid at the time of a college vacation. But, as he writes in his journal, he steadily resisted his sister, and paid no regard to his father's

counsels. "I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled at college, Newton engaged all my thoughts."

Returned to Cambridge, he soon received news of his father's death. The bereavement was blessed to him. He took up his neglected Bible; but how faint was the light in his soul may be perceived from what he tells us: "I took up my Bible, thinking that the consideration of religion was rather suitable to this solemn time. . . . I began with the Acts, *as being the most amusing*, and while I was entertained with the narrative I found myself insensibly led to inquire into the doctrine of the apostles. It corresponded nearly enough with the few notions I had received in my early youth. I believe, on the first night after, I began to pray from a pre-composed form, in which I thanked God in general for having sent Christ into the world. But though I prayed for pardon, I had little sense of my own sinfulness; nevertheless, I began to consider myself a religious man." A copy of Doddridge's "Rise and Progress of Religion in the Soul," which he read at this time, touched his conscience to the quick and caused him much searching of heart—"it appeared to make religion to consist too much in humiliation, and my proud, wicked heart would not bear to be brought down into the dust."

Though this in itself was an unsatisfactory beginning, it was nevertheless the turning point of his career, as he himself writes to his sister: "After the death of our father you know I was extremely low spirited, and, like most other people, began to consider seriously, without any particular determination, the invisible world to which he was gone, and to which I must one day go. Yet I still read the Bible unenlightened, and said a prayer or two rather through terror of a superior power than from any other cause. Soon, however, I began to attend more diligently to the words of our Saviour in the New Testament and to devour them with delight; when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace with eagerness and hope, and thanks be to the ever-blessed Trinity for not leaving me without comfort."

Another most helpful influence at this time was that he was in the habit of attending the ministry of the Rev. Charles Simeon, at Trinity Church, in Cambridge. Simeon's influence was wholly good, both in the promoting of evangelical religion and spiritual life and also in fostering the cause of foreign missions, then in its infancy, so far as England was concerned. Five Cambridge men, all of them disciples of Simeon, had a most important share in the work of making the Gospel known in India. These were, in the order of their arrival abroad, Brown, Buchanan, Martyn, Corrie, and Thomason. Thomason was Simeon's curate from 1796 till 1808, when he sailed for India, and Martyn from 1803 to 1805, when he left for the same destination. But this is anticipating the course of events.

Martyn's pre-eminence as a student is seen in the fact that in the public examination for his university degree, in January, 1801, before he had

completed his twentieth year, the highest academical honor was adjudged to him—that of Senior Wrangler of his year. His college friends would crowd round him with warm congratulations, but his own thoughts were these: “I obtained my highest wishes, but was surprised to find that I had grasped a shadow.” As the result of another examination he was chosen Fellow of St. John’s College in March, 1802, and soon thereafter took the first prize given to graduates for the best Latin prose composition. In 1803 he was appointed by the authorities of his college public examiner in classics and, in 1804, examiner in philosophy. At the close of the same year he was a third time selected as one of the examiners in St. John’s College.

A renewed sojourn in Cornwall and renewed fellowship with his sister were greatly blessed to him. “Not till then (1801),” he writes, “had I experienced any real pleasure in religion.”

His intercourse also with Mr. Simeon was made of much use to him, under whose fostering care the spiritual life of Martyn’s soul continued to grow. And now he abandoned his original intention of being a lawyer, and consecrated himself entirely to God’s service in the ministry of the Gospel.

All the members of Christ in all lands form but one body; and it was the perusal of Jonathan Edwards’s memoir of David Brainerd, the missionary to the North American Indians, that largely helped to lead Henry Martyn, the Cambridge student, to offer himself for foreign service. The immediate cause of this decision, however, was a sermon preached by Mr. Simeon on the subject of foreign missions, in which attention had been drawn by the preacher to the good effected for the natives of India by the Baptist missionary, William Carey. Brainerd’s memoir quite attracted him. He felt a oneness of soul with the young American who, almost at his own age, left home and the comforts of civilization to enter alone, for Jesus Christ’s sake, the dark forest of Indian superstition and sin, and who, like Martyn, finished his course with joy at an early age—he was only thirty-two. Brainerd and Martyn were both intensely introspective; both were fired with love to Jesus Christ and a yearning love for souls. “Fatigues and hardships,” writes Brainerd, “serve to wean me from the earth, and, I trust, will make heaven the sweeter.” Martyn read such heart-breathings of the apostle of the North American Indians, and found in him a kindred spirit. The decision was made; he, too, laid his life at the feet of Jesus, that Jesus might use that life in any way He saw fit.

“In labors abundant.” The successful worker for Christ at home is the only one who is warranted to look for God’s blessing abroad. Sargent gives us a sample of Martyn’s work in England. He visited many of the poor, the afflicted, and the dying; he warned numbers of the careless and profligate; often did he redeem time from study, from recreation, and from the intercourse of friends that he might enter the abodes of misery. Many an hour did he pass in a hospital or an almshouse; and often after

a day of labor and fatigue, when wearied almost to an extremity of endurance, he would read and pray with the servant who had the care of his rooms.

He now offered himself to the Church Missionary Society, one of the noblest of all societies at work among the heathen. It was formed in the year 1800, and the name of Charles Simeon is among its founders. Events, however, proved that it was not under the Society's auspices that Martyn was to go to India.

On October 22d, 1803, he was ordained deacon in the Church of England, and in due time began his ministry as curate to the Rev. Charles Simeon, with whom he earnestly labored in Cambridge and the adjoining village of Lolworth until the next year, 1804.

In that year the appointment of a chaplaincy in India was offered him by the directors of the East India Company. This appointment was accepted by him. In March, 1805, he was ordained a presbyter at St. James' Chapel, London, and after the ordination the University of Cambridge conferred on him the degree of Bachelor of Divinity.

"I see no business in life but the work of Christ, neither do I desire any employment to all eternity but His service." In this frame of mind did he look forward to leaving England for India; in this steadfastness of purpose he was conscious that the Lord had called him to preach the Gospel to the heathen.

He set sail from Portsmouth on board the Indiaman, *Union*. The vessel put in for a brief stay at Falmouth, and this gave him an opportunity to meet once more—it was their last meeting on earth—a lady for whom he had the strongest attachment—Miss Lydia Grenfell. Only last year—1890—were extracts published from the diary kept by this lady, and these throw a flood of light upon the relations of those lovers. Mr. Sargent describes her as "one of whom less ought not and more cannot be said than that she was worthy of him." Martyn deeply loved her, and proposed that she should go to India to him; but she declined to do so. Years before she had been engaged to another, and though this individual married some one else, still Miss Grenfell felt bound to her word while he lived. And "thus, to Martyn's heart-break and her own pain, the only woman that he loved never became his wife." However, she continued to correspond with him as a sister, and this correspondence helped to alleviate the loneliness and pain which fell to his lot. Miss Grenfell survived him till 1829. "At nine in the morning," he writes, "I was sitting at ease with the person dearest to me upon earth, intending to go out with her afterward to visit some persons with her and preach on the morrow; four hours only elapsed, and I was under sail from England." The ships had sailed in haste, and it was with difficulty Martyn reached the *Union* in time.

A voyage to India in those days was something to be remembered; not as now in first-class steamers, luxuriously fitted up like floating hotels, so that an Indian voyage becomes a delightful holiday. Very different was

the state of things then. The ship in which he sailed was one of a fleet consisting of fifty transports and five men-of-war, besides the Indiamen ; for England was then at war with Holland and France. Added to all the discomforts of the voyage was the extreme length of it ; from the time he sailed until the ship arrived in India was nine months ! The disrespect shown to him by almost all on board was a severe discipline for his spirit, but it became a means of grace. On Sabbaths the captain would not allow him to preach oftener than once. He saw, therefore, that his usefulness greatly depended on his private ministrations. He therefore made it his daily habit to go between decks, where he assembled all who were willing to attend, and read to them some religious book and made comments upon it. "Some attend fixedly," he writes ; "others are looking another way ; some women are employed about their children, attending for a little while and then heedless, some rising up and going away ; others taking their place, and numbers, especially of those who have been upon watch, strewed all along upon the deck fast asleep ; one or two from the upper decks looking down and listening." And on Sabbath things were no more encouraging. "The passengers were inattentive ; the officers, many of them, sat drinking, so that he could overhear their noise, and the captain was with them." "I seemed uneasy at the thoughts of calling forth the hatred of the people to-morrow by preaching to them unpleasant truths." But even in so unpromising a field the good seed took root and grew ; there were visible results of the grace of God.

It was a most eventful voyage, its chief incidents being an attempt at mutiny by the crew ; four days spent at Funchal ; a short stay at San Salvador, in Brazil, where Martyn landed and engaged in conversation in Latin with some Roman Catholic priests, seeking earnestly to lead them to Christ ; and the arrival of the fleet at the Cape of Good Hope. This formed a remarkable episode, surely, in a voyage to India. The purpose and meaning of this putting in of the fleet at the Cape was that the south of Africa then belonged to the Dutch, and the fleet was conveying British soldiers to fight the Dutch and to capture the place. Martyn, in his capacity as a chaplain, was actually on the field of battle, in which the Dutch were defeated. There he moved among the wounded and the dying, speaking to the wounded of the blessed Gospel and beseeching them to look to Jesus Christ for salvation. As he was thus engaged he nearly lost his life, for a drunken Highland soldier, taking him for a Frenchman, presented his gun at him. Martyn sprang toward him, and told him if he doubted his word to take him prisoner to the English camp, but that he certainly was an English clergyman. This pacified the soldier, and thus Martyn's life was saved.

Resuming his voyage, India was reached at last. The sickness in the ship had been very great. Shortly before reaching the Cape the captain had died, and now there was more ill health than ever. Throughout it all

Martyn was ever at the bedside of the sick and dying, administering to them every temporal and spiritual comfort.

On April 22d, 1806, the ship anchored in Madras roads, and next month arrived at Calcutta. "Oh, if I live," he writes, "let me have come hither to some purpose!"

Mission work in India was at that time carried on under peculiar difficulties. Those in power showed the bitterest hostility to the preaching of the Gospel to the natives. If we would understand the devotion of men like William Carey and Henry Martyn, let us first realize what were the prospects of missionary success while India was ruled by the East India Company. The British flag was the emblem of a determined opposition to prevent the news of salvation from reaching the ears of the Hindus. Probably the method by which India was then held would have squared badly with the precepts of Christ; and those in power seem to have felt this. Carey, Marshman, and Ward were not allowed to live in British India at all, but were forced to reside at the Danish settlement of Serampore. It is much to the credit of Denmark that her rulers were in their friendliness to the Gospel so different from the British authorities of that time. Martyn's position as a chaplain gave him certain advantages, for he had permission from the East India Company, as their chaplain, to preach to the English residents; but it had its disadvantages, too, for he was under military rule, and must obey as much as any private in the ranks. The evangelical party in the Church of England was then regarded with contempt and ridicule. Martyn was a representative of that party, and the same scorn which he had met with on shipboard awaited him in India.

Arrived in Calcutta, he was warmly welcomed by the Rev. David Brown, who received him with true hospitality. Here he worked incessantly, acquiring the Hindustani language. It would be impossible for the East India Company to keep *this* chaplain within regulation rules in regard to not preaching to the natives. "I lay in tears," he says, "interceding for the unfortunate natives of this country, thinking within myself that the most despicable soodra of India was of as much value in the sight of God as the King of Great Britain." The idolatrous rites of heathenism which he now witnessed filled him with horror. A Hindu widow, burning to death on a funeral pile beside her husband, he made an ineffectual attempt to rescue. His heart was pierced with the sound of the cymbals and drums calling the natives to the worship of the idols. And when he saw them prostrate before an idol which was surrounded with burning lights, he was moved with compassion, while he "shivered as standing, as it were, in the neighborhood of hell." As he wrote in connection with another matter, "Let me never fancy I have zeal till my heart overflows with love to every man living."

His ministerial brethren did not relish the new preaching; the doctrine of justification by faith they could not endure. Accordingly, Martyn had

to undergo much personal abuse even from the pulpit. "These clergy," writes Martyn, "denied in the pulpit, one by one, all the leading doctrines of the Gospel, as well as abused the newly arrived missionary." Martyn was wise enough when he preached not to make the slightest allusion to those philippic sermons.

This is a sufficient glimpse of the determined hostility then at work everywhere against the Gospel, as well as against all who preached and loved it. Spirituality was the one and only thing that was not tolerated.

An appointment soon came, under which Martyn was ordered to proceed to Dinapore, a military station up the Ganges. Travelling up river was accomplished in boats called budgerows. Embarked in one of these, Martyn used the time in the study of Sanskrit, and afterward of Persian, and also in beginning the translation of the Scriptures with the native moonshee whom he had engaged to help him in this work. An interesting incident occurred as the boat passed Serampore. Mr. Marshman, one of the Baptist missionaries, could not resist coming down to meet Mr. Martyn, and after accompanying him a little way, left him with prayer. This is the true communion of saints.

Going on shore from time to time during this river journey, he found himself on one occasion in the midst of a crowd of Hindus engaged in the worship of idols. With the presiding Brahmin he engaged in earnest conversation, and though he had not yet a sufficient hold of the language, nevertheless he was able to make known the truth of God. His comment upon this incident is: "I learned that the power of gentleness is irresistible."

The boat arrived in due time at Berhampore, the first military station, where he landed and visited the sick in the hospital. His journal shows us the kind of reception he so often met with. "Rose early, and was at the hospital by daylight, but after waiting a long time, wandering through the wards, hoping the men would get up and assemble, I went away amid the sneers and titters of the common soldiers. It is extraordinary that I seldom or never met with contempt on account of religion except from Englishmen, and from them invariably."

Resuming his river journey, he worked assiduously at Bible translation, even wearying the moonshee with the labor, and endeavoring to impress the man's heart with Christian truth. He also made it his practice to distribute tracts in the adjacent villages, though in this he received but little encouragement from the recipients. The burden of those Christless souls ever lay heavy upon him. "I was much burdened," he writes, "with the consciousness of blood-guiltiness, and though I cannot doubt of my pardon by the blood of Christ, how dreadful the reflection that any should perish who might have been saved by my exertions." At length he arrived at Dinapore, which was to be his permanent residence for a considerable time. Here his immediate objects were three-fold, to establish native schools; to attain such fluency in Hindustani as might enable him easily to preach the

Gospel to the natives and to prepare translations of the Scriptures and of tracts.

As he sailed past Patna, the sight of the multitudes in that city almost overwhelmed him, and his own bodily weakness and pain oppressed him here. He was to suffer more and more from this cause until his earthly race was run. The intensity of his soul consumed the earthly tenement in which it lived.

His work among the Europeans in Dinapore was begun under no more encouraging auspices than he had hitherto enjoyed. At first when he assembled the soldiers for worship he was desired to omit the sermon. Many of the European families took offence at his preaching without a *written* sermon, and a letter was sent him requesting him to cease from extempore preaching. Though at first inclined to resent this interference, yet in order to conciliate them he complied with their wishes.

Working daily with the moonshee at Bible translation, he tried to do the man's soul some good. One day, speaking of the divinity of Christ, Martyn told him that he should pray that God would teach him what the truth really is. The man said he had no need to pray on the subject, as the Koran was express. Martyn asked him whether some doubt ought not to arise in his mind as to whether the Koran is the Word of God. The moonshee grew angry. Martyn felt hurt and vexed. "If any qualification," he writes, "seems necessary to a missionary in India, it is wisdom operating in the regulation of the temper and improvement of opportunities."

In his work as chaplain at Dinapore he continued to be grieved by the neglect, levity, and profaneness of many of the English there. In vain he attempted to speak of religion in the houses of the wealthy: "The manner in which it was received damped all further attempt." Still he labored on, sometimes making long journeys in pursuit of his pastoral work; one journey of seventy miles is mentioned to perform a marriage.

On February 24th, 1807, he completed the translation into Hindustani of the Book of Common Prayer, and a few Sundays thereafter commenced Divine worship in the vernacular. "The spectacle," says Sargent, "was as novel as it was gratifying to behold two hundred women, Portuguese, Roman Catholics, and Mahometans, crowding to attend the service of the Church of England, which had lost nothing, doubtless, of its beautiful simplicity and devout solemnity in being clothed with an Oriental dress." Soon thereafter he finished a commentary in Hindustani on the Parables. His moonshee's private thoughts on this work may be seen from his remark to Mr. Martyn that, after that generation had passed away, a race of fools might perhaps arise who would try to believe that God could be a man, and man God, and who would say that the Bible is the Word of God. The bitterness and disrespect of the moonshee only made him resolve that in future he would be surprised by no appearances of the same temper in others.

His Sabbath duties had grown in his hands. They now consisted of a

service for Europeans at seven in the morning, another at two in the afternoon, for Hindus ; then he attended the hospital, and in the evening he ministered in his own rooms to those soldiers who were interested in Divine things. Regarding the English service of a particular Sabbath he writes : " I preached on Luke 22 : 22. As is always the case when I preach about Christ, a spiritual influence is diffused over my soul." This patient, unremitting labor for Christ, apparently so barren of result, was yet not allowed to be without fruit. Both among the privates and the officers some hearts were touched by God's grace, and with these he enjoyed true fellowship. His heart was refreshed ; his labor was not in vain in the Lord.

(TO BE CONCLUDED.)

MOTIVES TO MISSIONS AMONG THE HEATHEN.

BY REV. HENRY E. ROBINS, D.D., LL.D., ROCHESTER, N. Y.

A paper read before the Autumnal Meeting of the AMERICAN BAPTIST MISSIONARY UNION, at Buffalo, N. Y.

Upon what motives may we rely to incite the people of God to a rigorous prosecution of missionary work among those who are destitute of the light of Christian truth as conveyed to us in the Christian Scriptures ?

The real motive of human action is always within the soul, never without. Outward conditions, often in common speech called motives, are only occasions by which the internal motives are brought into play, and can be called motives only in a secondary, not in a primary sense. Money as external, to me is not my motive in seeking it, whether I seek it for worthy or unworthy ends ; it is rather my desire for it, that I may use it to sustain and enlarge and enrich my life and the lives of others ; or that I may hoard it to gratify the passion of mere possession, or pervert it to secure power or station or luxury—self-gratification in one or more of its protean forms.

Bearing in mind, then, that the motive which we seek is within, we are ready to say that God Himself is the foundation of missionary motive. " God," said the Great Teacher, " so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." God loves and desires to save a world of sinners ; this fact, declared so impressively in the passage which we have quoted, is everywhere either expressly affirmed or implied by the general tenor of the Word of God from beginning to end. The love of God, not His complacent but His pitying love—to make a distinction upon which the theologians rightly insist—the love of God toward a world of sinners is the one only motive sufficiently adequate in vitality and force, persistent in its energy and comprehensive in its scope, to inspire the Church to her stupen-

dous task of the conquest of the world for its Lord. A plan which the Infinite God only could conceive, He only can execute. A supernatural work requires a supernatural motive.

But, you say, the love of God for sinners is a motive for His action, not for ours. Let us see.

The love of God found its first manifestation through Him who shared it with the Father from the beginning, even the incarnate Son of God, especially in His atoning death, by which God's gracious relation to sinful men was justified and made possible. The love of God toward a world of sinners was the motive of Christ's action. But, you say, the motive is still within the sphere of the Divine nature. Admitted, but notice. It is God's plan in making a channel for His love that, by union with Christ, by faith through the regenerating power of the Holy Ghost, sinful men shall become partakers of the Divine nature, children of God, so that the impulse of saving grace which wrought in the Father and in Christ shall be operative in them also—each one of them

“ No blind, unsharing instrument,
But joyful partner of His purpose.”

Accordingly, our Lord said to His immediate disciples, and through them to Christians of all time : “ Ye are the salt of the earth.” “ Ye are the light of the world.” They are constituted salt in order that, since it is of the nature of salt to save, they may save the earth. They have been constituted luminaries in order that, since it is of the nature of light to shine, they may enlighten the world. It is of the very essence of salt, as Bengel suggests, commenting on this passage, to have savor and to give savor, to have it in order to give it. If it neither has it nor gives it, it is not salt, and is good for no economic use, fit only to be cast out and trodden under foot of men. So lamps are lighted, as the Great Teacher affirms, not to be put under a bushel, but on the stand, that they may shine unto all that are in the house. In harmony with this teaching of our Lord, God's promise to Abraham, called the father of believers of all time, since in spiritual character they were to resemble their great progenitor, was : “ I will bless thee, and make thee a blessing.” “ In thee shall all the families of the earth be blessed.” God's purpose, we see, is not attained when the individual soul is made Christian. A man is regenerated rather in order that, while he himself is “ being saved” (Acts 2 : 47), while the process of salvation is going on in him, and ideally inseparable from it, he may save others also ; so that, at last, the Kingdom of God in the new redeemed race shall be established. God's ideal plan is that His redeeming love, kindled as a flame in the hearts of His redeemed children, shall run like a prairie fire, each ignited blade of grass kindling its neighbor until the burning circle extends the whole horizon round. The Divine impulse of God's redeeming love for sinners within the believer can be limited in its scope only by his ability ; however the environment of immediate duty may restrain him,

his love, since it is the love of God, embraces the world. He is in fellowship, communion, or, as Dr. Hackett used to emphasize the thought, he is in co-partnership with God ; what God loves, he loves ; what God seeks, he seeks. In a word, he is a channel of Divine grace, as Christ was. We have in this manner disclosed the supreme, the only real motive upon which we must rely, and to which we must make our appeal. The love of God for a sinful world inspiring a regenerate Church in conscious, living union with her Lord is the sole hope of missions among the heathen.

But there is a fact, attested by current observation and Church history, which, carefully considered, puts a strong emphasis upon the truth we have discovered—viz., that missionary zeal of a certain sort may be awakened and missionary enterprises may be prosecuted by appeal to motives operative in the unrenewed heart. Destitute of love, a man may bestow all his goods to feed the poor, may give his body to be burned, may compass sea and land to make proselytes. Accordingly, missionary work may be vigorously carried on, but in a loveless spirit, burdened by unconsecrated workers, unconsecrated money, unspiritual methods, and unspiritual ends. You will allow me to say, my brethren, that it is my conviction that in these loveless helps, in the alien spirit, we find our chief hindrance in our work. A sort of moral paralysis seems at times to steal over us, making our efforts abortive, so that results are far from commensurate with the money expended and the machinery set in operation. I speak as unto men spiritually wise ; judge ye what I say.

Passing this important point, deserving a fuller discussion, with this brief allusion, let me now pass to say that we are to seek by every means to awaken the regenerate Church to her sublime privilege and responsibility, as put in trust by virtue of her regeneration with the redeeming love of God toward a sinful world. And this we may do by making it evident that, since Christ is the God of providence, Head over all things, administering the government of the world in the interest of redemption, all the vast resources of our material civilization are, so far as they are within her power, facilities granted to the Church with the express design to enable her, as trustee of that priceless thing, to make known God's love toward those, the world over, for whom Christ died.

When on one occasion that seer of God, the late Jonah G. Warren, stood watching a company of missionaries standing upon the deck of a steamer just putting to sea, he is reported to have exclaimed, as if at that moment profoundly impressed with the thought : " That is what steamers are for ! " Yes, that is what steamers are for in God's intent. The means of transportation, which mark our age above every other which has preceded it, are highways which Christ has cast up for feet shod with the preparation of the Gospel of peace ; the means of communication of intelligence so wonderful that a whisper may be heard from city to city, and the touch of a child's finger speed a message around the globe ; the accumulations of wealth in Christian hands greater than ever since the Babe of Mary awak-

ened to His mission in the manger of Bethlehem ; Christian learning wider in its scope, and more profound, and more exact in its acquisitions than ever before ; Christian homes larger in number, and realizing the Christian ideal of family life more fully than ever since the Christian calendar began to witness to the supremacy of our Lord ; the social and political life of Christendom testifying—I will not say notwithstanding, but even in its conflicts and agitations to the resistless working of the transforming power of the Gospel—what are all these but means which God’s love may use in pouring itself forth through His children, as Christ poured forth His blood for the salvation of the world. The Church of preceding times was never so equipped, never had such resources at her command. The providential indications of God’s purpose in redemption were never so clear ; and hence Christians of earlier times were so far excusable for their misconception of the mission of the Church ; but our opportunity is both index and measure of our privilege and our duty. Alas for us if we misinterpret Christ’s meaning in blessing us so abundantly, if we fail to detect in the profusion of His gifts to us the yearning of His heart for lost sheep not of this fold. What He has done for us is but a declaration, a vivid portrayal before our very eyes, of what He desires to do for others through us. Let us tremble with a holy joy that the world’s Redeemer dwells within us ; that it is His love for earth’s perishing millions that moves us. Let us imprison our Lord no longer. Let us cease to restrain the Divine love that urges us along the pathway of the Redeemer’s mission. Is the printed Word of God a living thing to us, throbbing with the life of the living Word ? Do we shudder with a sort of horror when we consider how darkened and desolate our lives would be without it ? Have we seen Christ evidently set forth before our eyes crucified ? Have we clearly apprehended the way of salvation through His atoning death ? Have we known the holy joy, the sacred peace of forgiven sin ? Have we known the sweet sanctity of the Christian home and the innumerable blessings of the Christian state ? What are these but gifts of the love of the strong Son of God, impelling us by the very richness of these gifts to give ourselves no rest until Christ shall be to all the world what He is to us ? May I quote here, as expressing my thought, from Dr. Storr’s address, delivered at the eighty-second annual meeting of the American Board, recently held at Pittsfield : “ Our aim,” he said, “ is to brighten humanity, by making the heavenly temper universal among mankind ; to make every house on earth a Christian home, and every community a Christian community, a perfect, vital, social organization. . . . It has been the idea in God’s mind from the outset that the heavenly life should finally be experienced throughout the earth, until heaven and earth blend at the horizon, and the heavenly Jerusalem be founded on earth.” Yes, it is the love of God in us for a world steeped in the guilt and misery of sin that prompts us to pray, taught by the Saviour of men Himself : “ Thy Kingdom come ; Thy will be done, as in heaven, so on earth.” Our transcendent privileges

and the appalling destitution, both spiritual and material, of heathen nations, in their piteous ignorance of God and Christ, terrified by the creations of their own darkened imaginations, the dense gloom, the very shadow of death in which they grope their way through life to hopeless graves, are fitted to awaken the Divine motive within us to its uttermost urgency.

Nor can any hope that, on scriptural grounds, we may cherish for the regeneration of individual souls among the heathen in any wise diminish the force of such an appeal to this motive. We do, indeed, rejoice in the fact that Christ in His death "is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2 : 2); that the atonement is as extensive in its scope as human sin; that the ministry of the Spirit, made possible by the death of Christ, so to apply its benefits, is as universal as the scope of the atonement; that the entire race is thus under a real probation of grace, so that the death of Christ not only makes salvation possible for all, but certain for some in all ages and all lands. This, however, is only to say that there is peril of the loss of the soul, whether in heathen or Christian lands, and that whatever motive impels us to preach the Gospel at home has, if right, equal force at least in impelling us to preach the Gospel among all nations. Beyond dispute it is certain that the truths of the Christian Scriptures assimilated by faith, wrought into the life of the soul by the joint action of intellect, sensibility, and will, are essential to the realization among men of distinctive Christian experience, essential to the attainment of Christ-like character, essential to the purification and reorganization of social and political life according to the Christian ideal, and these in their turn essential to the realization of God's plan of the ultimate establishment of His kingdom in the heavenly state. The unfolding of the ages is, we all believe, as the Scriptures teach, "according to the purpose of Him who worketh all things after the counsel of His will" (Eph. 1 : 11). What we behold, then, of the triumphs of Christian civilization in the world is in fulfilment of that purpose. Reasoning from what we see that God has done, and interpreting accordingly the intimations of the future given in the Holy Scriptures, who will venture to say that the light which has already fallen from the Sun of Righteousness upon our darkened humanity is not the radiant dawn of a perfect day, when the brightest visions of inspired seers shall become accomplished fact? At any rate, we are working along the line of the Divine will, as unmistakably declared in the providence of God, when planting in the midst of the peoples churches of regenerated men and women, instructed in the Word of God, we carry to them the force, the only force which can both regenerate and civilize. Regeneration, evangelization first, civilization afterward as its fruit, if God will. God in the truths of Holy Scripture has committed to us the key of knowledge by which we have entered into the heaven of Christian privilege which we enjoy. In this sense, He has made the expression of His love to the nations dependent upon the fidelity of

His Church. In this sense, we stand in the place of God to the heathen nations. Amazing responsibility ! In view of it, how acute the sense of our obligation ! In view of it, are we not compelled to say that whoever neglects or refuses to obey our Lord's last solemn charge to His Church sets himself to resist rather than to hasten the coming of the day of God, assumes the attitude of an enemy of his race ?

We are thus led to fix the place of the command of Christ to disciple the nations as a missionary motive. As external to man, it is a motive only in a secondary sense. It can be a real motive only as addressed to a soul filled with the love of God for sinners. A command can never originate life ; it can only guide it already existing. We may galvanize a dead body to a semblance of life by external appliances, but not so can quicken it to genuine activity. We may thunder the commission in the ears of nominal Christendom till doomsday in vain. It will never be heard save by those whose ears have been opened by the Holy Ghost. Quicken the life of God in the souls of men, and they will run in the path of His commandments, as the vine runs up the trellis, which guides but does not give its life, and covers it with the beauty of its foliage and the lusciousness of its fruit. To him to whom it has been given by Christ dwelling in him, the command to disciple the nations is nothing less than a transfiguration ; it is a summons to a fellowship in the purest, loftiest purpose that ever entered the mind of man. Interpreted by the declaration with which our Lord introduced it, " All authority hath been given unto Me in heaven and on earth," it assures love shrinking from her great task that this shrinking and apparently impotent love is nothing less than the infinite love of God Himself, energized with His infinite power to love in spite of demoniac hate and bitterest opposition, power to love even unto death, power to continue through the centuries to love until a rebellious race has been subjected by self-sacrificial love to her rightful Lord. Lifted, rapt by this Divine passion of saving grace above the possible plane of mere human action, the Pauls, the Coveys, the Judsons, the Livingstones, the Patons, the Cloughs go forth with the cross in their hearts, the cross in their lives, the cross on their lips, never doubting, despite all appearances, that He who inspires them and He who commands them will surely " not fail nor be discouraged till He have set judgment in the earth" (Isa. 42 : 4).

Your time will allow me to mention now only one more incitement to the great motive to missionary effort. That incitement is the fact that there is hidden in the heart of every gift of God to us a meaning and sweetness which only reveals itself when the gift is shared with others. Money hoarded notoriously makes a man a miser, makes a man miserable. Intellectual acquisitions unused for the benefit of men only increase sorrow. Indeed, the best acquisition is secured in imparting knowledge—a practical wisdom that finds its expression in the proverb, " If you would learn a thing, teach it." And in the highest realm, the spiritual realm, the truth to which we call attention has its supreme illustration. No man knows

the possible sweetness of the Gospel until he has instrumentally carried it to other souls. It must be true, indeed, that no man knows anything whatever of the love of God unless he has the disposition, at least, to communicate it. It cannot, in the nature of things, be selfishly possessed. One of the most pregnant of our Lord's sayings is the declaration of the principle of universal application. "It is more blessed to give than to receive." It is more blessed, because it is in giving that we get at the kernel of the gift to us. Every parent knows that if he would discover the superlative flavor of a fruit, he must taste it through the palate of his child. The alabaster cruse did not reveal the exceeding preciousness of the ointment which it contained until she of Bethany whose it was poured it forth upon the Saviour's head ; then its exquisite perfume was for her and for all that were in the house. God's love for us sinners, His most precious gift to us, has within it, at its heart, a secret of blessing for us as individuals, as churches, as a nation, waiting to be disclosed in richness beyond our highest thought in proportion as we obey the Master's injunction, "Freely ye have received, freely give."

A GREAT ANTI-OPIMUM MEETING.

BY THE EDITOR-IN-CHIEF.

On Friday evening, December 4th, 1891, every available seat on the main floor, on the stage, and in the galleries of Exeter Hall, London, was filled, and by one of the best audiences we have ever seen in that great gathering place.

The meeting was called specially to welcome Mr. Cheok Hong Cheong and Miss Soonderbai Powar, who came to protest on behalf of their fellow country people against the opium traffic ; and two representatives of the Chinese Embassy were seated in the front row on the platform.

Rev. H. W. Webb-Peploe, Chairman, in his opening address, said he was prepared to unite in taking active measures to suppress the growth and sale of opium, except as needful for medicinal purposes ; and proceeded to indicate the special lines of argument for the suppression of the opium traffic.

First, as to the *financial* objection that it is impossible to do without the opium revenue, if a thing be right to do, it matters not what it may cost. If our forefathers faced the cost to rid the nation of the sin of slavery, it is surely duty and privilege to make whatever sacrifice be required to set India and China free from this curse.

Further, there is the *moral* difficulty, that the consumption of opium invariably demoralizes, degrades, and lowers the tone and physique of those who use it. Here the speaker read from the High Commissioner of Burmah, now Sir C. Aitchison, a strong indictment against the Government and nation which permitted or encouraged such a traffic to the ruin of their own subjects.

But the highest of all arguments is the *spiritual*. Like a wail of agony there comes to us the cry, "Come over and help us. We are hurrying fast to ruin."

It is impossible to be silent in view of this tremendous issue. Knowing that opium degrades and leads on to inevitable destruction, can we refrain from urging our Government and pleading with our God to deliver us from this dark stigma with regard to our dealing with the people of China and India? Cost what it may, we will dare to do righteously, and while sending the Gospel to these people, we will not be parties to their destruction for the sake of money.

Mr. Cheok Hong Cheong, Superintendent of Church Missions at Melbourne, Victoria, who is a model of public utterance in the English tongue, told how, in youth, a father's warnings had saved him from the degrading opium habit. Standing by the victims of this terrible poison, he has often been moved to the tenderest sympathy for men, self-convicted of sin against the clearest light, with a yearning to rid themselves of the injurious practice, yet bound by cravings as abject slaves.

The victims themselves say that the only measure adequate to meet the evil is the *absolute prohibition of the traffic by Government*. For twenty-five years Mr. Cheong has exhorted men resolutely to battle with their thralldom, but the invariable answer is that it is hopeless to attempt it until the temptation to relapse is absolutely removed. Very rarely, indeed, have men succeeded by strength of will in giving up this fascinating vice. A medical man used it to soothe his cough, and after a frightful struggle with the strong desire for continuous indulgence, brought a strong will and antidotes to bear upon the habit, and so escaped; but in other instances men have utterly failed.

A hopeful and intelligent native, becoming interested in the services of the mission and in the Scriptures, broke the habit, but during a subsequent illness again yielded in a moment of weakness, and has had a complete relapse, it being very unlikely that he will have sufficient strength to undergo the ordeal a second time, with all its attendant agony and suffering. Another man of high reputation, when he found himself powerless to break the habit, sought relief for his misery in suicide.

Missionaries in China are convinced that opium has been well named the "great plague of Asia," and unless dealt with in time it may become the great plague of the world. Already two thousand Europeans in Australia, men of good social position, indulge in opium smoking, besides the large number of others who take the poison in the form of morphia.

From representations made to the Government of Victoria the executives have unanimously agreed that opium is nothing but an evil, and have drafted a measure absolutely prohibiting the traffic. According to the provisions of this measure, no one is to grow or manufacture opium in Victoria except for medicinal purposes. No vessel arriving at any port of the colony is to carry more than fifty pounds' weight. Sellers of the drug, keep-

ers of dens for its use, and opium smokers are to be subject to a penalty of £500, or twelve months' imprisonment.

Mr. Cheong's speech was very powerful. In course of it he compared opium to the octopus, getting hold of its victim and then extending its many arms in every direction throughout his body, mind, conscience, and will, until he hopelessly succumbs to the power of a victorious foe. The address will never be forgotten by those who heard it.

Miss Soonderbai Powar, an Indian Christian lady of Bombay, addressed herself to the task of delivering the many momentous messages which she bore from the women of India assembled in public meetings at Poona, Bombay, and Lucknow.

In her native land the drug is readily obtained by the poorest persons, and it is a fruitful cause of infanticide and suicide. Many families have to suffer privation and ruin because husbands and fathers spend the greater part of their scanty earnings in the indulgence of their depraved appetite. Some of the women said : " Tell the English people that, if they help us in this time of difficulty, we should be so thankful that we would take the skin off our bodies to make shoes for them."

In India, with its thirty-three millions of gods, the female idol-worshippers said : " Tell the English people and Government that if they will stop this trade, we will regard them as our gods." When missionaries go to the zenanas to preach, they are told : " Go and convert your Christian Government first, and then come and tell us about Christ." It is useless to spend money on missionaries, and to pray daily for the coming of Christ's kingdom, while the promotion of the opium traffic is delaying that kingdom. Some of the poor women said : " We know that all the Government wants is money, money, money. Tell them only to stop this wicked trade, then they may send their soldiers, break into our houses, and take all we have ; for we cannot bear the utter ruin which this thing is bringing upon us !" High caste women are not allowed to work for themselves ; and if the husbands spend their time in the opium dens, there is nothing for the poor women and children but to lie down in their dark zenana rooms and die.

The wretched sufferers, being unable to distinguish between missionaries and Government, cast the imputation of this terrible iniquity upon Christianity. If a man knocks down another and robs him because the first needs money, the aggressor is sent to prison ; but what should be done to a Christian Government which is knocking down, in a very terrible and heartless manner, millions of men and women for the same reason ?

While India and China are suffering these things, some persons say that those who agitate for reform are using strong language ; but Miss Powar professed herself unable to conceive the strength of denunciation which must come from the lips of Him who gave His precious life also for lands beyond the seas. Missionaries are saddened as they enter the filthy opium dens and see indescribable scenes, living skeletons heaped one upon

another, thousands of degraded beings going fast to hell, and the onlookers powerless for rescue. What is the use of preaching to men who have become idiotic? When they do understand the message that is brought to them, they exclaim: "We don't want your religion. The Christians have ruined us!"

"Woe to all who smoke opium," said another. "We did not wish for it, but we were coaxed into its use"—referring to the action of license-holders, who, unless they sell a certain quantity of the drug annually, have to bear a heavy fine; and so work hard in their evil occupation, sending their emissaries into the cities for the purpose of enticing young men into their dark and foul opium dens.

If an Englishman poisoned his neighbor's children he would be hanged, but England, through her Government, is poisoning India and China; and from these countries, where unlabelled poison freely circulates among the people, there must and will ascend to God a continual cry for justice, until England is converted from the error of her way.

Mr. A. S. Dyer followed, moving the following resolution:

"This meeting, representing the aroused conscience of the nation, in view of the fact that the traffic in opium carried on by the British Government of India, brings upon countless numbers of our fellow-men in China, India, and Burmah physical and moral degradation, and upon their innocent families unutterable misery and ruin, is a grievous hindrance to the spread of the Gospel, by identifying this professedly Christian country with the sin of propagating an odious vice, and also dries up the sources of legitimate commerce, calls upon the Government to immediately direct the stoppage of the growth, manufacture, and sale of opium in India (except for strictly medicinal purposes), and its export therefrom, in harmony with the vote of the House of Commons of April 10th last, which condemned this traffic as 'morally indefensible.'

"This meeting further expresses its conviction that the people of the United Kingdom will not hesitate to repeat a sacrifice similar to that by which they put an end to negro slavery in British colonies, and to give such moderate temporary assistance to the Indian Exchequer as may be needed to enable the Government of India wholly and at once to dispense with the revenue from the opium trade, without placing any fresh burdens upon the people of that country."

Mr. Dyer said: "We have listened to the representatives of Eastern countries containing a population of more than six hundred million souls. Adjacent to these are other lands suffering from the curse of the British Indian opium traffic, of whose inhabitants these guests are also the representatives. The plea for justice which they have made is, therefore, a plea in the interests of peoples comprising half the population of the globe. Considering the numbers affected or threatened by the opium scourge, there has never been a subject of greater magnitude before the public. May God burn it into the hearts of the people of this land, that the nation is responsible for the greatest attack upon humanity that history records or that the world has known. When I first went to India, rather more than

four years ago, I had no idea that the British Government in that country were propagating the opium vice among our fellow-subjects there, in addition to exporting the poisonous drug to curse the Chinese nation. The facts in reference to the consumption of opium in India have come upon me as an awful revelation through careful and patient investigation."

After showing, on the basis of official reports, that the consumption of the poison had increased in the Bombay Presidency 549 per cent since 1876, while in other provinces it has also sadly increased, the speaker asked :

"How was this increase brought about? The license to sell opium in any city or district is put up to public auction, or disposed of to the highest bidder, the Government having previously fixed the minimum sale, or the lowest quantity which the successful bidder must sell during the term of his contract.

"The form of license in use in the Bombay Presidency provides that if the holder of the license should fail to sell the stipulated minimum amount of the poison he must pay (I quote the words of the license) '*penalty at the rate of Rs. 5 per pound on the quantity of opium required to make up the said minimum.*'

"In the Northwest Provinces and Oudh the license provides that if one fail to buy of the Government the minimum quantity officially fixed to be retailed by him in each month, 'and the collector considers his explanation of his failure to buy the required amount to be unsatisfactory, the collector may resume the lease at once, and confiscate the instalments paid in advance by the lessee as security.'

"During the last three years the number of opium shops in India, instead of diminishing, increased by 1486.

"Preposterous statements have been made as to the increase of taxation that would be entailed if the opium traffic were abolished. But the legitimate revenue of India—i.e., apart from the opium traffic, has increased for a great many years past. During the last five years it has increased at the average rate of seven hundred thousand tens of rupees per year. A careful estimate shows that all that is required to end the blackest chapter in our national history is a sum only equal to *half the amount that was given fifty years ago*, with far less resources, to free the negro slaves in our West Indian possessions. A subsidy of ten million pounds to the Indian Exchequer, spread over a period of seven years, and divided into annual grants on a diminishing scale, would settle this infamous business; and it could be arranged in a manner that would cause the burden of this great act of justice to be almost imperceptible."

Rev. David Hill read an extract from a letter from a missionary brother a hundred miles from Hankow. The writer said: "I have bad news for you. I have seen the first poppy field in this part of the country." In all his travels he had never seen the poppy grown in that province before. Then in Hankow, forty years ago, one would see in every part of

the city signboards with two Chinese characters implying "Sz-chuen rice," that province growing so much rice that it could supply its own needs and send largely to other provinces. Now these letters have wholly disappeared, and in their stead stand two other characters implying "Sz-chuen earth," a Chinese euphemistic way of denominating the drug poison grown in Sz-chuen.

Rev. John G. Gibson said : " The cause has been under trial long enough, and we have got a good verdict from an impartial jury, and demand that sentence against an evil work be executed speedily. We may discuss this question on the basis of the Word of God, of Blue Books, of finance, of morality, of mercy, or of justice ; but on any ground we have a good cause, and have nothing to fear from the fullest discussion.

" Missionaries at home must be interested in this matter ; for if it be a foul wrong, then we are sharers in it. Under our system of government we are partners in the opium concern. Our capital carries it on, and our name and honor are by it put to shame ; moreover, we have pledged ourselves to Chinese audiences to lift up our voices against this thing. Let us keep high the tone of this discussion. It is a crusade. The cross of Christ is in front. Let us resolve to follow in that faith which sees the end from the beginning, and that prayer which makes all things possible."

Rev. W. R. Winstone, from Burmah, said : " Practically, we find the people of Burmah on their knees praying us not to introduce the opium. We found, when we annexed Upper Burmah some years ago, prohibition the law of the land. Nominally it may be said to be still so ; but it is systematically broken, and with our own connivance. Our officials license Chinamen to sell the opium drug to their fellow-countrymen in places where there is hardly a Chinaman to be found, and the smallest inquiry would show the plea to be only a pretence to secure the right of selling opium to the Burmese." The speaker concluded with a recital of English heroism at Manipur, and a call to similar determination in maintaining our protest against this national wrong-doing.

These resolutions being put to the meeting, were carried with much enthusiasm.

AN UNCANONICAL MISSIONARY IN PALESTINE.

BY REV. J. K. WILSON, TAUNTON, MASS.

It must be confessed that he is not the typical missionary, either in appearance or apparent function. He is not dressed in ministerial garb, or, indeed, in much garb of any sort. He was never known to preach a sermon ; he holds no credentials from missionary boards ; I do not think that he could be made to see that he is a missionary at all, or even to understand what the word " missionary" means. When I saw him he was sim-

ply one of a gang of men, with picks and spades in their hands working on the Jericho road. And yet I am sure that, all unpromising as he may seem, and unecclesiastical as may be his labor, he has a large place in the enlightenment and evangelization of the land, his particular part of the work being to preach the practical gospel of good roads.

As everybody knows, the word "road" means much less in Palestine than it does in America or in any other civilized country. There it is simply a trail over the rocks; a narrow footpath, worn hard by the trampling of the feet of men and animals for centuries. It is never cared for nor repaired; it has a curious fashion of getting its every inch covered with rolling pebbles, or sharp, jagged stones; it is uncomfortable to walk on; it affords often precarious footing for your horse; it is absolutely impassable for wheeled vehicles of any sort.

But poor roads mean segregation, isolation, non-intercourse. The man who lives five miles away from you, over a bad road, is not so really your neighbor as is he who lives ten miles down the turnpike, or twenty miles up the railroad. Distance is measured not merely by miles, but also by the difficulties by which those miles are traversed. This is very clearly seen in Palestine. The little villages scattered through the land are cut off from each other by the difficulties of travel, and still more completely isolated from the few large towns and cities from the same cause. When fifteen or twenty miles constitute a day's travel, and when that distance must be covered on foot over rough ways, the average villager is not apt to get far away from his home. As a matter of fact there is very little of that knowledge of and relation with each other that is seen between the people of different towns in a land where communication is easier.

But latterly a change for the better is coming into the road system of the country. The Turkish Government is being forced to take up the work of internal improvement. It may be questioned whether it is the policy of the Turk to do anything to make Palestine more attractive than it now is; whether he would not rather leave it in its present bare and barren condition, lest, drawn by its restored beauty, heightened and increased by the recollection of its wonderful history, the world should crowd in and presently wrest it from the power of the Crescent. But whether he would or not, the Turk cannot well help himself. There is a strange restlessness upon the people. It is like the turning of a giant in his sleep. The Government must utilize it and control it, or be overthrown by it. One sign of this is the recent opening of Moslem schools for both boys and girls, as a kind of "back-fire" to missionary schools. The demand for better facilities for travel is another such indication. And so, probably more because it cannot help itself than because of any real interest in the matter, the Turkish Government is now engaged in an extensive work of road building. For years there have been excellent roads between Beyrout and Damascus, at the north, and Jaffa and Jerusalem, at the south. Now highways as good as are the majority of those in the best-kept portions of our

own land are completed or are in process of construction between other towns and cities. From Damascus, going southward, you travel for four hours (twelve miles) over a road twenty-five or thirty feet wide. At Tiberias, on the shore of the Sea of Galilee, a road begins and runs for some distance over the hills; and before you reach Nazareth you find the other end of it, running out as far as Cana (Kefr Kenna), and before long the two ends will be joined. From Nazareth a diligence road leads to Haifa, on the coast, another to Acre, and still another is finished southward as far as the edge of the great Plain of Esdraelon. A road is nearly completed between Shechem and Jaffa. I am not sure, but I think there is also a coast road from Jaffa, northward. In a few months the Good Samaritan might ride from Jerusalem to Jericho with his coach and pair over a good broad highway; while to-day the traveller goes down into "the south country," and visits Bethlehem and Hebron and Rachel's Tomb, not as the fathers used to travel these ways, on foot, or on camel-back, but in a modern, nineteenth-century "hack." On the way from Jerusalem to the sea-coast one crosses the roadbed of the new "Jerusalem and Jaffa Railroad." That sounds odd enough, doesn't it? But we must get used to it. After years of idle talk and futile plans, the railroad is at last a fact. On the track laid through the orange groves of Jaffa we saw one day last fall, with steam up, all ready for their trial trip, which was to be made that day, the three American-built locomotives, "Jerusalem," "Jaffa," and "Ramleh," sent out by the Baldwin Locomotive Works, of Philadelphia. Just how soon the road will be ready for operation cannot be told with certainty. The French engineer in charge said in my hearing that he expected to run the first train in July, 1891. So far as I know, that expectation has not been fulfilled. But it will not be long before the solitudes which have for ages wrapped the sacred hills as a garment will be startled by the engine's shrill shriek, and the watchman on the "towers of Zion" will look down upon that "modern miracle," a railroad train rolling into its depot hard by the Jaffa Gate of the Holy City. It is not hazarding much to prophesy that within five years one may land from his steamer at Jaffa, take the train to Jerusalem, and thence go by diligence to almost every point of interest and importance in the land; and that he may do it all with scarcely more of fatigue or discomfort than was involved in a tour through Switzerland five years ago.

Now, all this would be interesting to the student of contemporaneous history, as showing the onward sweep of thought and life even in lands hitherto most rigorously secluded. But it means much more to the student of God's purposes—the careful observer of the workings of His providence. It means the breaking up of the isolation in which these villages and towns of Palestine have been lying from the beginning. It means an easier intercourse, and, by consequence, a quickened interest in and a broader intelligence concerning the things which lie beyond the narrow village limits. It means a progressive enlightenment and civilization for these people by con-

tact with enlightening and civilizing influences from without. And it means far more than this, too. It is a matter of history that God has a first mortgage on every foot of road made, and every rod of railroad track laid. That history will not be falsified with respect to Palestine. The opening up of this land is the opportunity—the “great door and effectual”—of the Gospel. The “casting up of the highway” is the making of a path for the chariots of the Lord’s purposes. The human agents and agencies for carrying the tidings of salvation are helped or hindered by whatever helps or hinders contact and association and intercourse. Every blow of the pick, then, cutting its way through the rock has a higher mission than to contribute to the ease and comfort with which the casual tourist shall hereafter pass through the land ; it facilitates the work of evangelization ; it hastens the time when the herald of the Cross shall be able to come easily and quickly to all parts of the country, and when he shall find awaiting his coming, not the ignorant and self-satisfied stupidity of isolated villagers, scarce knowing that there is anything to know beyond the childish traditions of the little place they call their home, but the quickened and ever-increasing interest of people who are beginning to think and to question, and who in even this beginning of a social and intellectual awakening are prepared to hear and to ponder the message he brings.

Therefore I claim for my brother of the pick and spade a place among the missionaries of Palestine. I hail him as one of the forces by which the redemption of the Land of Promise is to be brought about. And I would give him a place among the chief workers and call him one of the mightiest forces, too. I am not unmindful of what has been done and is being done in the Holy Land by missionaries working toward distinctively spiritual ends. I am not disposed to undervalue results thus obtained, nor are my eyes closed to the many significant signs of the beginning of a new order of things in that little mountain kingdom. A marvellous change is coming to pass under our eyes. The scattered people are returning to the land of their fathers, and room and place is being made for them there. It is almost startling to read of 5000 Jews coming back to Jerusalem in a single month (August, 1889), the greater part to take up residence there. If you would have your faith in God’s Word stimulated, and the prophecy of the olden time made to appear new and fresh—the making of contemporaneous history—take your Bible and go up upon one of the highest house-tops within the walls of Jerusalem. Turn to Jeremiah’s word : “ Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord.” And now close the Book and look down upon that newer Jerusalem which is growing up about the older, and listen while they who have studied most carefully

into this matter tell you that, so far as human scholarship has succeeded in ascertaining the location of these various points named, *the building is following exactly the lines of this Divine survey*. All this means more than we are always willing to think or admit. And yet, considering these things, and conceding all that they can mean, it is my conviction that there is at the present time nothing relating to the opening and evangelization of the land of greater prophetic significance and importance than the work of road making which is going on under the authorization of the Turkish Government. In itself, of course, it is nothing ; but in what it makes possible, in what it facilitates, it is much. It is but a preliminary work ; but without it the progress of the Gospel in the land would be sadly hindered. It is characteristic of God's methods that they fit into the grooves which men have made for them. The voice of a new John is crying in the wildernesses of Judea and Samaria and Galilee, "Prepare ye the way of the Lord ! Make straight in the desert a highway for our God !" They who hear the voice are doing the bidding, not knowing whom they obey, or what it is that they do. But soon along these ways thus prepared, the messengers of the Gospel shall run to every city, and every village, and every home proclaiming again in the Lord's own land the Lord's grace and mercy and love. Thus shall He come "unto His own" once more. Will they refuse to receive Him as before ?

Work well and faithfully, then, brother missionary of the Society of the Pick and Shovel. Strike sturdy blows ; clear from the way all obstacles ; make a good broad highway through the land. And be quick about it ; for the King is at thy back. "The Kingdom of Heaven is at hand" for Palestine, as for the rest of the world.

A THIRTEEN MONTHS' BISHOP.

BY REV. C. H. MOCKRIDGE, M.A., D.D., GENERAL SECRETARY OF MISSIONS
OF CHURCH OF ENGLAND IN CANADA.

Some men are born with the missionary spirit strong within them. It is an impulse of their nature, and, take with them whatever form it may, it must assert itself. Such a man was Charles Frederick Mackenzie, who is brought before our notice first as a fellow of Caius College, Cambridge, at a time when the attention of the people of England was being powerfully drawn to the subject of foreign missions. In 1854 a mission was organized in England for India, the particular point for operations being Delhi, where preparation for the work had already been made. Two clergymen, Rev. J. Stuart Jackson and Rev. A. R. Hubbard, both of Caius College, Cambridge, left England and undertook the work there. Mr. Jackson wrote back to Mr. Mackenzie urging him to find colleagues for him in England and to send them out to his assistance. Mackenzie undertook the

work; but he saw at once that he could not urge others to such a task without engaging in it himself. He accordingly volunteered to go, but delays took place, caused chiefly by his friends, who seemed very desirous to retain his services in England, and with the delay came a change of design, Africa being chosen as a field of labor instead of India. Soon afterward the terrible Indian Mutiny took place, and Christian people, English people, men, women, and children were massacred right and left and felt the savage power of a revengeful and fanatic race aroused to the highest pitch of fury. The missions of Cawnpore and Delhi were utterly destroyed, and all efforts at evangelization for the time being were necessarily suspended.

Mr. Mackenzie, therefore, never went out to India; but he did not abandon his idea of undertaking foreign missionary work, for in the year 1855 we find him in Africa assisting the Rt. Rev. Dr. Colenso, the first bishop of Natal, a name which the orthodox Christians not only of Africa but of the world have had every reason to deplore. Archdeacon Mackenzie, for such was the title bestowed upon him by his bishop, was at the head of a large training institution at Ekukanyeni, or the "Home of Light," and he had as his fellow laborers two men who afterward imprinted their names indelibly upon the missionary work of Africa. One was the Rev. R. Robertson, who afterward labored in Zululand, and the other was a medical man, Dr. Callaway, remarkable in many respects. In him the missionary, the physician, the farmer, the printer, the ethnologist, the philologist were all combined, and in later life he added that of the priest, and a grateful people bestowed upon him the further office of bishop. It is only recently that this wonderful man, one of the greatest on earth, Bishop Callaway, died in England, to which country he went after his physical strength could no longer respond to the suggestions of his gigantic intellect and the motions of his iron yet Christ-like will.

Such were the men who were destined to play an important part in the future work of bearing the Gospel torch into some of the dark spots of darkest Africa.

At that time the master mind of Livingstone was being expended upon that vast and gloomy territory. In 1856 the great explorer, after having labored for sixteen years in Africa, suddenly appeared in England and, of course, became at once the hero of the hour. He appealed powerfully to England on behalf of Africa, and some enthusiasm, though not to any very great extent, was aroused. Though a Presbyterian, Livingstone felt the power and ancient status of the Church of England, and appealed to her universities for that help which he felt she should give as a powerful branch of the Church of Christ. In 1858 he returned to Africa somewhat crestfallen, as his mission seemed to have accomplished but little. Still he had left a spark of enthusiasm in England which was destined to be fanned into a flame. Dr. Gray, Bishop of Capetown, a man of apostolic zeal and fervor, visited England to keep alive the spark which Livingstone had

kindled. The result was that in 1859 a meeting was held in Cambridge which led to the formation of a mission to Central Africa.

Strange to say, at that very time, quite unannounced and unexpected, Archdeacon Mackenzie arrived in England from Africa. He had gone there to advise with the home authorities before starting, what he felt ought to be done at once, a special mission to Zululand, and he found that the very society he could have wished for had been formed as if ready for him. Here, then, was the work, and here was the man. The work was that suggested by Livingstone; the man was Charles Frederick Mackenzie, and in every way he seemed thoroughly qualified for it. He was a ripe scholar and popular in his university. To a spirit naturally inclined to missionary work he was now able to add an experience sufficient to promise great usefulness in the future. He had acquired something of the language of South Africa, and knew pretty well the customs of the people, and besides he had wonderful faith in God, so humble and childlike as sometimes to be amusing, and so profound and sincere as to win for him the admiration of all.

The missionary meeting referred to was a large and enthusiastic one. Grand speeches were made, and many boastful things said about the prospects of future triumphs for the Church of God—all so easy to talk about and yet sometimes so difficult to achieve. It was easy for men living in sunny England, far away from the darkness of heathenism, to talk of the grand work that was about to be done, but Mackenzie, fresh from the field itself, having been face to face with the foe, could not share altogether the enthusiasm of the hour. In the depths of his own humility he whispered to a friend, "I am afraid of this. Most great works have been carried on by one or two men in a quieter way, and have had a more humble beginning."

Little did this good soul know at the time how bitterly this prophecy was to be fulfilled! But at all events Mackenzie was the hero of the hour. For nine months he travelled over England, speaking for missionary objects and winning, if not entire enthusiasm for the cause he advocated, at least deep admiration for himself and the work he had undertaken. A man of strong physical power, who had held his own in all manly sports and athletic exercises, commended himself and his undertaking to the ordinary English mind, and this, coupled with a deep spirituality of heart, had much influence with those who were full of Christian sympathy and love.

He left for Africa in October, 1859, and was consecrated on January 1st, 1860, "Bishop of the mission to the tribes dwelling in the neighborhood of Lake Nyassa and River Shire"—a title long enough to indicate far more work than the great and good man was allowed to accomplish.

The newly consecrated bishop lost no time in starting for his allotted work. He had with him a small staff, clerical and lay, and with them a laborer and three native converts that had been trained at Capetown. They made their way to the mouth of the Zambesi, and there, at Kongone,

they met Livingstone, on whom, it is needless to say, they relied greatly for advice and guidance ; but, strange to say, the sagacity of the great explorer seemed to fail him, and the steps advised by him proved singularly unfortunate. He had at the time, for his own use, a small steamer called the *Pioneer*, which had been lent to him by Her Majesty's Government, and this he gladly placed at the disposal of the bishop and his party, with directions to take the River Roovooma, along which, by a southwest course, they might reach Lake Nyassa. But the river proved too shallow for the amount of water drawn by their boat, and they found that after three weeks' hard steaming they had only gone thirty miles ; but at length, on May 1st, they began to ascend the Zambesi, and here the *Pioneer* had a better chance, but only for a time, for after a nine days' voyage they began again to encounter shallow water. The account of this voyage is full of interest, but at the same time sad enough. At intervals they had to stop and turn out into the woods to cut fuel for the steamer, which in itself would perhaps have afforded but amusement and diversion for them were it not for the deadly fever which in Africa seems with such terrible clutch to fasten itself upon the white man. All of the party, more or less, suffered from it, but still they encouraged one another, and kept up their spirits as best they could. When, however, they again encountered shallow water they fretted under the delay, and it is little wonder that lonely, depressed feelings stole over them. In this matter Livingstone was again at fault. Two years before he had himself ascended the Zambesi, but he had not taken into account that his boat at that time only drew about half the water that the *Pioneer*, with its present load, was compelled to draw. This, of course, caused great delay and much annoyance and anxiety.

After two months battling with sand-banks and shallow water, stirring up the long undisturbed bed of the silent flowing Zambesi, they arrived at a place now known as "Chibisas." And here they determined to abandon their craft and strike inland on foot. Carrying out their intention, they made for the highlands which lay to the northeast of them. On their way they encountered several slaving parties, and took upon themselves to rescue from the slave-dealers their unfortunate victims. Few troubles ever laid upon man by his fellow man have ever exceeded those which the unfortunate African, seized to be a slave, has had to endure on his weary march to the ships that are to carry him away. Weighted with heavy forks fastened round their necks, galled as to their wrists and ankles with the great chains which bind them together, panting and groaning under a hot African sun, goaded by their cruel drivers into a pace far beyond their strength, left in the forest to die a lingering death if overcome by exhaustion, maimed perhaps beforehand lest freedom should be gained with returning strength, they suffer misery which perhaps is difficult to describe.

Livingstone knew how to deal with these men who thus enslaved and tortured their fellow beings, and, with the assistance of Bishop Mackenzie and his party, rescued the unfortunate creatures from their hands, removed

the heavy yokes from their necks, struck off their chains and set them free. Full of gratitude, the liberated slaves joined their liberators and remained with them as their friends.

A friendly tribe of natives also crossed their path. They were called Manganja, and were overjoyed at seeing Livingstone, for they were suffering at the hands of the Ajawa, a hostile tribe who were oppressing them. He and the missionary party lent their assistance, and thus reinforced the Manganja effectually crushed their oppressors.

The party at length settled at Magomero, a beautiful place 4000 feet above the level of the sea, and here Livingstone left them to commence their work. It was now about the end of July. The outlook was not of the brightest. They had the slaves that they had rescued as their first material to work upon, and with them they commenced; but they had incurred the hostility of the Ajawa, who at first harassed them considerably.

They commenced their missionary work by studying the languages of the natives, as the latter were busily engaged putting up huts and doing other necessary work. Daily services were commenced in one of the largest of the huts which, on account of these sacred offices, was called the chapel. Schools were established, and the little community commenced the ordinary Christian life. The natives were much impressed by the enjoined observance of the Sunday. Such order was at last obtained that one of the party wrote home to a friend, "What a luxury a chair is! what a rest it is! We have now a table, albeit a very rickety one, and our beds are off the ground—an approach to civilization which, with the sitting to take our meals, astonishes and delights our bones as much as it does the admiring group of natives."

Magomero, though spoken of as a beautiful place and high above the level of the sea, was not a healthy spot, because other places in its neighborhood were still higher than it, and left for it the designation of a "hole." Consequently the deadly fever began again its fatal work. In November the bishop took a journey to Chibisa (already mentioned), hoping to meet Livingstone, and there he met the Rev. H. Burrup, who had recently arrived to do missionary work, little dreaming of the dark cloud he was so soon to encounter. In the month of December the bishop, with Mr. Burrup, started upon another expedition for the purpose of finding, if possible, and conferring with Livingstone. The Ajawa still troubled him and had to be punished for an act of treachery. The journey undertaken was a hard one, and lay through morasses and swamps; nor were they entirely sure of the route that had to be taken. In fact, after a weary trudge of eight days they found that they had been upon the wrong track and that it would be necessary for them to return to Magomero and start afresh. This they did, and then found that a journey of two hundred miles lay before them. Taking but one night's rest, the energetic bishop determined to make this journey, and in the morning, taking with him only Mr.

Burru and one of the Cape men, he started. They reached Chibisas again and there borrowed a canoe and made their way along the river. On the second night of this fatal journey their canoe upset, and themselves together with their blankets, and all things belonging to them, were thrown into the water. No place of shelter could be reached ; no one was nigh to render any assistance. They were tired and sleepy, and in their wet clothes, wrapped in blankets which they had rescued from the water, and by no means dry, they passed the night as best they could. The grim spectre of the fatal fever threatened them and at once it commenced its attack. The quinine and other medicines, which must be used continually in that pestilential climate, had been lost when the boat upset, and in abject misery they felt themselves exposed helplessly to a fatal disease. And all too soon it came, and the bishop of God's Church fell a victim to it on a lonely island far away from the haunts of man. The fever suddenly pulled down his great strength, and he quietly breathed his last on January 31st, 1862, just thirteen months after his consecration. The angels of God were near, no doubt, to see the dismal scene ; but the only one in the flesh that was there to witness it was Mr. Burru, the bishop's companion, who set about the mournful task of consigning the body to the grave. To dig a shallow grave and place the body in it was all that he could hope to do, and when his task was done the sun had nearly set. He was himself weak and dying, for the fever having taken away the bishop all too easily fastened its fangs upon the priest. By the dull light of receding day he read what portion of the Burial Service he could and then he turned to drag his weary body, if possible, back to the mission-station. No doubt he turned to say a sad farewell to the little mound of fresh earth at the foot of an acacia-tree which marked all that was left of the fine, robust Englishman who had fallen in the wilderness a martyr to his Master's work. And then he turned away, and by painful journeys reached Magomero in time only to tell his mournful tale, when he, too, followed his bishop to the place where " the wicked cease from troubling, and the weary are at rest."

This was the end of Bishop Mackenzie, but it was not the end of the mission. The rest of the little band kept up their work as best they could. Some of them died and some were hopelessly shattered in health, but the work faltered not. A new bishop, Bishop Tozer, was sent out from England, and eventually changed the headquarters of the mission to Zanzibar. Such was the commencement, mournful enough, of the Diocese of Central Africa, in which, however, never since has missionary work flagged or missionary zeal grown cold. The thought of the lonely grave in the wilds of Africa has ever lent zest to the work, and good Bishop Mackenzie, " though dead yet speaketh."

A lady, once of much poetic power, on hearing the writer of this paper tell the story of Bishop Mackenzie in public, wrote the following lines, which as yet, it is believed, have never been published, as soon afterward she herself was called away to her eternal home :

“ On the wings of evening air
Fall the sounds of pleading prayer ;
'Neath the acacia words are said
For the burial of the dead.
Now are past the hours of pain,
Scorching sun and chilling rain ;
From the fever's wild unrest
A bishop passes to his rest.

“ Then for him there has passed a solemn throng
Of the good and true, with their funeral song,
And the sands are ploughed with the marks of feet
Which have borne the chief in his winding sheet,
And a white-robed choir with chant and hymn
Have sung him to sleep with their requiem.

“ No ! one voice alone is heard
Breathing forth hope's glorious word ;
One beside the dead has stood
Through the fever and the flood,
Powerless the life to save—
Able scarce to dig the grave,
Cross the hands and breathe the prayer
For the soldier sleeping there.

“ The death of a soldier, ah ! then will come
The mournful throbblings of the muffled drum,
And arms all reversed as the bayonets gleam
'Neath banners that over the dead man stream,
And men's heads are bowed 'neath the sunset sky
Round the loyal dead who could dare and die.

“ No ! St. Michael's host keep guard
O'er the grave with watch and ward,
For the march of angels' feet,
And the roll of music sweet,
And the welcome loud and long
To the soul by faith made strong ;
Echo in their power unpriced
Through the palaces of Christ.

“ Oh ! then in thy desolate tomb take rest,
Thou knight of the Cross. Though above thy breast
No kindred may come sweet flowers to plant,
We enroll thy name in our holy chant.
One day in seven ten thousands of tongues
Arise to the Father in deathless songs,
Saying or singing on land and on sea,
' The noble army—of MARTYRS—praise Thee.'

“ And the faithful men who stood
Side by side 'mid storm and flood
On the far-off English sod,
Once had pledged their faith to God,

Gave to Him their troth and trust,
Shook from out their souls the dust
And now in summer lands above
Live the life of rest and love."

ARE MISSION CONVERTS A FAILURE?

BY REV. C. C. STARBUCK.

A series of papers by Rev. Archbishop Turnbull, B.D., Darjeeling, India, appeared in the Church of Scotland mission monthly, which are here presented in substance. This condensation omits much matter intended for Anglo-Indians and for the English, but retains the substance. It does not need to defend the missions on the side of *quantity*. A hundred years ago Protestant mission converts were 300; now they are 3,000,000, of whom one per cent are themselves mission workers. How as to *quality*? Such objections are common: "Colonel So-and-so, home from India, says that our converts are mostly shams." Now, if our converts are mostly shams, our missionaries must be mostly hypocrites. A serious conclusion, which we are not to accept without some cross-examination of our military witness.

We are concerned only with *Protestant* converts; with these only as a *community*; and only with *India*.

I. Assuming the *good faith* of these military disparagements of our converts, we are not obliged to assume their *truth*. For instance: A regiment from Benares, passing through Cawnpore, was entertained at dinner there. One of the captains was asked by a lady at the table what the missionaries were doing in Benares. He assured her there were no missionaries there. "But I pay an annual subscription for an orphan-house." "I do not doubt it—for an orphan-house which does not exist. Do you think I could have lived three years in Benares without learning of it?" A gentleman sitting by, asked the captain: "Did you go to church in Benares?" "Certainly—by orders." "But there is no Government chaplain there." "True; but the service was conducted by clergymen who were much beloved by our men." "Strange; you attended services conducted by missionaries, and did not know of the existence of these gentlemen. Now as to the orphan-house. Did you ever see the long building in the street leading by Sagra to Marawaddi?" "Certainly. I once rode into the compound after a fox. I found a heap of little black rascals, who grinned at me. They knew where the fox was, but would not tell me." "Then you were in the precincts of the orphan-house?" "Indeed! I took it for an indigo factory, or something of the sort." Now imagine this officer returning to Scotland, and in all good faith, on the strength of his own local knowledge, assuring the discomfited subscribers to Benares missions that there were there neither missionaries nor orphan-houses!

As Dr. Warneck pertinently quotes from Dr. Ellinwood, imagine a London sportsman spending a year in the New York club houses, or an infidel German spending a year in the New York hotels. How much would either know of the religious life of the city ? Enough to echo the contemptuous declarations of his own circle, that the religious life of America is a pure deception, the clergy a band of ragamuffins, and the church-members a flock of hypocrites ! But, now, suppose a deputy of the Scottish General Assembly spending only a few weeks in New York. What a mass of facts as to the religious life of America he would have gathered in that time !

But even such witnesses as tea-planters, spending their lives among the natives, and often friendly with the missionaries, may easily be no less incompetent. Such sayings as these prevail : “ Only vile, lazy fellows become Christians.” “ Let India be Christianized, and good-by to English rule.” A native Christian servant misbehaves. “ See,” says his Christian master, “ what sort of refuse these native Christians are !”

Here we see the trail of that universal false persuasion, that the missionaries hold out mercenary inducements to their converts. Now these receive absolutely nothing from them, but are expected to contribute to missions. The last calculation was one thirty-fourth of their total income. Imagine European Christendom rising to that standard !

We cannot deny, however, that many Europeans in India have met with many native Christians, and have found them “ mostly shams.” There will always be the careless or indifferent, who take no pains to penetrate beyond the soiled exterior of native Christianity. Beyond the narrow path which they themselves have trodden hard, they know nothing, and care little to know anything. Moreover, we have undertaken to be answerable only for the Protestants ; and out of 2,148,228 native Christians of India, 1,600,000 are claimed by the Roman Catholic and Syrian churches. Most of the Christian servants in India are Madrasis, a majority of whom are Catholics.

Moreover, even the Protestants among them belong to the class most closely connected with the Anglo-Indian community, and most slightly connected with the mission churches. The English official has more to do with forming them than the missionary. And their masters are very commonly so entirely indifferent to their Christian advancement that even when near the church of their conversion, they might as well be a thousand miles away, for all the opportunities they have to attend. Outcasts among their fellow-servants *because* Christians, and outcasts in their masters' and mistress's view, *although* Christians, looking in vain for the compassionate hand of the Master in one of His people, they fall back, and are reproached as shams because they are frail men who cannot live a Christian life when all Christian nurture is withheld !

There are, of course, certain worthless Hindus, or Moslems, who, having lost the privileges of their old religions, resort to Christianity as a

cover. But as English by-ends do not discredit the existence of the genuine pilgrims, nor even prove them a minority, no more do Hindu by-ends. But let Christian servants have fair play, and there is abundant proof that they turn out as satisfactory converts as any. To be in a real Christian family, under real Christian care, cannot certainly be disadvantageous to native Christians.

II. Now as to positive evidence. 1. Sir William Muir, once Lieutenant-Governor of the Northwest Provinces, remarking on the ever-increasing ratio of conversions, says : “ *And they are not shams or paper converts, as some would have us believe, but good, honest Christians, and many of them of a high standard.* ” 2. The second witness—and after his evidence the case must be adjourned till at least next month—is the Duke of Buckingham and Chandos (late Governor of Madras), thus reported in 1883 : “ In justice to those natives who had adopted Christianity as their profession in India, he ought not to refrain from bearing his testimony to that which came more especially under the eyes of a governor—viz., their conduct in civil matters, as well as their conduct in religious matters. *When they came to large masses of the people, to whole villages which had adopted Christianity*, then it was possible to those in authority to form some opinion as to whether the change of creed had conduced to the good conduct of the converts ; and he must not refrain from saying that the tendency of the change had been decidedly for good.” It is an obvious corollary to remark that if the character of the native Christian community is satisfactory as a whole, even in the Madras Presidency the character of its members can scarcely be unsatisfactory as individuals.

Is it necessary to say, before closing, that this paper is in no sense designed as an attack on Europeans in India ? Just as there are converts *and* converts, so also are there, of course, Anglo-Indians *and* Anglo-Indians ; and among these the writer knows many a tea-planter, merchant, or soldier, whom he has reason to deem a far better Christian than himself, and to whom he owes eternal gratitude.

THE INCUBUS OF THE KINGDOM.

BY W. C. C.

It is generally admitted that the worldliness of the Church is the only obstacle to the immediate evangelization of the whole world. The work is well within our *spare* ability, and there is nothing in the way of doing it and doing it at once ; only the people who profess to be doing it are not doing it, but, as a whole, are devoting nearly all their time, labor, and money to the pleasures and vanities of this world “ as the heathen do.” “ The lust of the flesh ” (luxury and pleasure), “ the lust of the eyes ” (refined æsthetic indulgences), and “ the pride of life ” (emulous style in our dwell-

ings, dress and equipage) run all the way through the ranks of Christian people, from the humblest to the highest, according to their several ability. To such things alone do we really give according to our ability ; and so we "consume upon our lusts" the munificence of Him who "became poor that we, through His poverty, might be made rich," and have but a beggarly dole to spare for the vast majority of our race who have as yet tasted no share of the blessings purchased for them by the precious blood of Christ and entrusted by Him to us for distribution.

The present object in referring to this state of things is not so much to reprove it as to ask the cause of it. Can it be, I ask, that this state of things would continue if it were set before the members of our churches in its true light ? In other words, if the theory and example of Christian living set before us by our teachers were essentially better than this our practice ? Glorious was the Reformation that raised the Church out of dead works to a living faith and opened the Bible to the people. But who does not now see that what we call the Reformation was only a beginning of reformation ; the removal of a condition that made reformation impossible ; leaving the great practical reforms to be wrought out by the unfolding principles of a resuscitated Gospel ? Our three centuries of reformation have slowly accomplished a large development of the ethical consciousness of evangelical Christendom, and raised with it the standard of godly teaching and example. It is no longer suitable, for instance, to set forth the brandy bottle or to discountenance foreign missions at an ecclesiastical gathering. Far otherwise, indeed ; and so of many other enormities that a century ago were not condemned as Church practices. But the fact remains that the worldly living, which the reader has probably thus far supposed to be what is meant here by "The Incubus of the Kingdom," is yet in the full fellowship of our churches and pulpits generally. Show me a Christian, layman or clergyman, who does not live up to the general style of his class in the income lists, but devotes more than his superfluity to the kingdom of Christ, and I will show you an exception marked and admired, and sometimes censured, as far as it is known. Show me a pulpit from which the consecrated self-abnegation of Christ is definitively enjoined and the lust of the flesh, and the eyes, and the pride of life are plainly denounced just as they are cherished in that particular Church, and you will show *me* an exception such as I have never yet seen, although I trust that such exceptions do exist.

On the contrary, it was not in a former century, but on a recent occasion that I heard from a very prominent evangelical pulpit, and from a still more prominent evangelical theologian, what I understand, as he did, to be the standard sumptuary doctrine of the Church—give liberally ; but live liberally, too, if you can. It is but the unreformed doctrine that has been handed down to us through the comfortably good and pious dignitaries of an easy-going Christianity, but at the present day re-enforced against an encroaching consciousness of inconsistency with our Lord's

demand of self-abnegation by the four following objections to obeying it, as formulated by a chief rabbi of the Presbyterian Church on the occasion referred to :

1. You cannot draw the line.
2. It would tend to a rude asceticism.
3. It would impair our social influence.
4. Luxury gives vast employment to labor.

As if inability to draw an infallible line between the claims of Christ and self were a reason for satisfying the latter first and at any rate ! As if a holy self-denial were less refining than outward elegance, or as if no reasonable mean could be struck between sumptuous self-indulgence and bare sustenance ! As if every church and ministry that has been eminently mighty for God in the world, from the apostles down, had not been eminent for plain and humble living, as one great source of their reverence and power in the world ! As if the wages paid to the servitors of luxury would not support an equal or greater number in the service of Christ and humanity ! As if the Gospel were not the grand creator of and propagator of civilization, wealth, and prosperity wherever its power extends ! I heard a Christian millionaire, " whose praise is in all the churches " for eminent liberality, remark that the plumbing in his new mansion cost him seven thousand dollars. Every thousand that he gave to Christian work could have been ten thousand, without being missed as much as one dollar is by many a humble giver. Yet so far from reproof was he that it would be counted sacrilege to pronounce his sainted name in connection with this remark.

But I can illustrate this subject with a brighter example—as much brighter as it is less known to fame—an example of consecration that fairly, and, alas ! how rarely, translates into practice the literal sense of our Lord's condition of discipleship : " Whosoever forsaketh not all that he hath," etc. Possessed of a large fortune, my lamented friend was only " rich toward God." For himself he lived like a comparatively poor man, that he might use all that he had in simple stewardship for his Lord's house—in his own house having nothing that could seem suspiciously expensive for a bank clerk with a salary of fifteen hundred dollars a year. Not everything that might be argued conducive to personal welfare, far less anything dictated merely by the customary style of others in his circumstances, but solely what was necessary for simple comfort and simple refinement entered into the measure of his private expenditure ; all the rest was, as the former indeed was, only less directly so, the Lord's. My first acquaintance with him was by letter, in which he mentioned having been entrusted with some of the Lord's money, concerning which he was seeking the Lord's will ; and in much subsequent experience he was never found to have any other money or any other will concerning it than the Lord's.

When the ambassadors of Christ shall dare to preach unambiguously and practice heroically their Master's demand on every disciple as it was

illustrated by this faithful steward, and when their teaching shall be accepted—as that of the Master Himself is not—by those who profess and call themselves Christians, then and then only may the rich and poor clasp hands over the chasm that now threatens to be a bloody one ; and for the evangelization of the world, if there shall remain any embarrassment, it will be from the plethora of wealth and the crowd of laborers pressing into the harvest field.

SUNDAY-SCHOOLS IN INDIA.

BY JAMES L. PHILLIPS, D.D., SECRETARY INDIA S. S. UNION, CALCUTTA, INDIA.

Some of our India churches have had Sunday-schools for many years. These have been for the Christian community alone. It was counted well-nigh impossible to open Sunday-schools for Hindu and Mohammedan children. The India Sunday-School Union was organized in 1876, and the missions taking special interest in this department of effort united under its auspices to improve and extend our Sunday-school system. Since its organization, barriers have yielded ; the prayers of God's people have been answered in the remarkable opening of doors on every side for the Christian Sunday-school. At one Decennial Missionary Conference in Calcutta nine years ago, Sunday-schools received special attention, and thousands of Hindu and Mohammedan pupils were reported in regular attendance upon them. American missions have always devoted much labor to this form of Gospel work ; but now nearly all missions are coming to see its importance and promise.

There are now auxiliary Sunday-school unions in the principal provinces of India, Bengal, Bombay, Madras, Punjab, Burma, Central Provinces, Rajputana, and the Northwest, all affiliated with the India Sunday-School Union, so that our work begins to take shape, and gives promise of large increase. I may say that there are really no serious obstacles now to the planting of Sunday-schools throughout this country. In some cases Hindus have come to our missionaries and begged for Sunday-schools to be opened in their villages. The Mohammedans are more conservative as a rule ; but even they are glad to have their children instructed in the Scriptures. There was never so wide an open door, or so inviting, for Sunday-schools in India.

As in America and Great Britain, we have Sunday-school conventions in prominent places for discussing ways and means, for prayer and planning. These are attended by missionaries of all denominations, and other Christians, foreign and native ; and this Sunday-school work is proving a bond of delightful fellowship among all disciples of our Lord in India.

I may cite two other good results of this rising interest in Sunday-schools here. One is that hidden European workers are coming out into active service. We have not a few in India who were diligent workers in

England, Wales, Scotland, and other places, but have been hidden and inactive since coming out here. For Sunday-school extension we are calling out lustily for volunteers ; and I am very thankful to say some of these friends, who in this needy field had been idle, are now coming to the front and engaging in hearty effort.

The other good result is one that must greatly cheer all our friends in America and Europe—viz., a rising zeal for Christ on the part of our native Christians. There are things they cannot do and foreign teachers have to do for them ; but Sunday-school work is something they can do, and are learning to do with thoroughness and success. I cannot but look upon our Sunday-school enterprise as a capital school for training native Christians for effective service among their own countrymen. Tokens of cheer in this line already begin to appear.

Let India's Sunday-school workers be faithfully remembered in the prayers of Christians at home, and let special prayer be offered up for the early conversion of the children in our schools, and for their consecration to the Master's service in their own land. I believe that converted and consecrated children have a great work before them in hastening India's complete evangelization.

MODERN INDIA.

Sir William Hunter says : " I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. I have supposed that his first surprise at the outward physical changes had subsided, that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands ; that fever-smitten swamps have been covered with healthy, well-drained cities ; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways ; that the great rivers which formed the barriers between provinces and desolated the country with their floods have now been controlled to the uses of man, spanned by bridges, and tapped by irrigation canals.

" But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago went armed, he would look around in vain for a matchlock or a sword. He would see the country dotted with imposing edifices in a strange, foreign architecture, of which he could not guess the uses. He would ask, What wealthy prince has reared for himself that spacious palace ? He would be answered that the building was no pleasure house for the rich, but a hospital for the poor. He would inquire, In honor of what new deity is this splendid shrine ? And he would be told that it was no new temple to the gods, but a school for the people."—*Selected*.

IS IT NOTHING TO YOU?

BY G. P. T.

Is it nothing to you, all ye that pass by?"—Lamentations 1 : 12.

Is it nothing to you, O ye Christians,
 That millions of beings to-day,
 In the heathen darkness of China,
 Are rapidly passing away?
 They have never heard the story
 Of the loving Lord who saves,
 And "*fourteen hundred* every hour
 Are sinking to Christless graves!"

Is it nothing to you, O ye Christians,
 That in India's far-away land
 There are thousands of people pleading
 For the touch of a Saviour's hand?
 They are groping, and trying to find Him;
 And although He is ready to save,
 Eight hundred precious souls each hour
 Sink into a Christless grave!

Is it nothing to you, O ye Christians,
 That Africa walks in night?
 That Christians at home deny them
 The blessed Gospel light?
 The cry goes up this morning
 From a heart-broken race of slaves,
 And seven hundred every hour
 Sink into Christless graves!

Is it nothing to you, O ye Christians?
 Will *ye* pass by and say,
 It is *nothing*, we cannot aid them!
 You can give, or go, or pray;
 You can save your souls from blood-guiltiness,
 For in lands you never trod
 The heathen are dying every day,
 And *dying without God*.

Is it nothing to you, O ye Christians?
 Dare ye say ye have naught to do?
 All over the world they wait for the light;
 And is it nothing to *you*?

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Rev. A. Bernstein, of the London Jewish Society, writes from Frankfort-on-the-Main: "One thing struck us very forcibly in all our travels—namely, that everywhere Jews are found who are more or less prepared to enter the Christian Church, and are only waiting for some great leader or event to give the starting impulse. In fact, the Jews in Germany at the present time may be generally compared to the generation at the time of our Saviour. Like Pharisaism and Sadduceeism then so now the 'orthodox' and the 'reformed' parties have exhausted their forces, and as neither will give way to the other there is but a quiet watching and gathering of strength for some momentous event in the not distant future."

—The Rev. Alexander Robertson, in *A Voice from Italy*, remarking on the special honor which Venice renders to the Bible, says: "The lion is the symbol of St. Mark. This symbol, then, is everywhere throughout Venice. It is on the front of St. Mark's Church, on the clock tower in the Piazza, above the entrance to the Doge's Palace, and it crowns each of the two great granite monoliths that adorn the Piazzeta. It is stamped on the town official papers, it is emblazoned on the city flags, it is carved on gondoliers, and is painted on the prows of ships. In every instance, too, the lion holds in its paw an open book—the Bible. This exhibition of the Bible throughout Venice was, during its best days, no matter of form. The Bible was in the hearts of the people as well as on their buildings, flags, and papers, and its principles guided their lives. Their contracts were made in the name of the Father, Son, and Holy Ghost. Texts of Scripture were carved above the doors of their houses. They witnessed a good confession. Very unlike some modern Protestants who, according to Mr. Ruskin, are the only people who seem ashamed of anything that looks like a profession of their faith."

—As the papal influence grew in Venice (though it always met with much resistance) the biblical very naturally declined. But now the Bible is coming again to its old rights in Venice. Few Venetian families, able to read, says Mr. Robertson, fail to have a part of the Bible, or the whole. It is commonly Martini's. But the superior accuracy of Diodati's version is largely commending that to favor, even in Catholic families.

—The Rev. N. H. Shaw, in the *General Baptist Magazine* for June, says, writing from Rome: "We have had scenes of bloodshed in our streets, and but a few paces from our doors. The poor workingmen of Italy are among the meekest of earth's children, but misery drives men mad. The condition of tens of thousands of poor people in Rome is pitiable in the extreme. Rent and living are costly, and work there is none. And so it was easy for three hundred anarchists to bring about a conflict between the people and the military. Hence we have had streets barricaded, and knives and revolvers on the part of the people answered by volleys of musketry from the soldiery. It was painful to see groups of twenty-four or fifty soldiers stationed here and there in our streets with bayonets fixed, and an officer at the head of each group with drawn sword, standing the whole night through, ready for action at any moment against their own fellow-citizens. And yet the government goes on spending money in Africa, and in preparations for war at home! When is this

wickedness to cease? We are living in a powder magazine, and if our rulers do not speedily learn wisdom, only Divine interposition can save us from something much more fearful than the explosion of the 23d ult."

—The Supreme Ecclesiastical Council of the Prussian Evangelical Church having declared that, to young men of regular university training, classical and theological, it would, after five years of foreign missionary service, assure a suitable church living at home, the representatives of the first thirteen of the above-mentioned societies assembled at Halle, in November, 1890, after consultation with a representative of the Imperial Chancellor, to which also Dr. Warneck was invited, unanimously presented to the Council an urgent representation of the injury which such a measure was likely to inflict on the standard of permanency, faithfulness, efficiency, and purity of motive in the missionary work. What the result has been we do not yet learn. But the overmastering anxiety to make missions a handmaid of colonial conditions in East Africa seems just now to be having a very bewildering effect on the minds of high authorities in Germany. We are happy to attest that it does not seem to move the missionary societies from the sobriety of their judgment. To us the singular injudiciousness of such a proposition appears too plain for argument, although the memorial deals with it most thoroughly and temperately.

—The Rhenish Missionary Society is able to report 3000 baptisms for the last year, and a large extension of its range of labor in Netherlands India, New Guinea, and Africa. Of their 150 laborers (at least two-thirds in the tropics) only three have died within the year. In Netherlands India the government has decided to give grants in aid, according to the number of children, to the Society's 90 schools in Borneo, Sumatra, and the neighboring island of Nias. M. Eugene Casalis, who had come to France from Basutoland hoping to find his father, found only his tomb, into which he quickly followed him, of an unexpected cerebral hemorrhage. The blow is doubly felt, following so soon the loss of M. Duvoisin.

—The Rev. William Boyd, LL.D., writes in the *Free Church Monthly* of the Waldensian Synod: "The work of the Synod was done thoroughly. A report of the spiritual condition of every parish was submitted and discussed. The work of each of the forty-four mission stations up and down Italy was looked into. Questions of finance were bravely faced. There was a lively debate on the tendencies of some of the churches in the direction of more tasteful buildings, a less antiquated service, the use of hymns and organs, and improvement in music. The valley people are very conservative, like our Scotch Highlanders, and deprecate changes; but there is in the Church a progressive party which asks for all lawful freedom. There were no doctrinal points under discussion this year, though, from conversations with some of the ministers and professors I can see that they are quite abreast of the controversies which excite attention in our land. They are, however, too busy in their great work of evangelization to waste time on the debating of speculative points, which can be wisely deferred till the Gospel has gained a firmer foot in their country. Two things struck me as characteristic of the Vaudois Church—its missionary spirit and its evangelist spirit. The people cannot give much for these ends. As a rule, they are poor, or at least without a superabundance of this world's goods, but they give *themselves*. Almost every family has furnished ministers, missionaries, and evangelists, and the supply is only restrained by financial difficulties. Were the gifts for the evangelization of Italy doubled

or trebled there could be no difficulty in finding a corresponding supply of able and godly Vandois to do the work."

—The fact that the Evangelical Alliance met in Florence near the spot where Savonarola was put to death, who is increasingly regarded among the orthodox Roman Catholics of Italy as a saint and martyr, suggests the question whether this common veneration for the great friar might not be made one point for securing a better mutual understanding. Father Curci (lately dead) was no more a Protestant than Savonarola himself, but he declared that until Italy has once more secured a grasp on Jesus Christ and His Gospel she may perhaps do well to "send her innumerable saints and Madonnas to the right about." King Humbert, when Crown-prince, remarked to the Rev. Dr. Nevin, of the Episcopal Church in Rome: "If Italy is to have a religion, she must have one that is not so fearfully overdone."

—The *Journal des Missions Évangéliques* for May has a full and loving tribute of remembrance to its great helper, Edmond de Pressensé. Among other things it quotes the witness borne by him, in 1879, to the comprehensive character of the missionary foundations in France: "It has come about, by the rapid course of things here below, that I am now, if not in age one of the deans, at least in seniority one of the oldest members of the Missionary Committee. As far back as my remembrances go they are associated with this sacred work. I still see its humble cradle in a then morally desolate quarter of Paris, where it already assumed that character which nowhere is lacking to it, of uniting home with foreign missions; for it is in the modest house of the Boulevard Montparnasse that a number of the most important undertakings of our evangelical Protestantism had their origin, and also the Church to which I have belonged for more than thirty years. . . . At that date, already remote, an upper chamber might have contained all the generous founders of our evangelical movement. They then knew only one question, the grand, the immortal one—namely, the salvation of souls. . . . Their forces are not divided, but distributed, save at one point. Whenever their minds turned to the work of missions they were only one heart, one soul, one thought."

THE EAST INDIES.

—"Experience shows that a temporary withdrawal of the protection of the English Government, such as occurred in some parts during the mutiny years of 1857-58, so far from extinguishing Christianity, helps to spread it; and candid and thoughtful Hindus are not slow to perceive that even if the English were now to leave India, and were not succeeded by any other Christian power, it would still be impossible to counteract the destructive influences already at work, and that caste, as a system of impassable social divisions, must ultimately give way before the ideas which have taken root during a few generations of contact with Christian Europe."—SIR BARTLE FRERE, in *Missionary Intelligencer*, *Christian Mission Board*.

—"Whether in the wilds of Scandinavia, or among idolatrous Teuton hordes, in the cloister, in the camp, in the parliament, or in the guild of medieval Europe—or, in later ages, asserting by speech, by pen, or by sword, the rights and obligations of mankind—the strongest and most successful organizers and constructors, social as well as political, have ever been men of the strongest, deepest, most earnest religious Christian con-

victions ; differing, it may be, most widely as to particular doctrines of their common faith, or particular practical applications of their theories, but all deriving their inspiration from one common source, and referring, as the ultimate authority for all they do, to one Book, briefer than the scriptures of any other faith, and which inculcates all its moral precepts with a clearness and simplicity which an intelligent child can comprehend as perfectly as the most advanced philosopher.”—SIR BARTLE FRERE.

—Herr Canne, formerly Governor of Western Sumatra, gives an interesting description of the activity of the Rhenish missionaries as he had become acquainted with them on his visits : “ Scarcely had day dawned when from all sides you would see the sick hastening to procure help and advice. Such as were too sick to come to the house were visited at their own homes. Meanwhile, not only the sick, but all that needed help, came to the missionaries. All manner of disputes were submitted to their arbitration. Their advice was asked about everything. A still further claim was laid on their time for the giving of instruction, ordinary and catechetical. From early morning till late at night they were busy. Their wives gave instruction in sewing and other manual arts. The households of the missionaries were in everything pioneers of culture, and a blessing to thousands.”

—The Lutheran Brethren of Madras Presidency (Leipsic Mission) have ordained Samuel, a pariah, the first of this dishonored class whom they have admitted to the ministry. In his theological examination he showed himself the most thoroughly grounded of all the four candidates for ordination.

—Mr. Larsen, in the *Dansk Missions-Blad* for June, gives an interesting account of the conferences held in Madras with educated young Hindus, Christian and heathen. Once the subject was “ The Ideal Life.” A young Christian read a paper upon it. Then a young heathen, an engaging person and fluent speaker, rose. He declared that one could not lead an ideal life without a visible ideal, and he could find no other than Jesus Christ. To the expostulations of his heathen companions, then and at the next meeting, he made no other answer than that so he thought and so he must speak. To the question now, whether he is about to become a Christian, Mr. Larsen replies : “ He may be not far distant from desiring baptism, though I do not believe so. But certain I am, he has not a glimmering idea what it is to become a Christian. The distance is heavenwide between owning Christ as an ideal and accepting Him as a Saviour.”

—“ In the *Times* of September 21st there was published a very sympathetic sketch of the lives of three eminent Indians—representative types of the scholar, the statesman, and the recluse. It is to the last named only that we would here call attention. Pandit Iswura Chandra Vidyasagara was a Brahmin of the best type. Many years ago he braved the wrath of his order in espousing the cause of the Hindu child-widow. He brought the highest scholarship and an immense wealth of Sanscrit learning to bear upon the lifelong task of creating a healthy public literature for Bengal. But it is for his self-denying endeavor to realize the Brahmin ideal of self-negation, alms-giving, and eschewing of worldly ambition that he is best remembered. Spending little on his own food and raiment, he gave every Sunday to all who came to his door, and took special pleasure in entertaining the poor ; to widows and orphans, needy students, waifs and strays, and victims of the caste system, he was an ever-ready benefactor. His favorite form of charity was that of personal service—seeking out the un-

fortunate in their homes, visiting the sick, feeding the hungry, speaking words of consolation, and performing the humblest duties for others. Brahmin though this man was in creed, in practice does not his example put many professing Christians to shame?"—*The Christian*.

—"It is encouraging to find that in the annual report of the Marathi Mission for 1890 the number received on confession of their faith was not only larger than in any previous year, but that it is an increase of more than ten per cent upon the whole number of church-members at the beginning of 1890. The statistics show that the rate of increase within the last sixty years has been rapidly advancing. During the years 1841-55 inclusive, the annual average increase was less than sixteen. Since 1855 there have been seven periods of five years each. During the first of these periods the annual average increase was 74; during the last period, 171. The mission may well say that 'the foundations of our work are deeper and broader, its influences are more widely extended, and the way is being prepared for a larger success in the future.'"—*Missionary Herald*.

—In 1890 the renewed Lutheran Mission (Leipsic Society) of South India had completed its first half century. It has now 14,084 adherents.

—The *Harvest Field* (Madras) says of Sir Charles Elliott, Lieutenant-Governor of Bengal: "Sir Charles is, we believe, a decidedly Christian governor, and his courtesy to the people over whom he rules springs out of genuine interest in them, and not out of any desire to secure personal popularity. There is an immense distance everywhere in India between the rulers and the ruled. It is politically expedient to lessen that distance, apart altogether from Christian considerations, and it will be a happy thing if Sir Charles Elliott shall have, even to a small extent, encouraged in Europeans a sentiment of sympathy, courtesy, and love toward our native fellow-subjects."

—"We called attention the other day to the pariah, and the helplessness of the best-meant legislation to deliver him from the disabilities of his painful lot. We pointed out that his hope and remedy for the future lay in the Gospel. Here is a testimony as to what the Gospel has done already. A writer in the *Madras Times* states that twenty-five years ago he baptized a sweeper, and that that sweeper's son is now a successful schoolmaster, and has coached more than a hundred Brahmins and Kpshatriyas through the difficulties of high-school examinations; that sons of sweepers are in Government offices; that they are pushing their way on the railways; that they are studying law and engineering as well as theology and medicine. Thus, directly and indirectly, for the pariah, 'Godliness hath promise of the life that now is, and of that which is to come.'"

—The eminent Bishop Caldwell, of the S. P. G. in South India, has soon followed Bishop Sargent, of the C. M. S., to his reward. The first of Tamil scholars, one of the best of administrators, and one of the greatest missionary authorities in India, he leaves a great void; one of his last acts was to confirm 1500 candidates in the Church Missionary Society's district of Tinnevely.

—In India, during 1891, a flood of blessing came down in Teleguland; a rain of blessing in Rohilcund, Tinnevely, among the Kols, Marathis, and in Kodakal, in the Baptist, Methodist Episcopal, Anglican, Gossner (Lutheran) American Board, and Basel Missions respectively. Elsewhere, for the most part, remarks the *Zeitschrift*, the blessing has only fallen in a slow distillation.

II.—INTERNATIONAL DEPARTMENT.

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

The Great Pentecost in North India.

REV. HENRY MANSELL, D.D., CAWNPORE,
INDIA.

Three missions in India for more than a year past have been baptizing converts by the thousand. These are the American Baptists, in the Telugu country, in Southern India, the American United Presbyterians, and the American Methodists, in Central and North India and the Panjab.

In 1890 the Methodists alone baptized about eight thousand converts; and within the past year this same mission has baptized about eighteen thousand converts.

For such a glorious pentecost all Christians ought to thank God, take courage, and go forward; instead of which doubts have been expressed and criticisms made, calling them "hasty baptisms," and the converts baptized heathens.

It is because the sympathy and prayers of all Christians are wanted to help on this gracious revival, to the salvation of India and the world, that this brief history of the movement is attempted.

The Methodist missions in India were founded thirty-six years ago by the Rev. William Butler, who selected an unoccupied field in North India, consisting of Oude and Rohilkhand on the plains, and two districts, Kumaon and Garhwal, adjoining, on the lower Himalaya Mountains, containing thirty millions of people, all without the Gospel. This is for missionary work a most remarkable field. Lying on the north bank of the Ganges, India's sacred river, and on the southern slopes and valleys of the lower Himalayas, it contains the two most famous mountain shrines, Badrinath and Kidarnath, visited annually by hundreds of thousands of pilgrims from all parts of India. On the plains is Hardwar, at the northwest corner of the field where the Ganges leaves the

mountains, and where millions from all India bathe annually. On the south-east corner is Benares, the Jerusalem of Hinduism. Between these two points are Garhmukhtisar, Rajghat, Bithoor, Dalmau, and six other bathing shrines, at each of which hundreds of thousands assemble annually to bathe in the sacred stream. Just outside this field, and now occupied by the same mission, is Mutra, the birthplace of Sri Krishn, one of the supposed incarnations of Vishnu, while within is Ajudhia, the birthplace of Ram Chandar, another of Vishnu's incarnations, and Sumbhal, where the Holy Incarnation is expected by the Hindus. Lucknow, one of the capitals of the Muhamadan dynasty, and several other important cities are within this field. So, with its caravan routes to Cabul, Thibet, and Nepal, and its pilgrim routes to the sacred shrines mentioned, it has more centres of religious power and lines of religious influence than any other spot of equal size in the empire of India.

The provinces are very fertile, especially Oude, "the garden of India." Wheat, barley, maize, and pulses of all sorts grow in abundance, as well as cotton, rice, sugar-cane, and all tropical fruits. It is capable of sustaining a dense population. Oude is, perhaps, more thickly populated than any other part of the earth. The people are industrious, but mostly poor, of the lower castes, and under the heel of the higher caste Hindus and wealthy Muhamadans, who are their religions, as well as their landlords and employers. This is the cradle and real home of Hinduism. Here also Buddhism was born, and Jainism, and several other religious reformations, all aiming at the death of idolatry, which has been kept alive by caste. So the caste system has enabled Hinduism to shake off all reforms and remain strong to this day.

Into this interesting field entered Dr.

Butler, with Joel T. Janvier, a native preacher, whom the Presbyterians south of the Ganges had given him, with much valuable advice and information. His plan to settle twenty-five American missionaries in this field was hailed hopefully by all missionaries in India as a new departure in mission work, concentrating effort on *fewer people*. At that time some kinds of mission work, such as English schools for high caste natives and preaching to European Christians, had been discounted and abandoned by the American Board and others; but the broad-minded, large-hearted Dr. Butler, seeing that all kinds of mission work alone in faith received God's blessing, inaugurated all kinds, and planned to put two missionaries in every large city and central station, that one might look after schools, ziyats, colporteurs, etc., and the other have charge of all itinerations, Mela preaching, and strictly evangelistic work. Before his first reinforcement of two men arrived, the Mutiny or Sepoy Rebellion broke out in fury. His house in Bareilly was burned and his work scattered. Soon after the Mutiny, when he had stationed missionaries at seven centres, a whole caste, the Mazhabi Sikhs, announced that, in accordance with a prophecy given by Guru Nanak, a reformer in the Panjab, whence they had come, they must all become Christians. A few score of them were baptized in the Bijnore and Moradabad districts, and had the missionaries been able to give them proper teachers, thousands might have been made Christians.

When Dr. Butler retired for other fields, after eight years of successful work, he left sixteen missionaries, four ordained native preachers, and a number of unordained native preachers, exhorters, and teachers, with a few hundred converts. Every form of mission work was carried forward. There were schools for the higher as well as for the lower classes, orphanages, churches, and book-rooms where tracts and Scriptures could be had, and inquirers examined and prayed with by missionaries and their

helpers, and whence colporteurs carried Scriptures and tracts to the villages and village schools. Many missionaries preached daily in the bazaars and streets of the cities and near towns. Others made tours, preaching in the distant villages and melas at the heathen shrines. Others still went in circuits to the country bazaars or markets within a radius of ten or fifteen miles of the central station, preaching every day to thousands who were scattered over miles of territory, reaching hundreds of thousands every month.

Thus the Gospel was preached over a great part of the territory now visited by this gracious revival. A very intelligent native doctor once told the writer that the result of this faithful preaching and teaching was that forty thousand of the inhabitants of Moradabad were no longer idolaters except in name. Yet most of them and thousands of our scholars, while believing Christianity the true religion, yet are kept, by caste and family government, from accepting it, and they die, leaving idolatry as a legacy to their children. The missionaries were not left without fruit; but as a result of their faithful preaching and training their converts and native preachers, they year by year gathered hundreds into the Church from all classes, especially from the lower castes. Yet they were not satisfied, but cried mightily to God for the baptism of power to win the heathen by the thousands.

Rev. William Taylor, now bishop in Africa, had written "Christian Adventures in South Africa." It gave an inspiring account of about eight thousand conversions in a few months. He was sent for, and much was expected from his visit. The result was not as expected. The heathen were not converted by the thousand. Only two conversions from heathenism happened in all the Methodist mission; but what was far better, the missionaries and native preachers were quickened and baptized for the work, the only nominal Christians were really converted, and the

whole mission prepared for more specific and aggressive work.

A zealous missionary of another mission, returning to England for a short furlough, after twenty years' service, said to one of the Methodist missionaries: "I have never seen any real converts, and do not expect to see any in the present generation; we are sowing the seed." After Mr. Taylor's visit all the missionaries and native preachers believed without a doubt that God would be pleased to have them convert the heathen, for "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." Rev. Zahurul Haqq prayed at one of Mr. Taylor's meetings, "O Lord, if Thou canst not make me a soul winner, set me aside from this calling and appoint others who will save these millions." Of course God honored such devotion, and made him a soul saver. All the missionaries and native ministers went forward with greater zeal and faith, teaching and preaching in bazaars, melas, everywhere; itinerating through the villages, distributing tracts and Scriptures, and after careful examination and instruction baptizing all who came, still hoping to see the non-Christians turning by thousands from idols to the living God, and asking for baptism in the presence of great crowds of their countrymen.

Some of the native preachers, before their conversion, had been wandering preachers, proselytizers or teachers among their own people, and knew the Indian methods of making converts. One of these, Zahurul Haqq had spent years at the Muhammadan mosque as Muezin, calling to prayers and in reading and memorizing parts of the Quran in Arabic, preparing to become a Maulvi. He had learned how to proselytize. Prem Das and Andrias had been propagators of the teachings of Kabir and Nanak, and each had hundreds of followers. These for the most part left their leaders, but were followed, visited, and taught by them as far as possible. Prem Das won a few of his. An-

drias was far more aggressive, winning many of his old followers, and gaining access to all classes and sects of Hindus. He spent all his time preaching and visiting the families and neighborhoods of his followers. He recited poems written by his former teachers, in which idolatry was ridiculed, gave the Bible teaching against idols, and then persuaded them to give up idols and false incarnations and accept Christ the true. Then gaining a partial consent, he would sit down and teach them orally (as none could read) a hymn in praise of Jesus, a short prayer, the Confession of Faith, then to those who remembered well the Lord's Prayer and the Ten Commandments. He often visited from five to ten villages a day, and then he would go round again and again, asking if they had kept their promise to give up idolatry and worship Jesus. He would collect a few together and hold a prayer-meeting with them, and thus he taught all the forms of the secret private and public worship of Jesus. He went on indoctrinating thousands. Other native preachers moved on thus in smaller circles, and the work went on with increasing but not marvellous success until two and a half years ago, when this great and glorious revival began. At that time there were about ten thousand converts, five hundred native ministers, preachers, exhorters, and teachers, twenty-eight thousand Sunday-school scholars, and seventeen thousand day scholars under instruction. All these, scattered among a population of thirty millions, carried on evangelistic work in nearly one thousand centres. This work was all directed by twenty-seven American and forty-five native missionaries.

The missionaries had learned from Andrias the Hindustani methods of making converts, and made their schools for the lower classes all into Panths—i.e., theological schools, where the boys and young men learn first all the modes of worshipping the gods and then learn to read if they can. Dr. Goucher, of Baltimore, had given help to establish

one hundred and fifty such schools in Rohilkhand, and Dr. Frey, also of Baltimore, had given money to found eighty in Oude. These schools taught thousands to give up idols and to sing hymns of praise and offer prayer to the true God in the name of Jesus. All the above evangelizing agencies were in successful operation when the revival began, and the way was prepared and all were expecting fruit all the while.

Rev. Mr. Knowles, of Gonda, had baptized a few score at the Ajudhia Mela in the presence of the heathen. He had visited the Tharus, a tribe living in the wet, unhealthy jungles skirting the Himalayas, and had baptized several whole villages; and all the missionaries wished such scenes might be multiplied.

The revival, though expected, came in an unexpected way. Henry Mitchell, a native ordained preacher, who had been picked up and supported a while by the writer, then sent to the Orphanage and named for the son of his Presiding Elder in the Pittsburg Conference, was left without an appointment to fill a place expected to fall vacant. He was needed in another place, and ordered by Bishop Thoburn to report at Roorkee. On his way he went with two or three others to visit some of their friends in a village not far from Roorkee, where he was invited to tell them all about Christianity. He preached faithfully, and as a result about seventy persons were baptized. They said that hundreds of others of their caste were ready to be made Christians. This caused a great stir among missionaries as well as among the heathen.

Bishop Thoburn, as usual, was quick to see the situation. He appointed Dr. Parker, an evangelist, who selected several native preachers and started out itinerating among the villages where the people were accessible and ready to receive the Gospel. He went to as many villages as possible, preaching and baptizing hundreds, and leaving some one to teach the converts more perfectly the forms of Christian worship and ser-

vice as well as the doctrines of Christ and the Commandments. Other missionaries were called out to villages to baptize converts, till nearly all the missionaries in Rohilkhand were evangelizing and baptizing converts their helpers had won.

The work spread with such rapidity that all the students Dr. Scott, of our Bareilly Theological School, could spare were set to work, and all the teacher-preachers Bishop Thoburn could command were teaching converts; then he tried to call a halt in baptizing to teach the converts more perfectly, but all made answer: "We cannot stop the baptism that way. The more we teach the more zealously the taught tell others and bring them in for baptism."

"Give us more teachers and preachers full of faith and the Holy Ghost!" was the universal cry. The Bishop reported this work at Northfield, and Mr. Moody gave and collected enough to send one hundred preacher-teachers. In one year he reported 1400 converts as the result of these Moody schools. There are many most interesting incidents connected with this great pentecost we cannot recount here. In 1890 Dr. Wilson, of Budaon, in only 11 months, baptized 1163. Dr. Butcher, of Bijnore, baptized 583. Hasan Raza Khan, of Kas Ganj, baptized 415. Ibrahim Solomon, a converted Jew, of Fathganj, baptized 477. In 1889 there had been 4000 baptisms. In 1890 there were nearly 9000, and in 1891 there have been about 18,000, while in only a small part of the field 20,000 are reported as ready for baptism. Some villages have sent pitiful letters, saying that for months they have given up idolatry, and begging the missionaries to come and "make us Christians." The greatest enthusiasm prevails among all the native helpers to save the people. After these neophytes learn the way more perfectly, special services are held for them at the Quarterly, District, and Annual Conferences and camp-meetings. Missionaries of other churches look on with wonder and praise as they see

hundreds every day born of the Spirit at these great annual Christian melas and commune with thousands of these saved sons and daughters of India. This work will and must go on till India and the world are saved.

The Quick Baptisms by North India Missionaries.

REV. T. J. SCOTT, D.D., PRINCIPAL THEOLOGICAL SEMINARY, BAREILLY, INDIA.

Listening to the remarks of those who oppose quick baptisms on general principles, one might be led to conclude that the whole thing—converts, converters, churches from Peter and pentecost down—was a dead failure, a rash rushing in of the impulsive, eccentric, and inexperienced missionary novice who does not know what he is about. But that is not in accordance with the facts. While there may be a few cases where it would have been better not to have done it, in the great majority of cases it has turned out well. What means this great aggressive army of twelve thousand or more in Rohilkhand, principally in the Bareilly, Budaon, and Moradabad districts? Where did these hundreds of preachers, exhorters, teachers, colporteurs, Bible readers, Zenana workers come from? The most of them came from among the poor villagers, who, hearing the Gospel expressed a desire for Christ and conversion, and were accepted on the spot and baptized at once. Let us read Church history, not of the conversion of Europe or of the Christianization of Asia Minor, but the Church history, concrete, progressive, irrepressible, recording itself all about us in the person and work of our strong preachers and teachers—converts but a day or two ago from Hinduism and Muhammadanism, who now in the thick of the fight show gleaming battle axes with blood on them, and ever unfurl to the breezes the banner bearing the inscription, "*In Hoc Signo Vinces*." Time would fail me to tell of Haqq, and Cutting, and Jacob, and H. R. Khan, and Mahbub Khan, and Solomon, and Isa Das, and Stevens, and Chimman Lal, or of the scores of

younger men, many of whom but yesterday were riding on conservancy carts, sweeping streets, cutting grass, or following the plough; now with clean clothes without and clean hearts within, going here and there and everywhere supplanting Krishna with Christ, and proclaiming the religion of the Redeemer instead of that of Ram. "But they are low caste." Yes; but they are on their way to high castehood. Did Christ select His apostles from among the nabobs and millionaires of Judea and Galilee? The masses of the world of India are poor, are common people—low caste. We are after them. Out upon the miserable snobbery, the execrable, pharisaical pride that would pass by the million reachable and accessible Brahman-Ramanuja, Gaur, or Kulin, or the self-satisfied Moslem, Shia, Suni Wahabi, Moghal, or Pathan.

During the past two or three months I have seen practical illustrations of the growth of men under the influence of the Gospel that ought to convince the most sceptical of the success of our work. Take a few facts. On my last tour on the Ajmere circuit I met with eight men—Madhu, Samuel, Surta, Lachcha, Changa Lal, Bania, Chanda, and Yusif—who but a few months ago were heathens. Now they are exhorters in the Methodist Episcopal Church, are full of zeal to preach the Gospel, have been the means of saving scores of relations, friends, and acquaintances, and who in a marvellously short time have learned the leading facts of the Bible as taught in Mudge's Catechism and simpler portions of Scripture. The Rupnagar quarter is a marvel. These men, seated on the ground, face to face with their rude instruments, can hold a crowd all night listening to their quaint adaptations of "Yisu Masih Mera Prana Bachaya,"* and other bhajans. These are the men who, on four or five rupees a month, are to become the pioneers of a new era. What does the clerically-dressed swell catechist on fifty or one hundred rupees

* "Jesus Christ has saved my soul."

per month know or care about the masses surging about—sheep without a shepherd, driven here and there by priests? Voracious and cruel wolves, who would leave them nothing but their bones. It is of these men that the experienced missionary, who dug them out, writes: "These exhorters are reliable, good men—our own converts; will stay with us for life, and work like heroes. They have passed good examinations in the Catechism and Gospel, and will develop into good workers; in fact, are even now working well and enduring hardships. Two of them, when I could not get a gari for my tent, shouldered it and carried it six miles to the next village on June 1st last. That will give you an idea of the stuff they are made of." I have three other men—living epistles—read and known of all. Lal Masih lives at Karas, a village near Hatras. I found him and his wife at Hatras a couple of years ago, when they were brought to me for baptism. They belonged to the sweeper caste. Immediately after baptism they set to work to learn to read. Lal Masih's growth was marvellous. He soon was able to teach a school. His wife also was able in a short time to teach the Christian girls in her Mohallah. I gave him an exhorter's license. He sent his wife to the training-school, and she came back much improved. He now has charge of a work of his own, and teaches a small school. He has been the means of saving scores of souls. His pay is five rupees a month, and he never complains. He has a beautiful voice, and great skill in conducting singing.

Masih Dayal is a convert from Muttra City. He has never given us a moment's trouble. He first earned his own way as a Chowkidar, reading during spare moments; then he was promoted to teach a little school, then worked a few months in Agra. He now has charge of the Muttra book-shop, and is active in all kinds of Christian work. Recently he accompanied me to Lucknow, and slept on the veranda with the Pankah walas. On the second day he brought

me one of the men ready for baptism! His pay is five rupees. The third man is Isa Das, of Gobardhan. Recently there has been an ingathering at various sacred centres about Muttra. On the morning of June 8th I started at three o'clock in a tekha gari for Gobardhan, thirteen miles distant. Soon after starting a fearful storm arose. First dust came pouring in upon my recumbent person until I was almost suffocated. Then down came the rain. The dust was turned into mud, and darkness covered all from the rude gaze of men. But we pushed on. The morning cleared up. We had a splendid meeting in a native hut and baptized sixteen adults, and among them two Bairagi gurus, one of whom is Isa Das. He at once took hold. Has taught a school, and has travelled among his friends in the surrounding towns. He has just come in and reported a large number of inquirers at Digg, an important place beyond Gobardhan in Bhartpore territory. We propose to save India through such men as these. I am not crying down education, I am only crying up what the Lord gives us right at hand. Let us go where He leads, and follow hard after every indication of Providence.

For those who do not think there can be much done in the hot weather in the way of evangelistic work, I would say that we have had the greatest success in the hottest months. Take the following as specimens:

June 8th, at Gobardhan, 16; June 16th, at Mohaban, 19; July 14th, at Danjee, 14; July 21st, at Hathras, 10; July 28th, at Khalilganj, 19; July 28th, at Jaleswar, 26.

Upon these it may be remarked that three of the above places are shrine centres, where there never were any converts before. Not one of these converts come upon the mission for support. They are all well looked after by experienced men, and schools are started among them. It is a mistake to think that we baptize these poor people and let them go. We baptize them and hold

on to them. Our policy is to have good strong men at the centres. I divide my large circuits into sub-circuits, and put my strongest and most experienced men over the sub-circuits, then the cheap men under them. So there is system. "What I say unto you I say unto all, Watch." The local preacher watches the pastor-teacher. The preacher in charge watches the local preacher and all below him. The presiding elder watches the preachers in charge, and the bishop watches us all. If there is any work in India more interlocked, more systematic, more carefully planned, and more faithfully prosecuted than this I have not heard of it. Look at the meetings, and conferences, and conventions held at all times of the year; quarterly, district, and annual conferences for business; camp meetings, district leagues, workers' conventions, itinerants' clubs for spiritual and intellectual training; red and blue ribbon, and Kauri armies for reform. Whatever others may do, I shall take advantage of all these and push ahead, believing that that is the direction in which lies success.—*India Witness*

Hindu Puritan Reform—The Arya Somaj.

REV. F. L. NEELD, BAREILLY, INDIA.

The Arya Somāj is the most energetic of the reforming Hindu sects. It is organized for aggression, and is full of enterprise.

The founder of this sect was Pundit Dyanand Saraswati, who died eight years ago. He was the son of a Gujarati Brahmin, and was born in the year 1825. At a very early age he began the study of Sanskrit, and to read the Vedas. His father was a worshipper of the great god Mahadev, and taught his son the same worship. As the boy read and observed he came to the conclusion that idols are powerless creatures, and that it was a waste of time to worship them. He thereupon gave more time to the Vedas. At the age of sixteen he lost, by death,

an uncle and an only sister, whom he greatly loved. These two events, in connection with his natural tendency to meditate upon religious subjects, led him to give up the gross idolatry of his people. He ran away from home to join the mendicants and bands of men celebrated for their knowledge of Sanskrit and Vedic lore. He spurned earthly riches, and set his heart fully to seek for the true religion by means of a life of austerities. When about the age of thirty he became possessed of the conviction that he should devote his life to the effort of bringing back his deluded countrymen to the pure monotheistic faith of the old Vedic times, when Hindustan was enjoying her golden age.

His teachings. He taught that the Vedas were the ultimate authority, and that modern Hinduism was a gross perversion of Vedic teaching. He denounced the early Brahmins as deceivers of the people.

Idolatry, early marriages, polytheism, and caste are among the many corruptions introduced by the Brahmins.

He agrees, with Islam, in Monotheism, but offends Islam by his caricatures of Jesus their prophet.

He agrees with Hinduism in holding to the Vedas, but strikes at the root of Hinduism by denying the possibility of an incarnation.

His points of agreement with Christianity are along in the line of its ethics, philanthropy, and spirit of progress; but he parts entirely from Christianity by denying the possibility of an incarnation, and by holding that there is no forgiveness of sins.

In his plan of salvation from the punishment of sin, he teaches that works of merit are weighed against our sins, and a balance is struck.

So far as I can discover, there is no provision for changing the character of the soul. The individual soul is left to its own unaided powers in working out a salvation from the consequences of sin by works of merit.

What these works of merit may be can be learned from the Vedas; the

Vedas are in the Sanskrit language, hence the development of Sanskrit and a knowledge of the Vedas was a prime necessity. His whole system stands or falls with the Vedas.

In his reformatory movement his first attack was directed against the Brahmins and the corruptions of modern Hinduism. His controversy was with the old conservative orthodox Pundits. He failed to accomplish anything satisfactory in this line; the Pundits, especially those of Benares, refused to accept his new and liberal interpretation of the Vedas, and reported generally that Dyanand had been defeated in debate.

He then attempted to carry on his reform by means of schools. This plan failed, chiefly because he could not get teachers that could do his work. His last plan was to travel from city to city, establishing Somājes (societies) as working centres. In some respects this is the same method which the most successful missionaries had adopted in establishing indigenous churches.

Dyanand came much in contact with missionaries and their work, and adopted some of their best methods of organization; and the order of worship in their weekly meetings is partly an imitation of Christian worship. In his visits to these centres he found many educated progressive Hindus who were longing to get rid of the absurdities of Hinduism; and from this class chiefly the Somājes were formed; the Somāj began with the most vigorous and advanced Hindus.

In Dyanand's writings and in the temper of his followers there is much bitterness against Christianity. Very many of his objections against the Bible are very crude, and based upon mistaken notions of its teachings.

His style of treating the Bible is very similar to that of Ingersoll. He was unfortunate enough to become associated with Colonel Olcott, and to yield himself to his flattery for a time; but when he discovered that Olcott was sometimes a Buddhist, sometimes a Zoroastrian, sometimes an Aryan Somāji, but on the whole an atheist, he parted company

with him, and announced that Olcott's occult science was a "lie."

Although Dyanand was afterward ashamed of himself for having been deceived, yet he had caught enough of Olcott's spirit to make him more antagonistic to Christianity.

It is now eight years since Dyanand the founder died. During that time the Somāj has grown rapidly in numbers and influence.

Their forms of operation. They have a number of officers and itinerant preachers who "travel throughout the connection" and thus bring the local Somājes into unity with the general movement.

They have their printing presses, which they use with marked effect. From these issue religious papers, books, tracts, hymn-books, etc. Their most vigorous centre is the city of Lahore, from which they send out their leading paper, the *Arya Patrika*, printed in English.

They have quite a number of Arya schools. Many of them are for girls. Their efforts to educate their girls and women are worthy of all praise. Several orphanages have been started, and are well subsidized by Government grant-in-aid.

In the management of these agencies they have the advantage which comes from positions of influence. Many of their members are medical officers in the employ of Government; some are members of municipal councils; they are in the judicial and revenue departments of Government; in fact, so far as political influence is concerned, they have the advantage of the Christians. The interests of the Somāj are well cared for.

In view of these facts it is apparent that we have here a movement with vitality in it; a movement which we cannot ignore.

How should we interpret this movement? Is it, on the whole, to be regretted, or should it be a source of encouragement?

1. I believe it to be encouraging; it is most likely a result of the enlighten-

ment of Christian truth. Christian preaching, mission schools, Christian literature, and Western civilization have led them to reject the grossest and the most fundamental teachings of orthodox Hinduism.

2. It is a movement on the part of what might be called the "laity" of Hinduism, for the purpose of recovering from the Brahmins the rights which that great sacerdotal caste had usurped. They claim the right of interpreting the Vedas for themselves. These men can do more to break the power of the Brahmins, and to disintegrate Hinduism as a system, than any other human organization can.

3. Their work has already awakened the orthodox to such an extent that they have formed a society called the *Dharm Sabha*, for the purpose of resisting these disintegrating and progressive tendencies.

4. These two parties are in dispute over the question as to what the Vedas teach, and "What is True Hinduism?" This dispute has brought to light the puerility, absurdity, and obscenity of some parts of the Vedas, and will reveal more and more the false pretensions of modern Hinduism. While this process is going on, the missionary can attend more to the constructive part of his work.

What should we do to meet this movement?

1. Get into closer touch with these struggling men; they are waging a harder and a longer battle than they know; they will eventually have to look consciously to Christians for help and direction; and from these bolder spirits we may yet receive some of our strongest and most aggressive preachers.

2. The immediate matter for our attention, in view of all the above, is the training of a native ministry. This is being done to some extent; but there are latent resources in our young native Christian men that can be developed. From the homeland there should be sent sufficient funds to greatly strengthen our theological seminaries and Christian colleges.

Ministers educated in India will constitute the very best agency for guiding this movement toward Christ

Rev. S. A. Moffett, writing from Seoul, Korea, December 29th, 1891, says: "Will you kindly call the attention of those interested in the suppression of the opium traffic to the fact that Korea furnishes another argument for its suppression.

"The class of Koreans who can afford to use opium are already weakened by every kind of sensual indulgence; and now it appears that this worst of all vicious habits is to gain a hold upon them.

"I recently spent several weeks in the City of Ein ju, on the Chinese border, and found that already this habit has gained an entrance, and is rapidly spreading. I learn, also, that in the capital and in the port of Chemulpo the Chinese have established *joints*, which are patronized by Koreans, while the number who secretly use it is reported as increasing.

"With almost every other of Satan's devices to meet, we missionaries pray that this traffic may be stopped before it becomes one of the hindrances to the progress of the Gospel in Korea. Please add the voice of helpless Korea to those raised in favor of the suppression of the opium traffic.

India's Frontier and Missions.

The *Indian Church Quarterly Review* calls attention to the northwest frontier, which stretches in a long semicircular line into Central Asia, and brings India in contact with many countries and some of the most influential races in Asia. This line of frontier stations begins with Kotgarh, near Simla, and runs to Peshawur, and from there to Kurrachi—twelve principal stations, with a number of subordinate stations. These are the doorways to Beluchistan, Afghanistan, Kashmir, Persia, Turkistan, and that imperfectly defined line

of country which lies in the very centre of the continent. The *Review* says: "The position of these frontier missions is unique, not only on account of their geographical position among so many tribes and races in Central Asia, but because there are, with very few exceptions indeed, no Christian missions beyond them. In the countries adjoining and beyond them there is nothing to be seen but Buddhism and Muhammadanism, with all their desolations, which for a thousand years and more have devastated some of the most beautiful spots on earth. These missions are beacons of light which look out upon the widely extended darkness of death." The Peshawur Mission, in its report, says that the mission is on Afghan territory, and that the nation which wins and knows how rightly to make use of Afghanistan will win supremacy in Asia. Nor is Afghanistan of less importance to us religiously. We see from history how often Afghans have planted and upheld for centuries the flag of Islam, both in many provinces of India and in countries beyond it. When they once are Christians they will probably become the most zealous and energetic missionaries of Christianity of all Asia.

World's Congress of Missions.

As the missionary motive was one of the impelling forces that led to the discovery and settlement of the New World, the Columbian Exposition, to be held in 1893, in a city whose first church was planted only sixty years ago by a home missionary, is certainly a fitting occasion to set forth the results of modern missions.

The World's Congress Auxiliary announce that to make this exhibition as complete as possible, it will be the endeavor of those having in charge the Congress of Missions to secure representation from every important missionary organization in the world. They will also attempt to bring together representatives from the peoples who

have been the beneficiaries of missionary effort. With the facilities now existing for rapid travel, it ought not to be impossible to secure, in connection with the World's Fair, an Ecumenical Congress of Missions.

The papers and discussions will aim to set forth the results of missionary activity in improving the moral and spiritual condition of men; in contributing to their intellectual advancement and the betterment of their material conditions; in opening new channels to commerce and new fields to ethnological and antiquarian research. It will be shown that diversities of race have not proved insuperable obstacles to that feeling of brotherhood inspired by the Gospel of Christ. But doubtless one of the best uses of this Congress will be the opportunity it will furnish for fraternal intercourse and exchange of views on the vital questions of life and faith.

The Auxiliary, under whose auspices this Congress will be held, has been recognized and approved by the Government of the United States. It has the support of the World's Columbian Exposition, whose Directory will provide places of meeting, and in other ways contribute to its success. The new Memorial Art Palace now in process of construction on the site of the old Inter-State Exposition Building will be fitted up for the use of this and the other congresses. In addition to the smaller assembly rooms, there will be two large halls, each holding three thousand persons, where popular gatherings may be held. This Congress will probably be convened about the middle of the month of September, 1893. Societies and individuals interested in missions will make their arrangements, naturally, to visit the World's Fair at that time.

Persons seeking fuller information about the Congress of Missions will please address Rev. Walter Manning Barrows, D.D., Chairman General Committee on Congress of Missions, World's Congress Auxiliary, Chicago, Ill.

NOTE.—Missionary and other religious societies desiring to take part in the important material religious exhibit, which is to be made in the Manufactures and Liberal Arts Building, will communicate with Dr. Selim H. Peabody, Chief of the Department of Liberal Arts, Columbian Exposition.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Y. M. C. A. in India.

Mr. David McConaughy, Secretary Y. M. C. A., writes from Madras, India, December 10th, 1891 :

“DEAR DR. PIERSON : The work here goes steadily on. The second year has been better than the first every way. Our need of enlarged facilities grows more and more pressing. We do so need a building. With a paid-up membership of more than two hundred, our quarters are exceedingly straitened ; in August next our lease expires, and can be only renewed for a long term and at a rate at least double that we are now paying. We know of no other place available ; but we are led to believe that a building site very suitable might be obtained from Government if we could give assurance of erecting a good building. Our Hindu rival has just obtained a site on the esplanade near by, and thus furnishes us a valuable precedent. We believe the Association has greatly grown in the esteem and confidence of the people of all classes. Lately we have added to our Board the Inspector-General of Ordnance and the Assistant Adjutant-General, both out-and-out Christian men, with heart interest in the work. At home the International Committee finds its hands so tied financially that my appeals for men for Calcutta and Colombo (and even for an associate here at Madras, to enable me to turn more attention to the Indian National Committee) are held in abeyance. It is useless for me to appeal for money to build under these circumstances. Meanwhile, I am pressed overmuch with the growing work, local and national, and still more oppressed by being obliged to turn a deaf ear to calls from all sides.

“Meanwhile, our hearts are cheered by unmistakable signs of the spirit of God working with us. We cannot report spiritual results, nor even say much about them in print, as you can under-

stand and will understand still better when you get closer to the situation. I will give you a leaf, though, from yesterday's experience. Before the Bible class last evening I had a talk with one of our Hindu members, who has seemed most unlikely to receive impressions—an old student of the Christian college, filled with ideas of Bradlaugh, Spencer, and Huxley, well read and keenly logical, and philosophical to some degree. He had disavowed belief in God and immortality in talking with me ten days before ; but to my surprise he opened his heart to me last night, and said something like this : ‘ I have lately been greatly exercised about my soul. I hoped that by severe and long-continued contemplation I might attain the truth, but I find my heart less satisfied than before. I have no faith in Hinduism. I have studied Mohammedanism, but find nothing there. I have never read the Bible, although when in college I had one of the books (I think it was Luke, but I am not sure). Lately I have found myself unaccountably thinking much about Christ. I know nothing about Him save what I have gathered from fragments in various books I have read. Yet even in my sleep I have been dreaming of Him ; and last night, when only half conscious, I found myself crying out, “ O Christ, save me ! ” ’ This man lives in a Brahman hostel, and of late has spent nearly all his time in our rooms, sitting often for hours at a time in a corner of the social room, looking blankly at the wall, until we feared his mind was going. Hence I was the more surprised to find his mind clearer than mine, and the Holy Spirit working mightily upon his heart. Lately he has come within hearing (but out of sight) of our religious meetings. Last evening, for the first time in his life, he came to a Christian gathering—the Bible training class—where the subject was ‘ What must I do to be saved ? ’ Already a change has been remarked in

this man's face ; and I trust ere long the light of life will be shining clear and bright in his heart.

"Well, while we were talking together, the President of the Association came rushing upstairs with his face aglow, and said : 'I say, I've had the best talk to-night with S—— (a Brahman member) that I've ever had in these rooms; and he has opened his heart and told me that he is determined to follow Christ.' *That means so much* for such a man out here. He and my man, Doraiswamy Moodeliar, and three other *Hindu members* (one of the latter 'a disciple, but secretly') were in the Bible class, and we had a good hour. We believe we are going to see 'greater things than these,' and that ere long. I have felt hitherto that what was required was *building an association* rather than an association building ; but now the need of enlarged facilities presses heavily. Will you not take this matter upon your heart and join us in praying the Lord to provide the means?"

Coolie Slave Trade in Singapore.

The following are extracts from an open letter addressed to the Marquis of Salisbury by Mr. Henry Varley, Evangelist, who, having recently visited Singapore, feels it imperative to bring before his lordship's attention the following particulars.

Mr. Varley calls attention to Singapore as an island situated in the Straits of Malacca, and commanding one of the principal highways to China and Japan ; as a great coaling station and port of call for hundreds of steamers and sailing vessels.

He says : "Singapore has grown rapidly, and is increasing in importance every year. Already it contains about 200,000 inhabitants, and as an Eastern representative of imperial interests ranks high. As a great centre to which Eastern produce and commerce converge, and into which great masses of Chinese and Indian life literally pour, Singapore has few rivals and no peer.

"The 'Chinese coolie immigration

traffic' has grown until its proportions have become very great. The year 1890 saw no less than 160,000 Chinese coolies imported into Singapore from five or six ports in China. The large number of English and Chinese agents, both in Singapore and in China, who carry on this vast and organized traffic are commonly spoken of as 'slave dealers.'

"The way in which the coolies are secured in China for the Singapore market is this : The 'agents' give striking descriptions of the successes to be obtained by leaving China and going to Singapore. To millions of Chinese these 'agents' have ready access. They are very poor, and the 'agents' agree to pay the passage of the coolies to Singapore, upon condition that each man signs a contract, which stipulates that the indebtedness to the 'agent' shall be recognized and refunded out of the coolie's wages. So far all seems fair and above board. From the moment, however, the contract is signed, the coolie's liberty is a thing of the past.

"On arrival at Singapore these untold thousands of nearly naked Chinese are drafted into large receiving sheds and houses, from which they cannot go away, though the actual indebtedness to the 'agent' seldom exceeds 10s. to 15s., or four dollars Singapore currency. Hundreds of the coolies are crowded into carts and conveyed to empty houses in various parts of the city. Crowds of human faces peer through the iron bars of the windows of the rooms into which, as human cattle, they are driven, in which they are imprisoned, and from which there is no escape.

"Tens of thousands of these coolies are, within a few days, forwarded by English steamers, at the will of the 'agent,' to Java, Borneo, Sumatra, Johore, and scores of places in the Eastern Archipelago. Iniquitous and exorbitant charges are made by these 'slave dealers,' and until their unjust demands are paid the coolies know no freedom. The coolie does not hire himself out. It is the 'agent' who sells his services often for a miserable wage.

The Chinese are thus committed to a system of enforced labor, and where they have no voice concerning their position, work, or pay. There are no Courts of Appeal; and outside Singapore there is no English law either to protect or to deliver the coolie.

"The Chinese coolie immigration traffic is a system of slavery with a thin veneer over it, in order to its concealment and indefinite extension. This conviction is common in Singapore, but the infamous traffic is profitable! It pays, and hence there is criminal silence on the part of many who should speak out in words of burning indignation.

"A prominent Government official, who for several years has had special oversight and inspection in regard to the coolie traffic, admitted that 'practically it is an organized system of slavery on a very large scale.' Referring to the contracts, he said, 'I do not think they are instruments of oppression up to the point of arrival in Singapore. It is after the coolies leave us and are forwarded to the sugar plantations, cotton gardens, and places of service in the various islands where the 'agents' send them.' Exactly. Beyond the ten or fifteen shillings which the coolie owes for his short passage from China, the 'agent' has no just claim against him.

"This traffic involves every year the liberty of 150,000 Chinese subjects. Were such an infamous system attempted in regard to Englishmen in any part of the earth, not only would the civilized world rise in indignant protest against it, but the moral and material forces of the British nation would combine to overthrow and stamp out the infamous traffic.

"Can we be surprised at the strained relationships between the English and the Chinese? That Englishmen should be spoken of as 'foreign white devils' suggests, in the light of these terrible facts, sagacity and truth, rather than ignorant prejudice, on the part of the Chinese. No wonder that they suspect the national and commercial honesty,

and distrust the Christian and missionary efforts of Britain.

"That this English slave trade in Chinese coolies, which has existed for more than twenty years in Singapore, has so seared the conscience of the colonial authorities, that the year 1891 sees more than twelve hundred opium dens in full blast in Singapore! These houses have been licensed by the Imperial Government in order to carry on this degrading traffic, and so abnormal has been the growth and spread of this traffic that nearly three fourths of the total revenue of Singapore for the year 1890 was received from the licenses and sale of the deadly opium.

"The Imperial Government goes still further, and licenses a large number of immoral houses in Singapore. It is possible to-day for any man or woman to apply to the representative of the Imperial Government for a license to keep a house of ill-fame, and it will be granted. Whole streets in Singapore are thus licensed for purposes of immorality. In some houses from twenty to fifty girls, many of them mere children, are kept in stock, and exhibited in their tawdry finery to all who pass by. In the main they are imported from China and Japan. Scores of them have been bought, and in hundreds of cases are the property of the vile men and women whom English law has licensed, and whose houses the police are instructed to protect and regulate. From Hong Kong, notorious for its degrading traffic in Chinese women, the bulk of these girls are shipped, and the immoral purpose for which they are brought to Singapore is perfectly well known. They have been sold for money into a degrading moral slavery more terrible even than the traffic in Chinese coolies.

"Is it anything less than appalling to find the Imperial Legislature of the first and greatest Empire in the world protecting and tacitly recognizing human slavery and slave-dealers, licensing opium dens, as also immoral houses, and their degraded keepers?"

[We feel constrained to say that the above is one of the most terrible indictments ever brought against a Christian nation ; and we cannot doubt the British Government will institute an investigation.—EDITOR.]

Letter from Mr. Williams.

A short time ago I paid a short visit to the Lushai Hills, and was accompanied by Mr. Aitken, of Calcutta. It is my wish to go and start a mission among the Lushais. I have already written home to the directors of our mission about the matter. If they *cannot* see their way clear to help me, I may feel it my duty to go there without any guarantee of their support—simply relying on the promises of Him who gave the great command : “ Go ye, therefore, and make disciples of all the nations.”

It is my plan to take Khasi teachers and evangelists with me. Some of the young men of these hills have made great progress in education. One has passed the Calcutta F.A., and is preparing for his B.A. ; and the number of thould who have passed the Calcutta entrance is increasing every year.

The Director of Public Instruction told me the other day that the young men of our normal school were the first throughout the province in mathematics in the last examination ; and they were under a disadvantage, too—they had to do their work in English, a foreign language, while the Bengalees and Asamees were doing it in their own.

If the Khasis who are not Christians can accompany our troops to Lushailand as coolies and *harlots*, surely the Khasis who are Christians can go there to teach the people the way of life !

The Government will be ready to give a substantial support toward schools. Without primary schools, it will be very difficult to carry on the work. The schools have been the backbone of the mission in these hills, and I do not know how we could get on without them.

I prayerfully hope the directors will

see their way clear to grant my request. It is not a very great one, especially when they have in their hands about £40,000—jubilee collection—only my own salary (single man). I have promised them not to ask anything for buildings, etc., for the first three years.

I shall let you know again the decision of our directors. Something will be done at the General Assembly, which will be held in South Wales about the end of this month.

WILLIAM WILLIAMS.

KHASI HILLS, ASSAM, June 18, 1891.

Captain E. C. Hore, the African missionary explorer, will publish about the end of March a volume with the title “ Tanganyika ; Eleven Years of Central African Work.” It will be illustrated with a portrait, and eleven full-page illustrations from the author’s own sketches, surveys, and photographs. It will be a complete and concise account of the London Missionary Society’s Central African Mission, accounting for each of its members and all its proceedings from the commencement to the present time. We believe it will be the first report of the share that English Independents have had in the opening up of the great new regions of Central Africa. Tanganyika is the only one of the great Central African lakes that has been definitely surveyed, and this has been done by Captain Hore, who may be regarded as, in a great degree, the discoverer of the lake.

It is said that during the nine years and six months preceding December, 1884, there occurred in Japan 553 earthquakes, averaging one earthquake for every six days and six hours. Professor Milne makes the average even greater than this. He could trace an average of an earthquake per day in Nagasaki, in the extreme south of the Japanese Archipelago. If the statistics were compiled from the returns of officials from all over the country, only those shocks which caused loss of life or damage to property would be included.

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

India—Hinduism.

India still remains one of the greatest problems for evangelism the Christian Church has to confront. Its vast extent is still not realized by non-residents of that land. It is not a country as one would speak of a country of Europe, but, rather, it is a continent. From Peshawur on the north, to Cape Comorin on the south, it measures, in a straight line, 1900 miles. From Assam on the east, to Kurrachee on the west, its extent is equal to its length. Leaving out Burma, it is equal in length to the distance from Edinburgh to Constantinople. Its breadth is equal to a line stretched from Sicily to Moscow. Its population now is known to number 285,000,000 of souls—souls for the redemption of whom Jesus Christ died. Bengal has a population so dense that it seems impossible to take it in. It counts 500 persons to the square mile. The whole of British India counts 233 to the square mile; half the population of the empire is in the Gangetic valley, where access is easy to them. Madras has more people than Italy and Belgium; the Panjab has as many as Spain and Portugal; Bombay has as many as Belgium, Holland, Denmark, and Sweden put together. Of the total population of India perhaps 200,000,000 may be put down as Hindus; 50,000,000 are Muhammadans; 25,000,000 are of the ruder races, known as the Hill tribes or aboriginal tribes. These are the aborigines of the country. Some of them have become somewhat Hinduized. It is a hard task to lead one Hindu to Christ; but there are not less than 200,000,000 to bring over to Christianity. But year by year the people are less disposed to defend their own religion. The attendance on religious festivals is less and less. Christian schools are making a profound impression on the native mind. Even if we recognize the fact that there are more people in India

to-day that are heathen and Moslem than ever before, because of the birth-rate increase under the splendid protection and father-care of the British Government, the fact still remains that there is less of Hinduism. It is greatly modified and moderated. It is less cruel, less in force in its worst forms. It is less defended and seen more and more to be less defensible; hence there is really a different sort of Hinduism; and every year sees more and more disposition to find something that shall more commend itself to reason.

THE ROMAN AND INDIAN EMPIRES COMPARED.

We find in the *Missionary Herald* of the Baptist Missionary Society of Great Britain so forcible a contrast between the Roman and Indian empires that we venture to draw largely from it:

"Each empire, in a very wonderful way, grew gradually and inevitably from a very small beginning—the village of Rome and the handful of merchants in India. In extent there is not very much difference between them. In each case a large number of different nationalities, with different languages, have been bound together under one political rule, and in each case the result has been *Romana pax*, perfect order and peace. Each military system has had both foreign and native troops; the 'centurion of the Italian band' is, in modern parlance, a 'captain of an English regiment.' The Roman roads are paralleled by the Indian railroads. The Roman proctor typified the English magistrate, and the principles of Roman and English law are not very different. A magistrate in India would say: 'It is not the manner of the English to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.' And if asked to interfere in a purely religious dispute between native and native, he would say: 'If it were a matter of wrong or wicked lewdness, O ye Hindus and Muhammadans, reason would that I should bear with you; but if it be a question of words and names and of your law, look ye to it, for I will

be no judge of such matters.' 'King' Agrippa was evidently an inferior personage to the Roman Festus; just as an Indian Raja, with all his pomp and titles, must be prepared to obey any orders given him by plain Mr. John Smith, the English resident. The spread of the Greek language in the Roman Empire is paralleled by that of the English language in India. Other points might be noted, but these will suffice to show how much of similarity there is between the two empires. From a missionary point of view, however, there are two important points of difference. In the first place, the population of India is *more than double* the estimated population of the whole Roman Empire in the zenith of its power. And, in the next place, the religions of India, when mission work was commenced there, were not somewhat effete, as was the case with the popular religions of New Testament times, but both Hinduism and Muhammadanism held full sway in the hearts and lives of their respective votaries, and to a large extent they hold full sway still. The one word 'caste' sums up a host of difficulties which apostolic workers had not to encounter.

"The evangelization of India is, therefore, a far harder and vaster task than was the evangelization of the whole Roman Empire at the time of our Lord. It took three centuries to make Rome even nominally Christian; let us not be discouraged if in less than one century so little comparatively seems to have been done in India."

NATIVE POLITICAL AND OTHER DEVELOPMENT.

It is a mark of favor toward the Government of the British in India that the natives should meet in council to debate national issues. On December 28th last the Native National Congress met at Nagpur, the capital of the Central Provinces. Eight hundred delegates were in attendance from various provinces, and some four thousand visitors were present watching the proceedings. The Chairman of the Reception Committee spoke in the highest terms of the British rule in India. He said the keynote of the movement was loyalty to the Crown and attachment to the British people to whom India owes her re-birth. He declared they were desirous of an everlasting union between India and

England. A Brahman named Charlu, of Madras, was elected President of the Congress. We do not know how many of the members were native Christians, but probably a goodly number, as the Congress of the year before had forty such members in it.

Kristo Samāj.—A Christian conference has been held at the place of the meeting of the National Congress. Last year (December, 1891) brethren from the various provinces—Bombay, Bengal, Central and Northwest—met every morning at the Free Church at Nagpore.

On Tuesday morning Kali Charn Banerji, of Calcutta, spoke on the *Kristo Samāj* movement, and defined the self-supporting church as one that can supply spirituality on the conservative and aggressive side, both to build up and extend the Church. The usual idea of a self-supporting church was one which could pay its own pastor, but if, instead of putting the money question in the front the man question was made the first thing, the question of self-support would be solved.

The plan of the *Kristo Samāj* is thus, explained by Mr. Banerji: "A number of us are banded together; we endeavor to recognize gifts and utilize them. When we find a brother spiritually gifted, we don't raise human questions of education, ordination, or whether he has passed through a theological course. We do not recognize technical conventionalities. A man that has a gift may be engaged in a secular calling; we do not allow these accidents to prevent our using that brother. No one is accepted as a member of our *Samāj* who will not engage in personal work. Every disciple can do something. We are not satisfied with work by proxy; so when every one works and they do not look for money, the church is self-supporting. The money question is laid aside altogether. On the other hand, a person cannot claim a spiritual gift and thrust himself on the congregation. The call must come from the congregation. The great thing before us is to band ourselves together for the evan-

gelization of the world ; we do not care to have every one give up their differences of opinion. Our idea is to spread a canopy over all the tents, thus putting them all under one roof." Surely this indigenous movement for unity on the part of Indian Christians should call forth the active sympathy of all God's people.

Aryā and Brahmo Samāj.—The Aryā Samāj and Brahmo Samāj are new schools of Hindu thought caused by Christianity. Dr. Hooper, Principal of the C. M. S. Divinity School in Allahabad, states that a century of evangelization in India has had a vaster effect on the country than Islam ever had. "Indian converts to Islam became so for the sake of the social rise it gave them. They remained stationary in numbers, and had no influence on surrounding Hinduism. The Gospel, with its half million converts, has almost turned Hinduism upside down already." The Brahmo Samāj has not gone beyond the Bengali race. It has intense faith in prayer and in Providence. It speaks with the highest respect of Jesus. Its main tenets are the fatherhood of God and the brotherhood of man. It is loyal to England. The founder of Aryā Samāj was Dayanand Saraswati, who died in 1883. Christian missionaries now meet with this sect everywhere. By its name it professes to honor Indian antiquity. This school wishes to be what the Aryans were when they came into India. It rejects late developments of the Hindu mind. It is theistic, but in a cold and lifeless manner. It has nothing of the warmth of the Brahmo Samāj. It rejects incarnation, atonement, inspiration, and the miraculous generally. It checks conversions to Christianity. At Allahabad in 1884 a convert who was baptized by Dr. Hooper, meeting with this school, apostatized and never came to the Lord's table. This Samāj carries on its anti-Christian attack by preaching, tract composition, holding meetings and private conversation—all of them methods learned from Christianity.

The Opium Question.

We have received from Mr. Alfred Dryer, of Bombay, some statements about the opium question, now being so urgently pressed on the British at home, which show that it is not merely a question of demoralizing China, but India has also come under the curse. There has been a great increase in the Indian consumption of the drug. Mr. Dryer says, that "taking the official figures, we find that the consumption of opium in the Bombay Presidency in the financial year 1876-77, was 24,765 pounds. At the end of the next three years it had increased 72 per cent. At the end of the next three years it had increased to 275 per cent over the total of 1876-77. At the end of the next three years it had increased to 426 per cent over that total ; and at the end of the next three years to 494 per cent. In the following year (1889-90), the last for which a report has been issued, the consumption of the poison had increased to 549 per cent over that of 1876-77.

"In the annual official document entitled 'Statement of the Moral and Material Progress of India,' issued last May, it is shown that in the year under report, the consumption of opium had increased also in the Northwest Provinces and Oudh ; in the Central Provinces ; in Assam ; in Lower Burmah ; in Berar, the assigned districts of Hyderabad ; and to a small extent in Madras Presidency.

Mr. Dryer says, further, that over twenty-three thousand persons in India have set their signatures to one form alone of petition to Parliament against the wrong done the country by the opium traffic, while nearly one hundred newspapers and periodicals have issued anti-opium supplements.

The Great Religious Movements in India.—We have two able articles in this number of the REVIEW on the great revival in North India. It is a wonderful pentecost. Indications of the same thing elsewhere are found widely over India, especially among low-caste peoples.

The *Indian Witness* has the following :

"The four district conferences in Rohilkhand — viz., Bareilly, Pilibhit, Moradabad, and Amroha, met in joint session at Chandausi on Tuesday morning of this week. The attendance was very large and the reports encouraging. The Rev. P. T. Wilson, M.D., reported 3485 baptisms in the Bareilly district. The Rev. Zahur-ul Haqq reported 1884 from the Amroha district. The Rev. J. C. Butcher, M.D., reported 2200 from the Moradabad district, while the Rev. Ibrahim Suliman brought up the rear with 1143 from the Pilibhit district. The grand total of baptisms reported throughout the four districts was thus 8712, a number which ought to startle those on whom the responsibility of caring for these converts rests. The large audience was profoundly moved by these reports, and several hymns of triumph were sung with great enthusiasm."

Referring to Bishop Thoburn's visits to these district conferences it further says :

"Since Bishop Thoburn left Calcutta he has attended district conferences at Hathras, Narsinghpur, Meerut, Barabanki and Chandausi. The sum total of baptisms for the year officially reported at these meetings is over *fifteen thousand* !"

Bishop Thoburn, writing of this revival, says :

"The whole atmosphere here seems full of the feeling that a great ingathering is near at hand. The workers are a lowly company, and many of them but half-taught converts themselves ; but when I compare them with the men we had around us twenty-five years ago, I thank God anew for every one of them. They know nothing whatever of failure or discouragement. They expect success, and expect it upon a scale which those of earlier days never dreamed of. In every direction the fields are said to be white to the harvest. As the reports were made, I at first asked each man how many inquirers he had in his circuit. The lowest number mentioned by any one was two hundred ; and when some began to speak of thousands I ceased to ask the question."

"Some of the calls which reach our workers are very urgent. Brother Hasan Reza Khan spoke of people who had sent to him, saying : 'Months ago we threw away our idols and sent for you to come and make us Christians ; but

you do not come. We have no idols now, and yet we cannot be Christians. What shall we do ? Do come to us, and make us Christians.' Some people may smile at such a request, and only notice the ignorance which the request to 'make them Christians' indicates, but for one I feel more like crying than laughing when I hear the story. The poor creatures are sincere, and their ignorance only gives them a stronger claim upon us. Had such a spectacle been seen thirty years ago, all India would have heard of it, and missionaries would have competed for the opportunity of hastening to them with help and comfort."

Hinduism.

Sir Alfred Lyell delivered one of a series of addresses in London on the various religions of the world, all of which were given at South Place Institute. The religion which Sir Alfred treated was Hinduism. It is a masterly presentation of the complex system, or conglomerate of all systems and no systems which we know as modern Hinduism. We cannot even give an outline of the lecture. In concluding, he said : "Hinduism has always been changing more or less, and it will go on changing faster than ever under the influence of contact with Europe. There has always been a reforming school of Hinduism — a desire to throw off the coarser conceptions and practices, and to adopt things more spiritual and morally better. There have been recently attempts in this direction ; there has been a desire to prove that the Vedas, the original sacred books, do not sanction the abuses of Hinduism ; that they may be interpreted as again the prevailing idolatry, and that the real Hinduism prescribed by Holy Writ is a much higher and purer revelation. . . . He says that "the real substance and mainspring of Indian religion is not polytheism, but pantheism. There can be little doubt that the whole edifice of polytheism is likely to break up and melt off the surface of civilized India ; that their immemorial superstitions will collapse before the steady maintenance of peace

and law, the advancement of learning and the influx of knowledge. . . . The air is charged with spiritual enthusiasm, so that no one can say whether some ardent faith may not suddenly blaze up in the midst of India that will shatter all the old fabric of religion, and lead away the great Indian multitudes in an entirely new direction."

"*Are We Really Awake?*"—This is the caption of an "Appeal to the Hindu Community," which has been largely circulated in India. We quote from it a single paragraph :

"The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find the mischief under which we Hindus at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. . . . The countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion, as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

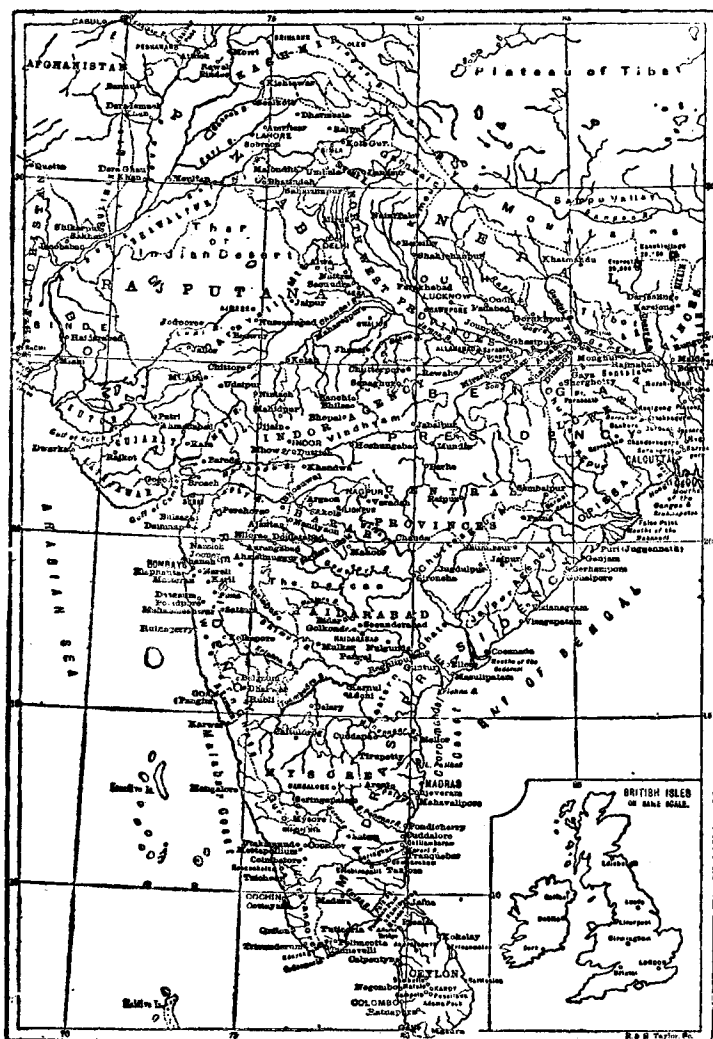
A Kindly Feeling Toward Missionaries.

—Some five hundred persons, among whom were representatives of all classes of Hindus and Mussulmans, met in one of the cities of India to welcome back a missionary who had been temporarily out of the country. A native pastor, writing an account of the occasion, says that the chairman was a Brahman, who, after stating how the people owed "much of the enlightenment of the present day to the indefatigable exertions of the Christian missionary," said : "As a living instance of their success, I point out to you our to-day's meeting. What is the scene that presents itself to the eye? Hindus and Muhammadans—the true descendants of the once Hindu bigot and the Mussulman fanatic—have met under the same

roof to offer a hearty welcome to a Christian missionary, who has for his avowed object the pulling down of both Hinduism and Muhammadanism. Had it not been for the education that we have received under this Christian Government, and through missionary labors, I should have to-day been stoned by the bigoted idolaters of my own religion, for having committed the most unpardonable crime of taking such a part in to-day's proceedings."

A Moslem Convert.—Dr. Clarke, of the C. M. S. at Umritsur, says :

"Some time ago there was a young Muhammadan, the son of a great Muhammadan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible, I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man, and desirous of throwing off Muhammadanism. When his father heard of it he offered a reward of five hundred rupees to any one who would kill his son, and two hundred to any one who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together other mullahs and read it to them. He also said : 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament; and they have sent me to get the Old Testament.' I had the pleasure of giving him one; and later on, he came with his son, and said : 'The God of my son, whom I wished to murder, is now my God; baptize me too into the faith of Christ.'"



GENERAL MAP OF INDIA.

—On the Malabar coast is a community called Syrian Christians, who claim to have been converted by St. Thomas, whose tomb they point out south of Madras. They number possibly 300,000.

—The first Protestant missionaries to India were Ziegenbalg and Plutcho, who were sent in 1706 by the King of Denmark to Tranquebar, on the Coromandel Coast. In 1750 the mission was joined by Schwartz. When the English wanted to treat with Hyder Ali, he re-

fused to receive an ambassador, but said: "Send me the Christian" (meaning Schwartz); "he will not deceive me." William Carey and Thomas landed in India November 10th, 1793.

—The Roman Catholic religion was introduced by the Portuguese, who conquered Goa in 1509. Thirty years later Xavier began an earnest mission work, subsequently continued by others. According to the census of 1881, they numbered 865,643.

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—More than 2,000,000 barrels of beer were brewed in Milwaukee during last year.

—The Mennonites, numbering in all but 41,451, are yet subdivided and re-subdivided into no less than 12 fragments, of which the largest has but about 10,000 members, the smaller tapering off to 471 and 352, while the least, the "Apostolic Mennonites," to wit, has only 209! The phenomenon must have given a fearful strain to the risibles of the census-taker.

—Rev. George Grenfell, of the Baptist Congo Mission, says that in Central Africa there is an area of 4000 square miles larger than the whole of Europe still unoccupied by a single missionary; that the centre of Africa cannot permanently be evangelized by white men, but the greater part of the work must be done by the natives themselves, and the natives are showing their fitness for the task.

—A pagan testimony and a pagan notion. Mr. Lawton, one of the China Inland missionaries in the extreme northwest of China, on the borders of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

—Though the vast bulk of Asia is not exactly "partitioned" out among the potentates of Europe, yet reasonably large slices of territory are possessed by several. Of course Great Britain leads, with 2,240,000 square miles and some 300,000,000 subjects; the Netherlands bear sway over 700,000 square miles and 30,000,000 subjects; Russia, with 6,500,000 square miles, and France,

with 200,000 square miles, have each about 18,000,000 subjects; Spain, 115,000 square miles and 9,600,000 subjects; and Portugal, 8000 square miles and 850,000 subjects.

—This is the way it looks to one missionary, the Rev. Frank W. Warm, Methodist Episcopal, of Calcutta: "In the United States there are about 65,000,000 souls; and of these there are, according to the *New York Independent*, including Catholics, 20,000,000 communicants; which, with the children and those directly influenced, would easily make another 30,000,000, leaving only 15,000,000; and it is scarcely probable that there are so many unreached. When one looks home and reads the *Methodist Year-Book*, and finds that for pastoral support, church extension, freedmen, Sunday-schools, Board of Education, Woman's Home Missionary Society, superannuated preachers, church building, and local current expenses there is used \$19,678,000, which with the \$460,000 of the missionary money used for home missions makes a total of \$20,138,000 and deducts from that the total given to foreign work of both the parent and woman's societies, \$686,000, it leaves a majority for the home work of \$19,452,000 to do the Methodist part of the work among the 65,000,000 in America; but in the foreign fields there are of the heathens easily 1,000,000,000 souls starving for the bread of life; and Christ says: 'Give ye them to eat;' and for these the missionary grant, including both societies, is, say, \$700,000. Brethren at home, if you could live a number of years in the foreign fields and be conscious of being surrounded by hundreds of millions who know not Jesus, and then look at the Methodist Church giving \$20,138,000 for her part of the work among the 65,000,000 of America, and \$700,000 for her part of the work among 1,000,000,000 of starv-

ing souls, I think you would learn more lessons than did Mr. Bultitude in Dick's school."

—Sabbath observance is finding favor in an unlooked-for quarter. For even in Paris a movement is on foot to secure the popular observance of Sunday, and a very strong society has been formed to further this cause. The honorary president of the society, Senator Jules Simon, says: "We desire that our workmen may have a day's rest once a week, and Sunday is naturally the day we have chosen. But our undertaking is a difficult one, because it runs counter to numerous customs and interests which do not like to be interfered with. At present our factory hands and shop people work not only during the long hours of every week day, but also on Sundays. We do not wish to forbid people from working on Sunday if they wish to do so, but we aim to prevent them from forcing other people to work." And Leon Say, the eminent political economist and deputy, who is president of the society, says: "Our society is the result of a congress of social economists held in Paris during the exhibition of 1889. It was then unanimously recognized that a weekly day of rest is indispensable to the working classes. We do not ask for legislation, but depend entirely for success on the power of persuasion. Two years ago our society numbered 20 persons; to-day we count over 2500 members, made up of republicans and monarchists, Catholics and Protestants, bishops and free thinkers. We have already achieved some practical results. In the post-office we have got the hours shortened on Sunday, and we are now laboring with the railroad companies." In Germany also a similar agitation has been begun.

—Says John Dudgeon, a medical missionary at Peking: "The evils of the use of opium in China are everywhere apparent. Every heart that is not dead to the sentiment of pity must be filled with commiseration at the prospect of

the vast evils which spring from this source, and of the dire calamities which opium entails upon the Chinese people. Those who live and work among the people are, alas! only too conversant with the evils to health and wealth, and the moral and social degradation which follows the use of the drug. Smokers and non-smokers alike condemn the practice; the former wish to be free, and yet cling to the pipe as its slave; the latter acknowledge that interdiction of the native growth would only increase the Indian import and cause still more silver to flow out of the country. Fifty years ago we had only to contend with the foreign import; now we have in addition the large native growth. Then we had probably not over 2,000,000 of smokers; now 20,000,000 is probably not an over-estimate.

"The evil seems spreading more and more every year. It is slowly finding its way into agricultural districts. It is permeating all classes of society, and is not looked upon with the same abhorrence as formerly. The legalization of the import did much to spread its use. The growth of the poppy is, for the same reason, extending also into new regions.

"This gigantic evil pervades all classes. The habit is particularly common in the opium-producing regions, where, it is estimated, 80 or 90 per cent of the men above 20 years of age smoke, and 50 or 60 per cent of the women, not to speak of many young people in their teens. In the cities the practice is also common. In the non-producing districts, the evil is chiefly confined to the cities; the villages are comparatively free. An official estimate for the whole Empire gives four tenths for the coolie class, six tenths for the merchant class, and three tenths for the official class. In Canton over seven tenths of the officials smoke. In Hunan not one tenth of the same class are addicted to the pipe. In the 6 Boards at Peking there are very few opium-smoking high officials. It is cheering to note, amid such a wide extension of the vice, that the Imperial

family, and the high officers of State, in the capital and throughout the Empire, may be said to be free from it."

And it further appears from the following statement, that the opium scourge is by no means confined to China: The *Calcutta Medical Record*, the principal medical periodical in India, says: "Dreadful as are the evils of alcohol, the pernicious consequences of indulgence in opium are more vastly terrible. By it human life is shorn of every vestige of nobility and moral responsibility. The mind is rendered insensate to every ennobling desire or sentiment, and the moral nature of man is unfathomably degraded to even greater depths than brutishness. Digestion becomes steadily and speedily impaired, and the whole physical sequellæ are those of emaciation, attenuation, and devitalization of muscle, nerve, and brain. Opium numbers its victims by thousands in Calcutta alone, and every city throughout the length and breadth of this vast empire of India and Burmah yields a condemning freight of evidence of physical suffering, moral degradation, and social ruin, which none but a callous Government steeped in the luxuries of an irresponsible bureaucracy would dare to despise. Yet this awful stigma attaches to the Government of India, that it not only freely permits the sale of a pernicious drug, but protects and encourages the continuance and permanency of its ravages among a people whom it has been called upon to regenerate and save."

—"To what purpose is this waste?" is the perennial exclamation of all such as have little faith and love, and even less knowledge, concerning missions. But nothing is more certain than that there is no waste to speak of, not even much lavish expenditure, but about every dollar is wisely and economically placed. Let one case stand for a host: The Rev. F. E. Hoskins, missionary of the Presbyterian Board in Zahleh, Syria, gives, in *The Church at Home and Abroad* for January, an interesting *résumé* of "how

the money is spent" in his station. The total transactions for the year amounted to about \$8500; of this nearly \$2000 came from native interest and co-operation in educational work, a small sum being secured from outside sources. The remaining \$6550 was charged to the Presbyterian Board. Itemizing this he shows that less than \$2000 was expended for the salaries of missionaries, rents, and repairs; \$3300 was paid as salaries to 36 native preachers and teachers; \$350 went for the assistance of 35 boys to enter college and boarding schools; \$160 for educating 2 men in the theological seminary; \$300 was spent by the missionaries and helpers in touring, and \$300 more for rents and repairs of churches and schools and a dwelling in the village, while \$140 was expended in postage, messengers, medicine, and miscellanies, including stoves, benches, clocks, chairs, maps, etc., for 23 schools and 18 Sunday-schools. The total force supported by this expenditure consists of 2 ordained American missionaries with their wives, 36 native helpers, 3 of whom give all their time to preaching and touring, and 21 preach on Sunday and teach through the week; the remaining are other assistants. The preaching is conducted in 19 centres, and more than 50 villages are visited. There are 2 organized churches with 155 members, 23 schools, and one bookstore. Half of the salary of the keeper of the store and the whole of the salary of the colporteur are met by the American Bible Society. Not one cent has gone for any purpose except the work of preaching and teaching the Gospel.

—The following survey of the work of the Foreign Sunday-School Association is given in the *Independent*: Germany has now more than 3000 Sunday-schools, with 30,000 teachers and 300,000 scholars. So completely has official opposition ceased, that some years ago the highest Church Council of Prussia ordained that all candidates for ordination should be trained in organizing and conducting Sunday-schools. Besides the

Central Committee at Berlin, local unions exist in various parts of Germany where teachers meet for discussion of methods and comparison of experience. The first great National Sunday-school Convention ever held on the European Continent was the Jubilee of German Sunday-schools, which was celebrated at Berlin, October 7th-9th, 1888, while commemorative services were held simultaneously in many towns and cities of Germany.

France has more than 1100 schools, with 4500 teachers and 115,000 scholars; Switzerland, 1500 schools, 6522 teachers, and 97,890 scholars; Holland, 1400 schools, 3800 teachers, and 150,000 scholars; Sweden and Denmark in nearly equal proportion. In Roman Catholic countries peculiar difficulties have been encountered; but Italy, Spain, Portugal, Belgium, and the republics of Central and South America have many faithful teachers, who, with the aid of attractive little papers supplied by the Association, have won the hearts of the children about them, and are doing untold good. The Sunday-schools on mission ground, though not originated by the Association, have been largely aided by it in supplies of papers and hymn-books, and its correspondents are found on every continent.

—The Catholic clergy of France number 55,540 men. Among these are found 18 archbishops, 69 bishops, 3420 pastors of various ranks, 182 vicars-general, 31,255 assistants, 7109 vicars, and 700 other ecclesiastics. The Reformed and other Protestant clergy number but 720. The religious budget—the amount the Government appropriates for the benefit of such denominations as are “recognized”—for 1892 is 45,057,157 francs. The foreign clergy who hear mass in any other language than French are not paid out of the State treasury.

—Berlin has for its 80,000 Jews, 8 synagogues; for its 120,000 Catholics, 10 churches and chapels; for its 1,250,000 Protestants, 44 churches and chapels—namely, 32 parochial and 6 “per-

sonal” congregations. In addition there are 36 places where public Protestant services are held each Sunday. Of these 20 are in institutions of various kinds, the remainder are the gathering places of the City Mission Society. In recent months 7 new churches have been begun, of which, however, 3 are to take the places of existing churches. And in this connection the statement, surprising, and almost incredible to American readers, is made that, if it had not been for the personal intervention of the Emperor and the Empress probably not a single one of these 7 new churches would now be in process of erection. Permission to build a new church in Berlin can be secured only when the proposal is passed upon favorably by no fewer than 19 official bodies and persons—an unheard-of amount of red tape! Many of these bodies and persons, that range from the Emperor down to the sanitary police, are antagonistic to the interests of the Church, and, if possible, delay or defeat such projects. In this way, only recently, two of the best building places in the city were lost to the Protestants and secured by the Catholics. The largest of the new churches has a seating capacity of 2000 and cost 400,000 marks.

—The “Encyclopædia of Missions” gives statistics of 8 societies doing missionary work in Mexico. They are these, and arranged in the order of the importance of their work as determined by figures: Methodist Episcopal, South, Methodist Episcopal, North, Presbyterian, South, Southern Baptist Convention, American Board, Associate Reformed Presbyterian Synod, and Cumberland Presbyterian. In all, these societies employ 51 male and 78 female missionaries, with 128 ordained natives and 199 other native helpers. In the 201 churches are found 13,263 members, and 6363 pupils in the 145 schools.

—Rev. M. C. Harris, Methodist Episcopal, San Francisco, writes: “In 1877 the first Japanese knocked at the doors of the Chinese Mission of this city. Dr.

Otis Gibson, superintendent, kindly admitted them to the evening school. Kanichi Miyama was the first convert. He is now a member of the Japanese Conference, doing grand service for the Master. The work has prospered from the beginning until now. Within the past year 100 were baptized and 127 received into full membership. Conversions occur daily. The last month they have averaged above 1 per day. For two years there has been a continuous revival. A church has been formed and organized for work, and is looking forward to self-support in the near future. The members give gladly of their substance. In liberal giving it would be hard to surpass them. Upward of 20 preachers have been sent out from this mission to Japan and the Sandwich Islands as evangelists to their people. Some 25 more have been called to the ministry, and are ready for service. Here is a great opportunity to honor God and save thousands. Who will help us? For the past six years the Mission has carried on its work in leased buildings. It is recognized by all who understand the situation that a *church building* is a necessity. The Japanese Christians are deeply interested. They have pledged \$5000, and will raise it. They are contributing toward this sum by the month. A goodly sum is already collected and invested in the savings-bank, where it is drawing interest. They are mostly poor students, and can give but little. The estimated cost of the lot and building is \$25,000. We must appeal to the friends of the cause in America. Who will consecrate something to build a house of God for the Japanese in San Francisco?"

—One feature at a church entertainment in a certain place not long ago was a native Indian woman engaged in basket-weaving. A little maiden, after watching her movements a while, looked intently at the pleasant, dusky face, and exclaimed: "Why, mamma, she isn't like an Indian at all; she loves God just the same as we do!"

"During the 81 years that have elapsed since its organization, the American Board has sent out 2083 men and women. The force now in the field numbers 200 men and 333 women, distributed over 22 mission fields in the Turkish Empire, British India, China, Japan, Africa, and in Papal lands. The receipts from donations and legacies aggregate about \$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field. No fewer than 475 churches have been organized, into which have been received on confession of faith not far from 110,000 souls. The missionaries of the American Board have reduced 28 different languages to writing among the ruder races. In these, and still more in the languages of the civilized races among whom missions have been established—as in India, China, and Japan—a missionary literature has been created, including grammars and dictionaries, translations of the Scriptures, and educational and religious works, amounting to more than 2,000,000,000 of pages. Higher Christian education has constituted an important agency in the work of the American Board, especially during the last twenty-five years. During this period the number of higher institutions for Christian education has increased from 18, with 437 pupils, to 122, with 7780 pupils. Who can estimate the influence of these young men and young women, now brought under the daily influence of cultured Christian teachers, on the thought and life of the next generation of their countrymen?"

—The Census Bureau has recently published some interesting statistics relating to the Lutheran Church in the United States. From these it appears that this branch of the Protestant communion, upon various grounds, is separated into 12 independent synods. The total of all the subdivisions is 1,199,514 members. The Synodical Conference numbers 357,153; the General Council,

317,145 ; the General Synod, 164,640 ; the United Norwegian Church of America, 119,972, etc. According to language employed in public services, the Lutherans are divided as follows : Synods having 454,005 communicants are almost wholly German ; 232,512 are partly English and partly German, while but 198,997 are wholly English. Besides, there are 190,154 Norwegians, 88,700 Swedes, 13,674 Danes, 1991 Icelanders, and 1385 Finns. This denomination has its organized representatives in almost every State and Territory, Pennsylvania leading with 219,069, Wisconsin standing next with 149,071, and Minnesota following hard after with 143,503.

—The Protestant Episcopal Church, through the *Spirit of Missions*, keeps this appeal constantly before its members : " Offerings are asked to sustain missions in 13 missionary jurisdictions and 34 dioceses ; also among the Indians and among the colored people in our land, as well as missions in China, Japan, Africa, Hayti, and Greece to pay the salaries of 16 bishops and stipends to 1000 missionary workers, and to support schools, hospitals, and orphanages. Five hundred thousand dollars are asked for this year." Of this sum desired and expected, \$246,193 are appropriated to domestic, and \$198,583 to foreign missions. For missions among white people, \$118,400 are designated ; for missions among the Indians, \$41,045, and for missions among the negroes, \$55,950. For the school in Greece, \$2300 are set apart ; for the African Mission, \$31,700 ; for the Chinese Mission, \$53,557, and for missions in the Haytian Church, \$7720, etc.

—The Methodists of Canada are, and for eight years have been, wise and happy in being thoroughly united in missionary toil. By a strong pull all together they raised last year \$243,015, and bestowed upon domestic work \$88,842 ; upon Indian work, \$42,862 ; upon foreign work in Japan, \$26,523 ; upon French work in and about Montreal and Quebec, \$8643 ; and upon Chinese work

in British Columbia, \$4323. The number of missionaries maintained is 414, with 118 assistants, 47 teachers, and 15 interpreters—a total force of 594 paid agents. The membership of the mission churches is 44,500. In Japan are 28 missionaries, a total of 62 paid agents, and 1819 church-members.

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

Death of Dr. Samuel Adjai Crowther, Bishop of Niger.—At the end of December last this well-known colored Bishop of the Niger Territory passed away. His connection with the Church Missionary Society began in 1822, when he was rescued from a slave-ship. In 1841 he accompanied the first Niger expedition, and in 1843 he was ordained both deacon and priest by Dr. Blomfield, Bishop of London, and afterward returned to Africa, where he entered upon mission work at Freetown, Sierra Leone. For twelve years he was an active missionary at Abeokuta, subsequently for one year at Lagos, and, later, he gave seven years wholly to the mission in the Niger Territory. On June 29th, 1864, he was consecrated in Canterbury Cathedral, Missionary Bishop of the Niger Territory, and in the same year received the honorary degree of D.D. from Oxford, followed in 1883 by a like honor from Durham University. His bishopric, covering twenty-seven years, has been marked by great organizing capacity. In Great Britain, which he visited on ten occasions, Bishop Crowther was a notable figure, his advocacy of missions and Bible circulation on platform and in pulpit being singularly effective. Among other works, he was the author of a " Yoruba Grammar and Vocabulary," an English and Yoruba dictionary, and " Elements of Nupe Grammar." His translations included portions of the Old and New Testaments into Yoruba, Book of Common Prayer into the same tongue, and a portion of St. Matthew's Gospel into the Nupe language. Few men have

done nobler missionary service in the present century.

English Church Missionary Intelligence.—It is proposed to constitute a new missionary diocese in Southeast Africa, to be called the bishopric of Lebombo, which will include South Gazaland, Delagoa Bay, and the districts of Lydenberg and Zoutpansberg, and thus complete the diocesan organization on the southeast of Africa from Cape Town to Zanzibar and the mainland opposite that island. The Synod of South Africa will constitute the See as soon as an endowment fund of £10,000 has been collected; and happily the Bishop of Cape Town has already received and invested with trustees £7850, chiefly subscribed within the limits of the province of South Africa. This excellent endeavor to meet the growing responsibilities of population and empire in things spiritual in British South African territory merits generous support.

The Bishop of Madras, in referring last December to the difficulties relating to the partition of the diocese by the creation of a bishopric at Tinnivelly, said that he could not resign a portion of his trust committed to him by letters patent except a special Act of Parliament authorized him. For this reason he declined to accept the £15,000 which had been promised to him by the Society for the Propagation of the Gospel, the Society for the Propagation of Christian Knowledge, and the Colonial Bishops' Council, and therefore wished to resign rather than deprive the diocese of that substantial aid. At a meeting of the Diocesan Council deep sympathy was expressed with the bishop in his trying position, and a request made to him to submit the matter for the consideration of the archbishops and bishops of England. There is a strong feeling in Madras that the bishop's views are sound, morally and legally, and that the assistance which the magnitude of the diocese demands should, as heretofore, be rendered by suffragans.

A scheme is on foot, writes the Bishop of Tasmania, for the completion of St. David's Cathedral, Hobart Town. Only the nave and transept are built, although the work was begun eighteen years ago. It is now proposed to erect the choir and aisles, also a tower and cloister at considerable expense. With the year 1892 coincides the jubilee of the diocese, Bishop Nixon having been consecrated in 1842. This event has a further interest from the fact that 1892 marks the two hundred and fiftieth anniversary of the landing of Tasman's expedition on the island. It is suggested that the laying of the foundation-stone of the cathedral tower should commemorate these two events, the ceremony taking place early in the year, and when the Australasian Association for Promoting Science visits Hobart.

The Bishop of Calcutta, on his recent return to India, promised the sum of £5000 toward the endowment of the Lucknow bishopric, provided that the remaining £2000 required is raised within twelve months.

Concerning African missions the Correspondence Committee of the Church Missionary Society have just accepted Mr. E. Millar, of Trinity College, Cambridge, for the Victoria Nyanza Mission, that gentleman going out at his own charges. In connection with the Niger Mission the resignation of the Rev. F. N. Eden, late Vicar of St. James's, West Hartlepool, has been accepted.

The Risings in China.—After months of unrest and alarm, caused by turbulent outbreaks in various provinces of the empire which began last summer and have been frequent since that date, the Government of Pekin has satisfactorily endeavored to adjust the difficulties with the European powers, chiefly arising from the attacks on foreigners at several points on the Yangtse River. Order has been restored in the affected region, no riots having occurred at Tchang since September last. To repair the damage done, and to prevent a repetition of recent troubles, the Chi-

nese Government has adopted the following measures : Indemnities, amounting in all to about £100,000, have been paid to the Christian missions of all nationalities and to the families of the only two foreigners killed—the missionary, Mr. Argent, of the “ Joyful News” Mission, and a customs official—both Englishmen. Severe penalties in the shape of imprisonment and capital punishment have been inflicted on officials and law-breakers, and stringent precautions taken to defend the lives and property of Christians. The authors of pamphlets inciting the people against foreigners will in future be condemned to death, a form of justice already visited on ringleaders of the Kolao-Hui organization. The rising in Mongolia last November had no connection with the events in the south of the empire, its object being pillage, without distinction between Christians and others. This fanatical local outbreak has been suppressed.

As the Belgian missionaries have suffered considerably in China, it may be interesting to know that these workers belong to a special congregation, whose headquarters are at Scheutveld, near Anderlecht, where they acquire the Chinese language, and at the age of twenty-five are despatched to their field of labor. About eighty of them are at work in China under the superintendence of three bishops, two of whom are Belgians, and the other a Dutchman. Besides preaching and proselytizing they render many charitable services to the population. They have opened hospitals and schools, and, in addition to teaching the children the ordinary branches of scholastic knowledge and training them to trades, they subsequently assist them in the choice of husbands and wives. Mr. Alexander Michie, of Tien-tsin, whose book on missionaries in China is provoking comment, says that in China proper the Catholics have 530 foreign missionaries and 525,000 native converts, including children, compared with the Protestants, who have 1296 foreign missionaries and

a following of 37,287 adult native converts.

London Missionary Society.—A leaf is being taken from the Salvation Army book by the directors of the society, supporting a week of self-denial in February, to raise the income £30,000 per annum. The Rev. J. P. Gladstone, of London, the author of the proposal, is sanguine of the result. If the Congregationalists who, it is said, number a million in this country, and who mainly belong to the middle classes, take up the idea, there is no question of the money being speedily raised.

The friends of the Rev. A. N. Johnson, of Leicester, will be glad to read of his appointment to the important position of Home Secretary to the London Missionary Society, succeeding the Rev. E. H. Jones, whose long and faithful services have endeared him to a wide constituency. Mr. Johnson's student career at King Edward's School, Birmingham, at Lancashire College, and Owens College, Manchester, was highly distinguished throughout, especially in classics. At Trinity College, Cambridge, he carried off a first-class in the theological tripos of 1881 and other distinctions. In Manchester he was Dr. Macfadyen's assistant for a time.

Nyassaland.—News to hand (December 29th) from Dr. Laws, Superintendent of the Free Church of Scotland's Nyassa Mission, states that he has reached King William's Town, Cape Colony, on his way home. He purposed calling at Lovedale with four natives from Central Africa for training. In the Colony he will remain about six weeks to hold several conferences with the leaders of the Dutch Reformed Church at Stellenbosch, a church which co-operates with the Livingstonia Mission on Nyassa. Dr. Laws has labored fifteen years in Africa.

Jewish Migration to the Argentina.—On authority the *Jewish Chronicle* announces that Lieutenant-Colonel Albert Goldsmid will take charge of the arrangements for the colonization of Jews in the Argentine Republic upon lands

acquired by Baron de Hirsch. Colonel Goldsmid hopes that it will be shown to the world, after the inevitable troubles in the first settlements have been overcome, that Jewish agricultural colonies on a larger scale than have hitherto been attempted are quite practicable.

Telegraphing from Jerusalem, Mr. Scott Moncrieff says that a great snow-storm fell there on Christmas morning, covering the ground six inches deep. The distress in the city environs among the poor Jews, ill clad in wretched garments, without warmth of any kind, is pitiful. Besides the crowd of poor ever in a state of chronic starvation there are many famishing refugees. The condition of those "outside the city" is described as "dreadful," whose wants the Society for Relief of Persecuted Jews (Syrian Colonization Fund), Parliament Street, London, is generously alleviating to the utmost of its capacity.

General Booth in India.—On December 28th the "General" concluded his Madras campaign by expounding the ideas of his social scheme at the Banqueting Hall before an influential gathering, which included the Maharajah of Mysore. This was followed by an address on similar lines to a meeting comprising 1000 of the leading Hindoos, over which the Dewan Raganath Rao presided. The "General" also opened the Army's new headquarters and hall, when liberal subscriptions were made, one gentleman alone contributing 11,000 rupees to defray the mortgage. At the Memorial Hall he addressed the native Christians, and afterward had an interview with the Governor, Lord Wenlock.

Methodism in Austria.—A vexatious piece of persecution has been committed on the Methodists in Vienna by the Public Prosecutor, because an article in the Methodist Discipline denouncing "the sacrifices of masses as blasphemous fables and dangerous deceptions" is regarded as "an insult against one of the religions recognized by the State"—namely, the Roman Catholic. The article in question, it may be observed, is

nothing less than Article 31 of the Anglican Liturgy. It is only in the course of 1891 that the Methodist community, which has been steadily growing in numbers and influence in Austria, has acquired a fixed place of worship through the generosity of the Baroness von Langenau, a convert from Lutheranism. Opposition to Methodism appears to have emanated from various quarters, not particularly the Roman Catholics, and to have been increased by the interest of Sir Arthur Blackwood in missions to postmen while attending the Postal Congress in Vienna, and hence, when a formal application was presented for the recognition of the Methodist Church, the authorities were led to examine her statutes, with the result that the chapel was closed and the minister, the Rev. Friedrich Roesch, inhibited from preaching anywhere in the city. Other conditions of a pecuniary nature which have to be fulfilled before a church can obtain recognition in Austria will readily be met by the liberality of the baroness. Evidently the Austrian Methodists are passing through some of the troubles which the Moravians and old Catholics have had to face and valiantly overcome.

Monthly Bulletin.

India.—The Christian Vernacular Education Society for India has changed its name to the more appropriate form, The Christian Literature Society for India. Since its organization in 1858 it has issued 15,500,000 books and tracts of all kinds, and 1,000,000 were published last year alone. Its work of providing pure literature for the 12,000,000 readers in India who have been educated in the Government schools, is exceedingly important and valuable.

—The Church of England Zenana Society, working in connection with the Church Missionary Society, though having an independent organization, has, during the past ten years, increased its force of missionaries from 36 to 142,

with a large number of Eurasian and native helpers. Its income has not, however, increased proportionately, and it finds itself in financial straits.

—The revival of hook-swinging in Southern India is detailed in a letter from the Rev. John S. Chandler, of Madura, and illustrated by two photographs in the *Missionary Herald* for January. Application was made to the English authorities to prevent the barbarous exhibition, but they declined to do more than to discourage it. What that amounted to is evident from the fact that the plan was carried out in the presence of more than 10,000 people.

—Dr. George F. Pentecost gives some interesting figures, in the *Independent*, from the last census of India. The English have built and are operating more than 16,000 miles of railroad in that country. All the railroads are under the supervision of the Government. There are now opened in India 26,000 miles of common roads, most of them smooth and hard as a floor. There are 34,000 miles of telegraph lines, with 116,000 miles of wire. Three million messages are transmitted annually. The telegraph lines are also under the supervision of the Government, constituting, as in England, part of the postal system. There are 71,000 miles of post-roads, with more than 8000 post-offices. There are 95,000 Government schools of all grades, in which are more than 3,000,000 pupils of private schools, mostly missionary. There are, besides, more than 40,000, with above 500,000 scholars. The English language is spreading among the people. This, Dr. Pentecost thinks, is one of the greatest missionary forces in the country.

—The conspicuous place in higher education taken by the native Christian women of India is illustrated by the fact that of the 19 successful female candidates for the matriculation examination in 1879, 7 were native Christians, while none were Hindus; of the 234 candidates examined for the higher education of women, 61 were native Christians,

and only 4 were Hindus. Among the 739 pupils attached to the different industrial schools of the Madras Presidency, 357 were native Christians, 75 were Vaisyas and Sudras, 17 were Low Caste, including Pariahs, and only 5 were Brahmans. This progress of education will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans.

—Bombay has always been considered a hard field for mission work. The time was when the progress there was slow and the results were meagre; but that day is past. In a letter written in 1848, it was stated by the Rev. Mr. Hume that during nine years of hard and prayerful work, he had but twice had the joy of seeing any one brought into the Church from the heathen world. Of these two one had already gone back to heathenism, and the other was then an unworthy member of the Christian Church. At last a change came, and faithful work bore fruit. The number of churches, of Christians, of schools, and of Sabbath-schools, has, during the past fifteen years, at least trebled, and in some departments the work has multiplied fifty-fold. In giving, in Christian activity, in knowledge of and in faithful adherence to the Word of God, that church in Bombay would be an ornament to any city in this country. On the average those Christians give at least 1 month's salary out of the 12. Almost every member of the Church is actively engaged in preaching, in teaching, in Sabbath-school, or in some kind of evangelistic work. The children and young people are constantly and faithfully instructed in the Bible.

—The Arcot Mission of the Reformed (Dutch) Church at its semi-annual meeting in Madanapalle, issued an earnest appeal to the American churches for help for the sufferers from famine in the Madras Presidency of India. Almost all the 6000 people immediately connected with the mission need assistance.

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WILLIAM CAREY, MAY, 1792.

I.—THE FULNESS OF THE TIMES.—SCOTLAND, NEW ENGLAND, AND THE NORTHAMPTONSHIRE SHOEMAKER, BY PRAYER AND A SOCIETY, BEGIN THE FIRST CENTURY OF MODERN MISSIONS.

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

The world was waiting, unconsciously but none the less really, for the event, when, a hundred years ago, William Carey founded his "Society for Propagating the Gospel among the Heathen." The time was the third of the three epochs in history since the incarnation of the Word of God, when the human race made a distinct leap upward. The first of these three periods was in the years A.D. 51–55, in the former of which Paul, the apostle of the nations, passed from Asia into Greece; and in the latter Julius Cæsar landed in Great Britain. Europe, and particularly the English-speaking peoples, then entered on the missionary career which has made them the masters and the guides of the dark races to bring them to Christ. The second of these new-birth times of the race was in the years 1492–1534, in which Columbus revealed America and India was opened up to Europe, while Luther was used to reform the Church, and to put into the hands of each of its members the vernacular Bible, which is "The Great Missionary." Europe thus Christianized, and its Churches anew vitalized by the living oracles of God—a double process, which occupied eighteen centuries—had not begun its appointed duty, as the servant of the Lord, of Christianizing the world. He with whom a thousand years are as one day—mysterious leisure—was ready. The world in its dumb helplessness and pathetic need was ready. A third time since Paul crossed the Ægean to Macedonia the Church had been brought to the birth, and it seemed to be without strength to bring forth.

The third epoch, covering the years 1779–92, is marked by the names of two men, William Carey and George Washington. In 1779 the former, a journeyman shoemaker in a pretty village in the Midlands of England, and eighteen years of age, began to pray and to work daily for the salva-

tion of the heathen and the freedom of the slaves ; in 1792 his prayers were answered in the first defeat of the slave-traders by the English Parliament, and in the foundation of the Society which sent him forth, the first Englishman of modern times, to give the Gospel to the peoples of Asia. In 1782 George Washington's work was accepted by Great Britain in the Treaty of Paris ; and the United States of America, independent forever, became the second great—destined soon to be the greatest—factor in the evangelizing of the world. The same epoch was that of the French Revolution—on its secular side an eruptive force which has not yet spent its influence ; it was divorced from religion, while the American Revolution was saturated with the salt of Christianity by its Puritan fathers. On the spiritual side the French Revolution was the foe of the missionary enterprise, becoming to the new Christian revival much that the apostasy of Julian had vainly hoped to be to the Pauline apostolate, and all that the Mohammedan apostasy had been to the churches of Chrysostom, Nestorius, and Augustine.

It is so difficult for those who are in the midst of a reformation or revolution to do justice to its leaders and to their own position and duty, that it may help our readers to appreciate William Carey's work, and modern Christendom's responsibility, to place the bare facts, spiritual and secular, comparatively side by side.

THE THREE NEW BIRTH EPOCHS.

A.D. 51-55.	A.D. 1492-1534.	A.D. 1773-1792.
PAUL revealed Christ to the West through Greece. JULIUS CÆSAR opened Great Britain, the missionary centre of English-speaking world-rulers. The New Testament Revelation at work.	COLUMBUS opened America, and India followed. LUTHER reformed the Church and gave the world a vernacular Bible as "The Great Missionary," basing all on the Nicene Creed of the Church, Apostolic and Catholic.	WASHINGTON made the United States the second missionary centre. WILLIAM CAREY prayed for slaves and heathen, and became the first English missionary and Bible translator for Asia, during the Apostasy of the French Revolution.

We see the Lord's leisure working through the first two epochs slowly, because the faith of the Church was so weak, its love so little, its obedience so fitful. We who are at the close of the first century of the third epoch are the children of the men who saw William Carey and upheld his hands, who caught his spirit and created the missionary organizations of the present day. The world is older and needier, and salvation is nearer than when first we believed. Are we, in the closing years of the nineteenth century, which are yet the opening years of the second missionary century, to rest content without proving the other side of God's eternity—the Lord's haste : "One day is as a thousand years?"

This was the position of the founder of modern missions in relation to the history of the world and of the Church of Christ. Not less distinct was it as to the literature of the English language, which, by preaching and teaching, by translating and printing, he was to anticipate all others in giving to Southern Asia. He came from a corner of the Midlands in which

the poet of nature and of Christian philanthropy had found a refuge. As a lad he studied theology, and learned to lead the prayers of Christian men and women under Sutcliffe, in Olney, not a stone's-throw from the Orchard House of William Cowper and Mrs. Unwin. It was in writing his sixty-eight Olney Hymns, the first and as yet only poet's gift to modern hymnology, that Cowper's genius recognized itself. It was in the seven years from 1780-86 that he poured forth his "Progress of Error," his "Truth," his "Table Talk," his "Expostulation," his "Hope," his "Charity," his "Conversation," his "Retirement," and then his great work, "The Task," which placed him forever in the rare position of the poet's poet, so that Mrs. Browning sang at his grave :

" O poets, from a maniac's tongue was poured the deathless singing !
O Christians, at your cross of hope a hopeless band was clinging !
O men, this man in brotherhood your weary paths beguiling,
Groaned inly while he taught you peace, and died while ye were smiling !"

Cowper heads the procession of the century's poets and prose writers with his hymns of self-surrender, his strains of hope, his trumpet call for the slave, his praise of the evangelicals whom the world despised, his assertion of the right of every man to know the love of God in Christ.

If the world was waiting for such a man as William Carey, the Church was asleep. In England the Wesleys and Whitefield, in Scotland the "Marrow" divines and Secession fathers, in South India such workers as Schwartz, in ice-bound America and the West Indies the devotion of the Moravian Brethren, had led Cowper in 1782 to sing of the first echo of Gospel-preaching :

" That sound bespeaks salvation on its way,
The triumph of a life-restoring day ;
'Tis heard where England's Eastern glory shines,
And in the gulfs of her Cornubian mines,
And still it spreads."

When Carey himself, four years after, wrote his survey of the religious state of the world, the only names of what would now be called foreign missionaries that he could give were Mr. Eliot, of New England, so long before as 1632 ; Mr. David Brainerd, who did not live long enough to dispense with an interpreter, Mr. Kirkland and Mr. Sergeant. The late Mr. Wesley is named as having " lately made an effort in the West Indies ;" but a generation was to pass before the Wesleyan Methodists, who had a great missionary in Coke, were to follow the example of Carey's Society about 1817. Not an Englishman could be found to be sent forth by the Church Missionary Society till the same year. The Church of Scotland heard foreign missions denounced as preposterous by a minister whom it raised to the chair of Moderator of its General Assembly ; while Dr. John Erskine, the friend of Sir Walter Scott and correspondent of Carey, was one of the few who protested against such blasphemy. Carey stood alone,

even among his own Baptists, "particular" or Calvinistic, and "general" or Arminian. He took the thirteen long years of his early manhood—from 1779, when he began to pray, to 1792—to convince eleven ministers and laymen of the Northamptonshire Union, while to the last he failed to move the Baptist leaders in London to do anything. He found his sympathizers rather in Church of England evangelicals like John Newton, Charles Simeon, and Haweis, of Oldwinkle; in Anglo-Indians like Charles Grant and the Clapham men, whom he influenced, and in the godly ministers and elders of Scottish Presbyterianism, who worked outside of the Church, or, like the Haldanes, left it in disgust. Andrew Fuller, when he was roused from that spiritual lethargy of which he complained, by the missionary enterprise, was the most splendid colleague and secretary ever an evangelist had; but he was slow to convince at the first. The elder Kyland publicly rebuked the "young man" who had dared to suggest that these poor Midland Baptists should ever discuss the duty of converting the world. The one friend Carey had was the "seraphic" Pearce, of Birmingham, and he was dying of hereditary disease, else he might have accompanied him to Bengal.

When these men did become his coadjutors they were generous and humble enough; nor was his stronger colleague in the work in Serampore, Dr. Joshua Marshman, less so as they reviewed the wonderful history long after. What did Andrew Fuller write as the very first words of No. 1 of the *Periodical Accounts*, when he published a narrative of the first establishment of the Society? "The origin of this Society will be found in the workings of our Brother Carey's mind, which for the last nine or ten years has been directed to this object with very little intermission. His heart appears to have been set on the conversion of the heathen before he came to reside at Moulton in 1786." But Carey's favorite sister carries back his concern for the millions ignorant of Jesus Christ almost to the time of his conversion; when, having given himself, he must needs save others. His wife's sister, who accompanied them to India, "was witness to the extreme anxiety of Mr. Carey on the subject" long before any steps were thought of for establishing a foreign mission. She gives us the significant picture of the young shoemaker, her father's apprentice and successor, "standing motionless for an hour or more in the middle of a path in the garden, abstracted from outward objects by the 'working' of a mind that had begun to devote itself to a vast and newly contemplated project."

This originality of William Carey and opposition to all the learning, the zeal, and the ecclesiasticism of his time, must be understood, not only that justice may be done to the most modest of men in this centennial year, but that we may see the direct operation of the Spirit of God who called him, as the Master had called to the Divine apostolate the fisherman and the tax-gatherer of Galilee. But the Spirit works by means evident to those who delight to study the laws of the Kingdom. It was because the Lord saw Nathanael in the secrecy of his own fig-tree that He called the

guileless one, and, if Church tradition be true, sent him as Bartholomew to the East. So our modern Nathanael was called to the work all true-hearted Christendom is this year commemorating, because, like Daniel, he "was greatly beloved," and, like Cornelius, who "prayed to God alway," it was said of him by the heavenly watchers, "Behold, he prayeth!" Not even in the sacred Scriptures is there a clearer case of a providential call through prayer to a world-wide enterprise than the Carey chapter of the past century's continuation of the Acts of the Apostles. Let us look at it.

Three times in the opening third of the last century the British people in the United Kingdom and in America observed the first national prayer concert on record—in 1712—at "the critical juncture" which ended in the Protestant succession in the House of Hanover; in 1732, and again in 1735. The two last prayer concerts were observed in Scotland, with the result that in 1742 great revivals of religion quickened the ministers and people of its western counties. The ministers who had received the new light resolved to make the union perpetual, and to extend it all over Great Britain and America as a *foreign mission* union. They called it a "Concert to promote more abundant application to a duty that is perpetually binding—*prayer that our God's Kingdom may come, joined with praises.*" The time was every Saturday evening and Sunday morning, and more solemnly on the first Tuesday of every quarter, beginning with February, May, etc., 1746. The memorial was sent to Jonathan Edwards, A.M., then "Minister of the Gospel in Northampton, New England," and five hundred copies were distributed in almost every county in what was then known as the Massachusetts Bay and in other provinces. The year after Jonathan Edwards wrote, and five Boston ministers published, with a preface, "An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, Pursuant to Scripture Promises and Prophecies Concerning the Last Time." The five ministers declined to be bound by Edwards's "ingenious observations on the prophecies," but added, "If such a terrible time is coming in Europe, which we, in defending America, are likely to share in, the more need we have of joining in earnest and constant prayers for extraordinary suffering graces for ourselves and others." The American and French Revolutions more than justified the watchful instincts of the man who, as saint and thinker, was without a rival in any land.

The pentecostal spirit that blew from Scottish Cambuslang to New England's Northampton was wafted back again by prayer to "Northampton in Old England." In 1784 the association of Baptist ministers and messengers in the counties of Northampton, Leicester, etc., meeting at Nottingham, resolved on the first Monday evening in every calendar month to pray for the general revival and spread of religion. January 21st, 1788, was kept as a private fast in John Ryland's study when, as his diary records, "Brethren Fuller, Sutcliff, Carey, and I . . . each prayed twice—Carey

with singular enlargement and pungency. Our chief design was to implore a revival of the power of godliness in our own souls, in our churches, and in the Church at large." To Warwickshire and Yorkshire, and among Catholic Christians, the concert spread, till, on May 4th, 1789. John Sutcliff sent forth from Olney his reprint of the work of Jonathan Edwards, commended to him by Dr. Erskine of Edinburgh. The modest edition, in its paper boards and cheap printing, lies before me, a precious possession. Carey had been baptized in the Nest, at Northampton, below Doddridge's meeting-house, in 1783, and had anticipated Ryland and Sutcliff by a year in his praying for the whole world. When he published his now famous "Inquiry," he declared that the eight years' Concert of Prayer had led to the opening of lands to missions, the spread of civil and religious liberty, and the noble effort made to abolish the inhuman slave trade. But he added what, up to that time, no English-speaking Christian, not even Edwards, had attempted: "Suppose a company of serious Christians, ministers, and private persons, were to form themselves into a society?"

Prayer was the expecting of great things from God; the Society, and Carey's going forth to India as its first missionary, was the attempting great things for God. At Nottingham, on May 31st, 1792, after publishing his "Inquiry," he preached from Isaiah 54:2, 3, the great sermon which so clearly proved "the criminality of our supineness in the cause of God," as Ryland confessed that Fuller and he both yielded. At Kettering, on October 2d, 1792, "the ministers' meeting" founded Carey's Society of members, subscribing £10 at once, or 10s. 6d. annually, with this committee of five, three to be empowered to act—John Ryland, Reynold Hogg (Treasurer), William Carey, John Sutcliff, and Andrew Fuller (Secretary).

Thus by Catholic prayer Scotland began, New England continued, and the English shoemaker, William Carey, by his Society, completed the modern missionary enterprise of 1792.

IMMEDIATE AND WORLD-WIDE EVANGELIZATION.

BY THE EDITOR-IN-CHIEF.

Obedience to our Lord's will should be *immediate*. It has been long enough delayed, and the time is short. We firmly believe, and the conviction enters into the very marrow of our being, that the disciples of Christ should at once organize efforts and occupy the whole world; that the whole field should be mapped out, and the whole force be massed together; that we should then proceed carefully to divide the field, so that no part should be overlooked, and then to distribute the force, so that no part should be unprovided for. This lesson is taught in the miracle of the loaves. The first command of Christ was, "Make the multitude to sit down in companies of fifty and a hundred." That showed the disciples

just how many people there were to be fed, and helped them to make sure that each company and each person should have attention, and provision for their needs.

In apostolic days this miracle of the loaves was grandly translated into action. There were, perhaps, a thousand disciples in all among the world's vast population, and yet those few disciples undertook to "preach the Gospel to every creature." Peter and James went to the "circumcision," James becoming bishop of the Church in Jerusalem and looking after Judean Jews. Peter going to the far east, among the Jews of the "elect dispersion," and the peoples among whom they dwelt. John went to Ephesus, the centre of the Diana worship and the gathering place of vast multitudes. Paul travelled westward over most, if not all, of the countries of Europe between the Golden Horn and the Straits of Gibraltar. Philip went down to Samaria, and tradition says that the eunuch whom he led to Jesus went farther down into Ethiopia and founded the Alexandrian Church. On this simple principle of division of the field and distribution of the forces, the Church, when fewest in numbers and feeblest in strength, when there were no steamships or steam carriages, no printing-presses or even New Testaments, actually accomplished more nearly the evangelization of the world than the Church, in the pride of her prosperity and power, with every door open before her, and every facility that even modern progress has supplied, has ever done since, or is even doing to-day! The prompt and universal obedience in the apostolic age to Christ's last command made the very priests of pagan fanes tremble lest the altars of their false gods should be forsaken!

Our obedience should be *implicit* as well as immediate. We should mark even the minuter features of our Lord's command, and follow exactly as He leads. For example, He indicated an *order* "to the *Jew* first, and then to the *Gentile*." The phrase, "beginning at Jerusalem," is constantly perverted to mean that home work is to take precedence of work abroad; whereas its true meaning is that, first of all, *God's chosen people were to be sought and taught*. Those early disciples everywhere began with the *Jews*; whether at Jerusalem, Antioch, Rome, Alexandria, or Constantinople. Wherever Paul went, from Antioch in Syria, to Antioch in Pisidia, to Salamis, Iconium, Lystra, Derbe, Philippi, Thessalonica, Athens, Corinth, Ephesus, Troas, Miletus, Rome, he first went into the synagogue of the Jews, or, if there was no synagogue, sought out and spake unto the Jews wherever they resorted, and he could get a hearing; and only after *they* had rejected his message did he turn to the Gentiles. Has it nothing to do with our comparative want of success in modern missions that the despised Jew has been perhaps more shamefully neglected than any of the worst heathen, the lowest pagan, or the most bigoted Moslem peoples? Missions among the Ancient Israel of God, as an organized movement, are but of recent date, and even now the eight millions of God's chosen nation are scarce approached by the Church of Christ. Here and there a few

scattered laborers represent all that Christ's disciples have sent to open the blinded eyes of those who see the Messianic prophecies as yet through a veil. The grandest epoch of missions will not begin until God's Church undertakes to do as Christ bade her, "beginning at Jerusalem." In everything, the way of exact obedience is the way of constant blessing and of sure success. God has "not cast away His people whom He foreknew," and He will have the Gospel proclaimed to them first of all, not last of all. It is a noticeable fact that the missionary enterprises, which to-day are reaping largest harvests in other fields are those which embrace missions to Israel among their forms of labor. To pass by the Jew in the effort to reach the Gentile is a plain violation of the declared plan of God, and the slightest neglect of His plain command or revealed mind imperils all our other work. The blindness which is upon the mind of the Hebrew people is no excuse for our neglect—for only when they turn to the Lord can that blindness be taken away; and how can any man be expected to turn to the Lord unless the truth is preached to him?

The Prussian Army is the terror of Europe, because every citizen is a soldier, and when the order goes forth the army can be mobilized in a day. And it is only such faith, and such obedience of faith that begets heroic courage. Confidence in God takes no account of obstacles. When Martin Luther, at Augsburg, was asked, "What will you do now with kings and priests, cardinals and even the Pope himself arrayed against you?" "Put myself under the shield of Him who hath said, 'I will never leave thee nor forsake thee.' " True missionaries are always heroes—they have as their helmet, breastplate, and shield the Divine promise, "Lo! I am with you always;" and that Presense is vanguard and rearward. To know that one is in the exact path of duty is to know that all things work together for good in a Divine harmony.

Nothing will be so *irresistible* as the Church of God when her obedience to her Lord is *absolute*.

In the 277th year of the Hegira, and in the vicinity of Cufa, the famous Arabian preacher, Carmath, assumed the imposing titles of Guide, Director, Demonstration, Camel, Representative of Mohammed, John Baptist, Gabriel, Herald of Messiah, the Word, the Holy Ghost. After his death his name was even more revered by his fanatical followers. His twelve apostles spread themselves among the Bedouins, "a race of men equally devoid of reason and of religion." And so successful was their preaching that all Arabia was threatened with a new revolution.

The Carmathians were ripe for rebellion, and the secret of their power was a vow of blind and absolute submission to their Imam. A secret and inviolable oath was their bond of brotherhood. Leaving tracks of blood, they moved along the Persian Gulf, and the Province of Bahrein bowed before them. Far and wide the desert tribes lowered their standards before the swords of Abu Said and Abu Taher, his son, until they could muster on the field a force of over one hundred thousand fanatics. Their

approach was like that of an avalanche, they neither asked nor accepted quarter, and bore everything before them.

Even the Caliph trembled as they advanced. They crossed the Tigris, and with desperate daring, with only 500 horse, knocked at the gates of the capital. By special order the bridges were broken down, and the lieutenant, in behalf of the Caliph, told Abu Taher that he and his force were in danger of annihilation. "Your master," replied the fierce commander, "has thirty thousand soldiers, but in all his host not *three* such as these." Then turning to three of his followers, he bade one plunge a dagger into his breast, a second leap into the Tigris, and a third fling himself from a precipice. Without a moment's waiting or a murmur of discontent each one obeyed. "Go," said he, "and tell what you have seen; and before the night falls your general shall be chained among my dogs." It was so; before the sunset the camp was surprised and the threat executed.

What could not our Lord do against the most defiant strongholds of Satan, if He had even a little band of followers who, without hesitation, questioning, or reasoning, simply *obeyed*? Nothing can stand before a Church whose only law is the will of God, and the motto of whose crusade is "*Deus vult.*"

THE JEWISH QUESTION.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

"The people which I formed for Myself, that they might set forth My praise."
—Isaiah 43 : 21.

The Eastern Question, which disturbs the slumbers of European diplomatists, once took the form of a wrangle over the custody of the keys of the so-called holy places in Palestine; this dispute may soon be revived when Russia feels strong enough to move again southward, and any alliance between her and France would then be rudely torn asunder, for nothing can reconcile the rival pretensions of the Latin and Greek churches to supremacy in the Holy Land. A greater Eastern Question is the Chinese problem: What barrier is strong enough to keep out the flood of emigration from the Celestial Empire into the sparsely occupied continents of Australia and the Americas? But the greatest Eastern question is undoubtedly the Jewish question, and it is coming to the front rapidly; the unextinguishable vitality of this miraculously preserved people has never been more manifest than now, since their dispersions commenced; they are in evidence everywhere; their ability, perseverance, and patience command success in trade, in letters, in art, and in politics; and, if massed together in one ample territory, instead of being scattered in numerically feeble detachments in every nation under heaven, we might even augur for them a supremacy among the peoples of the earth upon merely human hypothesis and calculation; and it is only neglect of the truth of God's Holy Word

that leads the Church into forgetfulness of the inevitable mastery of the Jewish people over all nations, when their King, who is our Lord and blessed Saviour, comes again to take His kingdom, and His brethren shall recognize and acknowledge Him. It is little wonder that the world and worldly statesmen are in total ignorance of "the things that are coming upon the earth," when even the professing Church gives that subject the go-by. Moreover, how utterly distasteful and repugnant to the minds of all imperial races and rulers the contemplation of the possibility of a race superior to their own stepping in to claim rule over them; for instance, that France or Germany, or England, or the United States should have to take a lowly place while the despised Jew comes to the front, and Israel's King shall have all other kings, yea, and emperors, yea, and presidents, bending low before Him; and yet this is the thing that shall come to pass; for "all kings shall bow down before Him; all nations shall serve Him." "The Lord of Hosts hath purposed it to stain the pride of all glory, to bring into contempt all the honorable of the earth."* How do you like it, my evangelical brother, whether Englishman, Frenchman, American, or German? We are citizens of great and mighty nations; we each like to think ourselves the foremost of all peoples, whoever else shall take the second or third place; but that we should come under the absolute, indisputable rule of a Jew!—is the thought tolerable?—and yet it must be so. "One King over all the earth."† that is the destiny of Jesus of Nazareth; not in the sense of a spiritual dominion alone, claiming as Saviour and Lord the allegiance of all true believers, but in a natural sense as well, and as really when He shall "sit upon the throne of His father David" in Jerusalem; the commencement of a millennium of peace and righteousness, of universal and perpetual sway; earth's holiday, the poet's golden age oft dreamed about and sung, never yet witnessed here below. Yes, this is the culminating point in God's plan for our human race upon this earth (Luke 1 : 32, 33; Isa. 9 : 6, 7; 16 : 5; 24 : 23).

Are there any cogent reasons why (1) the various peoples of the earth should desire the hastening of the coming and Kingdom of the King of the Jews; and (2) is there any special urgency for the return of Christ to this earth from the Church's point of view?

I. The peoples of the earth have abundant reasons for seeking the coming of the Prince of Peace and King of Righteousness. I do not say that their rulers have. Unregenerate human nature knows nothing of abnegation; earthly dynasties desire to be perpetual; their wise men, their soldiers and their flatterers assure them that things are very well as they are; or, on occasion, will recommend them to seek their individual aggrandizement at the expense of other rulers by spoliation and bloodshed and the waste of national resources. When Jesus Christ returns in glory to this world He will find a fearful war raging (Zech. 14 : 1-5). Yes, in spite of all the endeavors of lovers of peace upon earth, wars will continue to

* See also Zech. 8 : 23.

† *Ibid.* 14 : 9.

the end of this dispensation, and until our Lord returns in person with all His saints, the ambitions of rulers and the irrational fury and jealousies of peoples will again and again give occasion for the outbreak of hostilities. But insensate folly can go no further than in the present display of such nineteenth-century wisdom as we behold in Europe—a Continent which claims to be civilized and affects to be Christianized, exacting untold millions of hard-earned money from overtaxed peoples, and withdrawing millions of men from honest industry to play the game of war. And yet the evolutionists and optimists assure us that the race is on a higher plane than in Adam's or in Noah's day. Nay, rather, we go with Zophar, the Naamathite (Job 11 : 12) who hit it off exactly : " Vain man is void of understanding ; yea, man is born as a wild ass's colt." Comtists, positivists, or whatever else they call themselves, who dream the altruistic dream of a better time apart from revelation, are doomed to disappointment ; what they long for is coming, but not by any improvement in human nature, which is simply incurable ; but by the coming again of the Christ and His ordering of the world aright. What unutterable and endless cause for longing by the masses of the people that that day might dawn speedily, may we not perceive in the condition of the Old World to-day ; the millions groaning under heavy burdens, the larger proportion of them exposed to the destruction of life entailed by the relentless blood tax, all bearing their share of the superincumbent military system which must end in national bankruptcy ; governments are worse than the highwaymen of the earlier part of this century ; they say to the people, " Your money *and* your life !" pay your taxes, submit to the conscription ; from the latter curse no Continental home is safe ; against the former who dare utter complaint ? Poor toiling peoples ! the rewards of their toil snatched from them ; eating the bread of carefulness ; desolate mothers and sweethearts, their sons and lovers dragged away to be food for powder ; but when He comes, whose right it is to reign, we shall see this blessed picture realized : " They shall sit every man under his vine and under his fig-tree ; and none shall make them afraid : for the mouth of the Lord hath spoken it" (Micah 4 : 4). This is something better than the socialistic experiments or imaginations so rife is the present day ; these are bound to fail, because they leave out of calculation human selfishness in the mass and human impotence in the schemer to enforce his plans. But when One appears upon the scene possessed of omnipotence and the embodiment of love, One of whom we read " Righteousness and judgment are the foundation of Thy throne : mercy and truth go before Thy face" (Ps. 89 : 14) there will be no appeal from His decisions, and no need to appeal, for oppression will be unknown. Not only no oppression in the earth, but the positive blessing of plenteousness. Such indications as we have in Isa. 35 : 1 : " The desert shall rejoice, and blossom as the rose," or Isa. 55 : 13 : " Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree," warrant us to expect that Christ, in His earthly reign, will,

like Joseph in Egypt, "open *all* the storehouses;" reveal probably wonderful secrets of nature which man's unaided wisdom has not yet penetrated, and grant to the earth such fertility as it never before exhibited; for then "the light of the sun shall be sevenfold, as the light of seven days" (Isa. 30 : 26). In view of such words as we read in Job 38 and 39, can we vainly dream that we have seen the end of the resources of the Almighty? Nay, we are only at their beginnings; and when the "Son of God clothed in humanity" reappears upon the scene of His humiliation and sufferings, He brings with Him not only "abundance of peace," but abundance of every other good thing that will conduce to human comfort and joy. How many of our politicians are familiar with the Blessed Hope? How many of our Socialist leaders have ever heard of God's panacea for the ills of the toil-worn people around us? Nay, more; do the ministers of Christ, who ought to form an army of witnesses to "the power and *coming* of our Lord Jesus Christ," make continual mention of this glorious future for our needy, sin-stricken world? Alas! alas! but few ever preach upon the subject, although it was the constant theme of the apostles and early Christians, and was in large measure revealed to Old Testament saints as well. (Read Ps. 72.)

II. And this leads me to the second part of my question: Why should the Church of Christ of to-day long for the immediate return of her Head to take His place as King of the Jews, and His Lordship over all the earth? What is the Church's mission to the world in this age? Is it not to bear witness to her absent and returning Lord? Israel, in the ages before Christ, was specially the witness amid surrounding paganism for the unity of God and against all manner of idolatry (Isa. 43 : 10, 12; 44 : 8); and just before His ascension our Saviour plainly told His Jewish apostles that they were to be His witnesses even "to the uttermost parts of the earth" (Acts 1 : 8). Had the Church loved the Jews for her Master's sake they might long ago have been won over to belief in Jesus of Nazareth as their Messiah and Lord, and have become His most successful missionaries in all lands; some of them have thus witnessed nobly for Christ; the ill success of the Church in evangelizing the world has largely been owing to her lack of such Jewish witnesses from among Christ's own kindred of the house of Israel. In 1885 * I ventured thus to put the case in regard to the result of missions in this age: "Many people are quietly assuming that Christianity is making a yearly encroachment upon heathenism and Mohammedanism and upon the corrupt Christian systems of Europe; in other words, that at each year's close there has been such a displacement of error and idolatry that we may reckon upon a relative increase of vital Christianity in the world. No greater delusion could be fostered. Every year the excess of births into this world of sin above the number carried away by death is estimated at twelve millions of souls; is any one sanguine enough to suppose that even five millions of true believers are added annually to the sum

* *The Christian Leader*, May 14, 1885.

of converted men and women in the world? And yet, unless some such result as this is attained, there is an obvious loss of ground and a prodigious increase to the ranks of the foes of Christ. The normal increase of the tens of thousands in Protestant countries of Christendom sinks into insignificance when compared with the hundreds of thousands, the millions, who form the normal increase to the numbers of heathen peoples of Mohammedans and of the Greek and Roman churches, to say nothing of the dead mass of professing Christians in more favored lands." These suggestions were elaborated two years afterward, and completely confirmed by the Rev. James Johnston in his "Century of Christian Missions." And what has been the experience of the Gentile Church in her mission to the world since the early days of apostolic simplicity? has it not been an experience of comparative barrenness of result excepting in times of special and exceptional revival? Some tell us that revival should be the constant rule in the Church and not the exception; yes, if we follow on the line of God's plan, putting forward the Jews as His witnesses. But we have alienated the Jews by our persecution of them, or by our indifference to their woes; and in the nations of Eastern Europe, where they are settled in largest numbers, their abhorrence of idolatry is intensified by all that bears the name of Christ in these lands, the gross idolatries of the Roman and Greek churches. Gentile ministry unaided will never accomplish the evangelization of all the earth. What do we behold as the fruit of real, soul-saving ministry at this time of day, when one would expect that the gathered experience of centuries of faithful Gospel preaching would make evangelists and teachers proficient in leading men to the Saviour? In a congregation of one thousand people, after a powerful scriptural appeal, we are delighted if ten men and women yield their hearts to Christ; if one hundred are led to confess Him we are astounded at the phenomenon, and say that Pentecost is repeated. Nay, Pentecost is not repeated. Peter said on that ever memorable day: "Repent and be baptized *every one of you*," and if some of his hearers did not accept Christ then and there the great mass of them did. Pentecost will be repeated so far as great ingatherings to Christ are concerned, when Jews are again in the forefront as His witnesses; and these blessed scenes will not, I apprehend, be witnessed until He comes again, when His brethren "will look upon Him whom they pierced, and shall mourn for Him" (Zech. 12 : 10); beholding the Christ with their bodily vision, just as the ten apostles did (John 20 : 20), and as Thomas did (John 20 : 27). Then shall come to pass what Paul prophesied (Rom. 11 : 26) "And so all Israel shall be saved." Wonderful answer to the question put in Isa. 66 : 8, "Shall a nation be born in one day?" And when Israel is all saved, it will become a blessed possibility to speak of other "nations of them which are saved" (Rev. 21 : 24); yes, whole nations of saved people! Who ever heard of such a thing in this dispensation—a wholly saved nation, or a province, or a county, or a city, or even a village? No, the history of the age since

Christ first came to this earth is just what we might have expected from scriptural intimations. Rom. 11 : 5 ; Acts 15 : 14 tell us all along the Christian centuries of a gathering out of Jews and Gentiles as a people for the name of Christ, but give no hint of universal ingathering ; but when He comes again we shall see in the millennial age whole nations brought into the obedience of faith ; for, as the late Dr. McCaul used to put it, salvation is accepted by " some Jews, some Gentiles in this age ; by all the Jews, all the Gentiles in the age to come."

Then we may expect that in a congregation of one thousand Gentiles, listening to a Jew who has seen the King in His glory, still bearing in His hands and feet the print of the nails, not ten only, or even one hundred, but the whole one thousand will at once " confess Jesus as Lord, to the glory of God the Father."

If, then, the darkness is deepening and the dream of evolutionists about an improved humanity is vain, and the Church is actually losing ground year by year, should not all true-hearted believers send up to the very heavens the Macedonian cry, " Come over and help us !" " Come, Lord Jesus, come quickly !" This is the only hope of the Church. And this age, like all which have preceded it, ends in failure so far as man is concerned. It is idle to expect the Greek or Roman apostasies to give forth this cry, for His coming means their destruction. But what of the Protestant churches ? Will the rich and influential Church of England unite in the cry before she is wholly involved in the corruptions of Rome ? And what of the Presbyterian, and Methodist, and Congregational, and Baptist churches ? Are they not quite impenetrable and unbelieving on the subject of the personal and premillennial coming of Christ ? As Dr. Bullinger pertinently remarks : " The Church is filled with itself, and is occupied with its own feelings and experiences ; while it has got other ' hopes ' for itself and for the world." As David sent word to the elders of Judah, after Absalom's rebellion was stamped out, " Why are ye the last to bring the king back to his house !" so may Christ say to-day to the great organized churches throughout the world : " Have ye forgotten my promise, ' I will come again,' and where is your longing for my return ?" The longing and the prayer for that glad day seem reserved for the despised Plymouth Brethren, and for a few Scripture-loving men and women in every branch of the true Church, whom the Master has enlightened on this great question and found obedient ; and all they see around them, in Church, and State, and society, but intensifies their desire that Israel may speedily be restored to their own land, even though in unbelief, and the way be prepared for the coming of their King to bless the world, to chain Satan in the prison-house, and begin the peaceful reign, the world's resting time, which our race so sorely needs.

If this interpretation of the predictions which cluster round the hope of our Lord's return and Israel's restoration be correct, what is the present duty of all the true-hearted who long for the visible crowning of Christ as

Lord of all? 1. To encourage and intercede for all intelligent and scriptural endeavors for the conversion of the Jews, and thereby the multiplying of Jewish witnesses to the revealed truth of God; especially to the certain fulfilment of His unfulfilled promises. In Christian plans for proclaiming the Gospel to "all the world," let us remember the uncanceled instruction, "to the Jew first." It is sad and strange that at this time of day we have large denominations of Christians to whom it never seems to have occurred that they should commence a mission specially to the Jews. From them is withheld a blessing; perhaps there rests upon them a blight for this very cause. 2. "The disciples were called *Christians* first at Antioch," a high, a holy, and a heavenly calling. Now the disciples are better known as Baptists, or Churchmen, or Congregationalists, or Methodists, or Presbyterians, or Plymouth Brethren. What is their aim and expectation? Not so much "the increase of the body" as the increase of the particular section of the Church which they admire and delight in. Cannot more be done to "set the Lord continually before us," to exalt the Christ and keep the Church in its lowly, proper place, and to live "like men waiting for their Lord;" getting away from the entanglements of earthly alliances, of property, of everything that we should blush to have in our possession or in our surroundings in the light of His glorious appearing? 3. Every true worker for Christ will do his and her work better in the prospect of His speedy return; more conscientiously, more diligently, with greater bestowal of pains. It is the "wicked and slothful servant" who says: 'My Lord delayeth His coming;' and it is no vain dream which stimulates us to labor well, for we should surely do better if we thought He might appear even while we were doing this or that; and we should pray better if we felt He might find us even down upon our knees and crying to Him: "Come quickly!" "Even so come, Lord Jesus." Who will join in this the concluding prayer of Holy Scripture, the summing up of the believer's hope, the solution of the world's awful need?

"Almighty God, we beseech Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through Jesus Christ our Lord."—*Book of Common Prayer*.

THE MISSION STATION ELEVEN THOUSAND FEET ABOVE THE SEA.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

This "forlorn hope" against the stronghold of Buddhism in Chinese Thibet, situated in British India in the lofty mountain valleys of the Himalayas, has never ceased to excite interest since its existence has become known to the Christian world. Recent events transpiring there justify calling attention again to this outpost of the missionary army.

For nearly thirty-five years the Moravian Brethren have been toiling in their lofty stations, patiently sowing the seed in the days of small things, and waiting for the time when the Lord will open the barred gates of Thibet proper and let His soldiers of the Cross enter in. After having been repulsed from Chinese Thibet, Edward Pagell and A. W. Heyde founded their first mission station in Kyelang, a village of the province of Lahoul, twelve thousand feet above the sea, in 1856. Not until 1865 were the first converts baptized from this stolid people. Previously to this the mission force had been strengthened by the great Moravian linguist, H. A. Jaeschke, up to that time the president of their college in Niesky, Germany. In 1867 the second station was then founded in Poo, a village of the province of Kunawur. The next year witnessed the first baptism there, but also the breaking down of Jaeschke's health. Nevertheless he lived to accomplish the publication of a Thibetan dictionary and other linguistical works which have been of incalculable benefit to the mission. After almost endless difficulties and negotiations a third station was established in Leh, the capital of Ladak, eleven thousand feet above the sea, in 1885. This was considered the most hopeful station. The force had at various times been strengthened by F. Redslob, J. D. Schreve, C. W. Weber, Dr. Karl Marx, and F. Becker Shawe.

After thirty-five years of unremitting labors in all three stations, but forty-one souls have been won for Christ as the result of the most self-sacrificing efforts. But these are not all the results. The Prince of Busahir, the native Rajah of the province in which the missionaries lived, testifies: "It is true they have not many converts, but the people love them as if they were their father and mother." When Pagell and his noble wife, who founded Poo and labored there for twenty years, died there all alone within a few days of each other, in January, 1883, the natives buried them, guarded their house and their money as a sacred trust for five months, when everything was handed over with deep emotion to the new missionary. They trust the missionaries now implicitly after years of enmity, and bring their treasures to them for safe keeping. That in itself is a testimony for Christianity. Redslob's mere name was a safe-conduct, and acted like a talisman to a traveller among the wild Tartar nomads of Rupchu. The conscientious work of years is beginning to tell.

The entire New Testament has been published in Thibetan. Numberless tracts have been issued from the primitive lithographic press in Kyelang, and the Scriptures as fast as they can be translated. These are widely distributed on extended missionary tours, *and read*, aye, by the Lamas themselves. This leaven must work. As said, the mission at Leh seemed the most hopeful. There the British Government put a hospital into the hands of the Moravians, and Dr. Karl Marx was called as a medical missionary. He was not only a successful physician, but also a linguist. He was the brother of Dr. Gustaf Dahlman-Marx, the great Leipsic Hebrew and Talmud scholar, the successor of Dr. Delitzsch in the conducting of the

Institutum Judaicum. Dr. Karl Marx in the past winter translated the first half of Bunyan's "Pilgrim's Progress" into the vernacular Thibetan, and had planned to complete the work during the coming winter. During his last missionary journey at Basgo he made an invaluable discovery of a library of (Thibetan) *codices argentei et aurei*. These were to have been secured for further linguistic studies. His labors as a physician were also wonderfully blessed. In 1887 he treated 1579 patients; in 1889, 1694, and in 1890, 1956; and generally with wonderful success. Besides patients from Ladak he had Baltis and people from Purig, patients from Chinese and Russian Turkestan, and even representatives from Thibet proper. He also treated some of the old native nobility and native viziers. He always held addresses in the consulting rooms, and here was opened a wonderfully hopeful field for missionary work. Through the medical mission the confidence of the people has been won to such an extent that many orphans have been brought to the missionaries for adoption. Four they have taken, and only the lack of means prevents the establishment of an orphanage, which would be a source of incalculable good.

The wives of the missionaries, besides attending to their domestic duties, have taken care of the orphans, taught the schools, and worked among the women. If the mission could have a single lady, unfettered by household cares, much more could be accomplished in this direction. Another hopeful sign was the command of the vizier of Ladak, in 1889, that the children should attend the Moravian schools, so that now 110 pupils are in the three mission schools. In November, 1890, the newest recruit, an unmarried brother, F. Becker Shawe, a talented young Englishman with a German university training, arrived in Leh. The prospects for the future of this "forlorn hope" seemed brightening, especially at Leh. But now, suddenly, a most distressing blow, or, rather, blow upon blow, has fallen upon this sorely-tried mission. The superintendent of the mission, Fr. Redslob, after twenty years of unremitting labor, broke down completely. The Mission Board ordered him home, but he consented to return only on condition that he be permitted to aid the mission by making translations into Thibetan. He absolutely refused to leave his post until his successor had actually arrived. With indomitable perseverance, amid severe suffering in his sick-chamber, he insisted upon instructing his young colleague in the difficult Thibetan. But while waiting for the new superintendent, C. Weber, the missionaries' last letters home were strong and hopeful, and full of courageous plans for the future. But now the blow fell. After a most severe winter and a trying spring, during which illness continually hampered the missionaries, Mr. Redslob's illness became more complicated; on May 16th Dr. Marx himself was struck down with fever; on the 19th Gertrude Redslob; on the 20th, Mrs. Marx; on the 21st and 22d, the servants of the mission households; on the 23d, Mrs. Redslob. Writing on that date, Mr. Shawe declared himself "the only person in all the station fit for work. No one would come near the mission compound

for fear of infection." The brave young brother took upon himself the care of his fellow-missionaries, and tried to conduct the hospital in addition. Matters grew worse. Dr. Marx's condition became serious. Unfortunately there was an eclipse of the moon that night, and the superstitious people were firing guns until daybreak, which of course greatly increased the gravity of the situation for the fever patients. In this critical situation Mr. Shawe betook himself "to renewed prayer, and the answer came immediately. There flashed into my memory an envelope casually seen a few days before at the post-office. It was addressed to 'Thorold, Surgeon.' Surely Providence had sent skilled medical aid to the neighborhood just for this time of need." He sent messengers in search of him, and they found him some sixteen miles from Leh. He at once returned, and remained there from May 26th to June 10th, rendering gratuitous services which only God can requite.

The next day Mr. Shawe succumbed to the fever, and was not roused from his lethargy until his listless ear caught the sounds of unwonted hammering. Outside in the yard a coffin was being made for Dr. Marx and for his baby boy, born a few days before.

Yes, after but four and a half years of service, for some inscrutable reason the Lord called this invaluable laborer to his eternal reward on May 29th, 1891. Mr. Redslob, with unconquerable determination, tottered from his couch to the grave of his fellow warrior of the Cross, and conducted the last rites for his fallen comrade. Ah, this *gens æterna*!

But missionary Redslob will never see his European home, which he left over twenty years ago. On June 7th, 1891, the Lord called him to his eternal home. Up to the last, "amid the pain and weariness of a long illness, he persisted in holding the Thibetan services whenever at all possible, and had regularly instructed his young colleague in the difficult language." A native Christian, Samuel Joldan, the postmaster, laid him to rest on June 9th.

"Tranquil amidst alarms,
It found him in the field;
A veteran slumbering on his arms
Beneath his red-cross shield;
His sword was in his hands,
Still warm with recent fight;
Ready that moment, at command,
Through rock and steel to smite.
'Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'"

Under the blessing of God the rest of the missionary party recovered. In August, 1891, a mournful little company of widows left the mission station, eleven thousand feet above the sea, homeward bound; but, oh,

how much more gladly would they, under other circumstances, have remained ! Mrs. Redslob and her orphaned daughter Gertrude, Mrs. Marx and a child of the new superintendent, Mr. Weber, returned to Europe. Now there is left but one married couple at each of the three stations—at Kyelang, the Rev. A. W. Heyde (and his wife), who is the only one of the original pioneers left, who entered the service in 1852, and now, after thirty-five years of labor, is still at his post in Kyelang, which he helped to found in 1856.

At Poo the Rev. J. Schreve and his wife, who entered the service in 1887. At sorely-trying Leh, the Rev. C. W. J. Weber and his wife, who entered the service in 1882, assisted by the Rev. F. Becker Shawe, the recruit of 1890. What a sad change in the bright prospects of Leh but a year ago ! What shall become of the incipient orphanage ? what of the schools ? what of the invaluable work of translation ? above all, what of the hospital ! The Roman Catholic missionaries are trying hard to gain a foothold in Ladak. It is a critical period in the history of the “forlorn hope” of the attack on Thibet. The ranks have been most terribly thinned out. It is the medical missionary whose place is most difficult to supply. The Moravian Church has scarcely any medical missionaries at its command, chiefly from lack of funds to prepare them. And yet this sphere of the work seemed so bright with hope. Mr. Shawe urges “to move heaven and earth to get a medical missionary, lest the Government appointment to the hospital be given to some one else.” He asks for the prayers of all who love the cause of Christian missions, and continues :

“You will now understand that our medical work is in imminent danger of coming to an abrupt close. Unless a duly certificated doctor is found very soon, the hospital will pass out of our hands, perhaps to a native Mohammedan doctor, and it will be difficult to regain it.

“It is this knowledge that makes us doubly sad in this our season of sorrow. Having attended at the hospital almost daily, I can testify to the great value of this part of our work. If the medical work ceases, we shall feel as if our right hand were cut off.

“For this reason we ask your help, and beg for much, very much earnest prayer, that the Lord would provide a man for this part of His work very soon. If you had been here, and had seen the hospital, with the daily number of those seeking health, and could see it now locked up and deserted, you could not help but join in the cry, ‘Lord, help us.’ Remind Him of His work here, and of His love to the Ladakis ; tell Him what is wanted, and ask Him to send us help. The future in Leh seems very dark ; cease not therefore to request the Giver of every good gift to send us a cheering sign. Our hearts faint within us ; pray for us, that our faith fail not.”

Verily the Lord seems to have grievously afflicted His people. How long, O Lord, how long shall the hearts of these Thibetans resist Thy gracious call ? Brethren, pray. The editor of the *Periodical Accounts*

(Moravian missionary journal), to whom and to whose journal the writer is indebted for many of the facts of this article, says :

“ The important work at Leh has been shaken to its very roots, almost ere those roots have had time to get firm hold. But it is of the Lord’s planting ; and neither our brave young missionary abiding at his post, nor our Mission Board, which is sending him reinforcements, believe that He means it to be uprooted. Rather let us interpret these solemn events as laying the work anew as a sacred trust upon all our hearts.”

Brethren, pray for the mission station eleven thousand feet above the sea !

NOTE.—Since the above narrative was written, the gratifying news has been received that a medical missionary for Leh, in Ladak, British Thibet, has been secured. An English physician, Dr. Jones, of Birmingham, and his wife have expressed their readiness to go to Leh and take charge of the hospital, and have been accepted by the Moravian Mission Board. Both of them were born in India, and can speak the Hindustani, a most important qualification. Thus this most valuable adjunct of missionary work will remain in the hands of Protestant Christians. The Lord’s name be praised !

HENRY MARTYN.—PART II.

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

Though his health was weak, he continued patient and active, going through his work as usual. Perhaps if he had taken a little more care of his health his life might have been prolonged for further work ; but we must not reflect on him.

Among the Hindus he began work, in addition to the service for them each Sabbath, but found that their ignorance of divine things was a serious hindrance. For example, he sent his pundit with a copy of the Gospels as a gift to the Ranee of Daoudnagur. The princess accepted the present, returned her compliments, and desired to know what must be done to obtain benefit from the book, whether prayer or making a salaam to it. “ I sent her word,” he writes, “ that she must seek Divine instruction in secret prayer, and I also added some other advice.”

On July 30th, 1806, he wrote to Miss Grenfell, in England, making her a proposal of marriage, and asking her to come to India to be his wife. On March 5th in the following year, notwithstanding that Mr. Simeon, of Cambridge, had meantime visited her to urge Mr. Martyn’s plea, she replied, declining the proposal. He was heart-broken, but he recovered himself and threw himself more than ever into his work of translating and of preaching. “ At first,” he writes, “ like Jonah, I was more grieved at the loss of my gourd than at the sight of the many perishing Ninevehs all around me ; but now my earthly woes and earthly attachments seem to be absorbing in the vast concern of communicating the Gospel to these nations. . . . So remarkably and so repeatedly has God baffled my schemes of earthly comfort that I am forced at last to believe His deter-

mination to be that I should live in every sense a stranger and pilgrim on this earth." Yes, he was indeed a pilgrim, declaring plainly that he sought a better country, even the heavenly. The rest of the pilgrim's way to Zion he walked alone, leaning on no human hand, but clinging all the more closely to Jesus his Saviour.

With his moonshee and his pundit he had much conversation, but made little headway. The former threw much ridicule on the distinctive truths of the Gospel; the latter seemed more impressible. "I find that seriousness in the declaration of the truths of the Gospel is likely to have more power than the clearest arguments conveyed in a trifling spirit." Speaking to the moonshee of his own personal experience, Martyn assured him that his chief pleasure even now on earth was the enjoyment of God's presence and a growing conformity to Him, and therefore, he says, "I asked what motives could the promise of houris, ghilmans, green meadows, and eating and drinking in paradise afford me. My soul sweetly blessed the Lord in secret that this testimony was true; and oh! what a change must have been wrought in me!"

Having occasion to make an eight days' journey to Monghir and back to Dinapore, he required to spend a Sabbath without work; and how sore a trial this was may be seen from the following extract from his diary; but surely it also shows that his self-introspection was too severe: "April 19th. A melancholy Lord's day! In the morning, at the appointed hour, I found solemnity and tenderness; the whole desire of my soul seemed to be that all the ministers in India might be eminently holy, and that there might be no remains of that levity or indolence which I found in myself. The rest of the day passed heavily, for a hurricane of hot wind fastened us on a sand-bank for twelve hours, when the dust was suffocating and the heat increased the sickness which was produced by the tossing of the boat, though she was aground, and I frequently fell asleep over my work. However, the more I felt tempted to impatience and unhappiness, the more the Lord helped me to strive against it and to look at the fulness of Jesus Christ. Several hymns, particularly, 'There is a fountain filled with blood,' were very sweet to me. After all the acquisitions of human science, what is there to be compared to the knowledge of Jesus Christ and Him crucified! Read much of the Scripture history of Saul and the predictions in the latter end of the Revelation. Read also Marshall on Sanctification, Gilbert's Sermons, and Thomas à Kempis." Surely not so melancholy a Lord's day after all!

His work in Dinapore continued. Five schools for children he supported out of his own pocket. The Gospel he still preached as before, amid the persistent scorn and obloquy of the Europeans; the praise of man was a form of temptation which did not fall to his lot. Like Paul, he was willing to impart to them not the Gospel only, but his own soul also, because they were dear to him; but their response was opprobrium and contempt. At his services sometimes not a single European was

present, and he was thankful when he could explain the word of God in Hindustani to a few of the native women. An idea of the difficulty of his work may be gathered from a sentence or two in a letter which he wrote on July 4th, 1808, to his friend, Rev. D. Corrie : " There are four castes of people in India : the first, heathen ; the second, Mohammedans ; the third, Papists ; the fourth, infidels. Now I trust that you and I are sent to fight this four-faced devil ; and, by the help of the Lord Jesus whom we serve, we will."

Being asked to accept of the pastorate of the Mission Church in Calcutta, he refused the offer, feeling that if he gave himself to the work of the ministry in that city he must abandon his work among the natives ; but this he could not consent to do.

Two fresh assistants now arrived to aid him in the work of Bible translation—Mirza of Benares, a gifted Hindustani scholar, and Sabat, an Arabian. Mirza appears to have been very helpful in this work, but Sabat proved a thorn in the flesh, owing to his fierce temper, which would oftentimes break out into ungovernable fits of fury. Instead of being a comfort, Sabat became only an additional trial. Yet Martyn bore with this fiery Arabian for two reasons : because he felt Sabat of use to him in the translation of the New Testament into Persian, and also for the man's own sake, in hope that he might be led to Christ. Most unhappily, Sabat, though outwardly professing the Christian faith, ultimately apostatized. This Bible translation work was oftentimes continued in much bodily weakness and pain. In an illness which might have been fatal, he felt no fear of death, yet longed to have the Persian gospels finished.

In March, 1808, he joyfully completed the version of the New Testament in Hindustani, " a work for which," says Sargent, " myriads in the ages yet to come will gratefully remember and revere the name of Martyn." It is substantially this version which is still in use. The labor had been severe : " I have read and corrected the manuscript copies of my Hindustani Testament so often that my eyes ache. The heat is terrible—often at 98°—the nights insupportable." This version, accomplished by toil so great, is still doing God's work in India. (See *Church Missionary Intelligencer* for January, 1891.)

In April, 1809, Martyn was ordered from Dinapore to Cawnpore. In the midst of terrific heat the journey of several hundred miles was accomplished. He fainted as soon as he reached the house of the friend, Mrs. Sherwood, with whom he was to reside for a few days. And still even in Cawnpore was the ambassador of Christ set at naught. The natives to whom he preached met him with derision, shouts and hisses ; but as a dying man he ceased not to beseech them to be reconciled to God.

He had now received news of the death of both of his surviving sisters. Of the death of the last of them he writes : " To lose my last near relation, my only sister in nature and grace, is a dreadful stroke."

One remarkable feature of his residence in Cawnpore was his preaching

to the beggars. To prevent constant interruptions he had arranged that a crowd of mendicants should come to his house on a stated day for the distribution of alms. To this strange congregation he determined to preach the Gospel. The following Sunday he again preached to the beggars, who numbered about five hundred. This audience received him in a different style from that to which he was accustomed ; instead of indifference or scorn there was great applause. He did not cease to minister to these wretched beings while he was in Cawnpore ; and this he did, relieving their temporal wants as well as setting the Gospel before them.

His ill health now caused him much pain, but he felt he could not forego the joy of any part of his work, neither that of preaching to the regiment of soldiers, nor to the crowd of beggars, nor to the little flock of Europeans. One native woman, an old Hindu, was baptized by him in Cawnpore.

So poor did his health become that it was necessary either that he should try a sea voyage, or return for a short time to England. The precise time of his departure from Cawnpore, as well as his route, were decided by other considerations—viz., by those affecting his Persian translation of the New Testament.

The Persian gospels he had submitted to the judgment of the authorities in Calcutta, and their decision was that the translation abounded too much with Arabic idioms ; it was therefore sent back to him for revision. On this news being made known to him, he resolved to leave India and go to Persia in order to make the necessary revision on the spot.

He applied for sick leave, and this was readily granted. Then he sailed from Calcutta to Bombay, whence he set out for Persia. In Bombay, Sir John Malcolm gave him a letter of introduction to Sir Gore Ouseley, the British Resident in Persia. Sir John introduces him as “ altogether a very learned and cheerful man, but a great enthusiast in his holy calling. I am satisfied that if you ever see him you will be pleased with him. He will give you grace before and after dinner, and admonish such of your party as take the Lord’s name in vain ; but his good sense and great learning will delight you, while his constant cheerfulness will add to the hilarity of your party.”

It was on July 7th, 1811, that he left Calcutta. The voyage to Persia occupied five months. He landed at Bushire, and thence travelled to Shiraz. As soon as he was upon Persian soil he adopted Persian costume. “ The Persian dress,” he writes to Mr. Corrie, “ consists of stockings and shoes in one ; next a pair of large blue trousers, or else a pair of huge red boots ; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on at this moment. On the head is worn an enormous cone made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India ; that I am sitting

on a Persian carpet in a room without tables and chairs ; that I bury my hand in the pilaw without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental."

On the journey from Bushire to Shiraz he suffered greatly from the extreme heat, the thermometer rising to 126°. "In this state," he writes, "I composed myself, and concluded that though I might hold out a day or two, death was inevitable." It left him, he says, more dead than alive. At length Shiraz was reached, and here he began the work which had brought him to Persia, immediately beginning a new version of the New Testament in Persian. In this labor he had an able and willing assistant in the person of Mirza Seid Ali Khan, the brother-in-law of his host, Jaffier Ali Khan.

Mr. Martyn was very soon the centre of observation in the city ; he had many callers, and with all of them he entered into serious conversation on the subject of the Gospel. He was delighted to find the Persians far more unprejudiced and more inquisitive than the Hindus, and this gave him hope that the Gospel would soon win its way among them. But what could have brought him to Persia ? was the question discussed by many ; to which some replied that he had repaired to Shiraz in order to become a Mussulman, with the ulterior design of bringing five thousand men to seize the country by force !

He had much interesting conversation with many persons. Two Moolahs, having listened to what he had to say regarding the person of Christ, seemed quite satisfied, and remarked, "How much misapprehension is removed when people come to an explanation!" While his amanuensis was writing the translation of that passage in the Gospel where it is related how one of the servants of the high-priest struck the Lord Jesus on the face, the irreverence and insult impressed him greatly ; he stopped and said, "Sir, did not his hand dry up ?" There are many such notices in his journal, showing how the Gospel, hitherto unknown to these people, attracted their attention and their respect simply by its own inherent worth and by the power of God's grace.

The Jews in Shiraz were falling away to Mohammedanism. Every Jew who became a Mohammedan was rewarded, by the prince with an honorary dress ; accordingly many of them became proselytes. During Mr. Martyn's conversation with some of them, they expressed their wonder why Christians should love the Jews ; the truth *spoken in love* had touched them. One of the Jew-Mohammedans, named Abdoolghunee, said to him : "You talk of the atonement, but I do not see it anywhere in the Gospel." Two passages from the Gospel were cited in reply, along with Romans 3 and Isaiah 53. With the latter he was much struck, and after more questions he said that in his childhood he used to cry while hearing about the sufferings of Christ ; and, Mr. Martyn adds, the Jew wept while mentioning it.

Anxious to pay respect to the powers that be, Mr. Martyn was formally

presented at court to the Prince Abbas Mirza. A strange sight it must have been. "I went, wearing a pair of red cloth stockings, with green, high-heeled shoes." A hundred fountains playing; the dignitaries, some standing, others seated. "I never saw," he writes, "a more sweet and engaging countenance than the prince's."

His first public discussion was with the Moojtuhid, or Professor of Mohammedan law; but fair discussion did not come easily to the professor; he preferred to dogmatize. These discussions, and the fact of his being engaged on a translation of the New Testament, excited so much inquiry that the preceptor of all the Moollahs published against Mr. Martyn an Arabic defence of Mohammedanism. Mr. Martyn published a reply in Persian, dividing his reply into two parts: first, an attack on Mohammedanism; second, a statement of the evidences of Christianity. He ends his reply in the words: "If you do not see the evidence to be sufficient, my prayer is that God may guide you so that you, who have been a guide to men in the way you thought right, may now both see the truth and call men to God through Jesus Christ, who hath loved us and washed us from our sins in His blood. His glory and dominion be everlasting!" The nephew of one of the princes, hearing of Mr. Martyn's published reply, observed that the proper answer to it was—the sword; but the prince confessed that he began to have his doubts.

Toward the end of November such progress had been made with the Persian version that Mr. Martyn ordered two splendid copies of it to be prepared—one to be presented to the King of Persia, the other to his son, Prince Abbas Mirza. Intending to pass the winter in Shiraz, he resolved to set about the translation of the Psalms from the original Hebrew into Persian.

On Christmas day he made a feast for the Russians and Armenians, and the Soofie Master and his disciples were also present. Addressing the guests, Mr. Martyn expressed his hope that though they would never see him again, they would remember that he had brought them the Gospel. The Soofie Master coldly replied that God would guide those whom He chose.

At length the year 1812 dawned—the year when Henry Martyn rested from his labors, and "found himself in a world where all is love." On New Year's day he wrote: "I look back with shame and pity upon my former self, when I attached importance to my life and labors. The more I see of my works, the more I am ashamed of them. I am sick when I look at man and his wisdom and his doings, and am relieved only by reflecting that we have a city whose builder and maker is God. The least of *His* works *here* is refreshing to look at. A dried leaf or a straw makes me feel myself in good company; complacency and admiration take the place of disgust."

On January 16th there is an entry in his journal which shows us his very heart. "Mirza Seid Ali told me accidentally to-day of a distich made

by his friend, Mirza Koochut, at Teheran, in honor of a victory obtained by Prince Abbas Mirza over the Russians. The sentiment was that he had killed so many of the Christians that Christ from the fourth heaven took hold of Mohammed's skirt to entreat him to desist. I was cut to the soul at this blasphemy. . . . Mirza Seid Ali perceived that I was considerably disordered, and was sorry for having repeated the verse, but asked what it was that was so offensive. I told him that I could not endure existence if Jesus was not glorified ; that it would be hell to me if He were to be always thus dishonored. He was astonished, and again asked why. ' If any one pluck out your eyes,' I replied, ' there is no saying why you feel pain—it is feeling. It is because I am one with Christ that I am dreadfully wounded.' On his again apologizing, I told him that I rejoiced at what had happened, inasmuch as it made me feel nearer the Lord than ever."

His heart must have rejoiced when, after months of inquiry and sometimes of opposition, at length Mirza Seid Ali confessed himself a Christian ; that he granted that Christ is the Son of God ; that he despaired of himself, and was willing to trust in Him alone for salvation ; and that he was also willing to confess Christ before men and act conformably to His Word.

On February 14th the last sheet of the Persian New Testament was finished, and in March he completed the translation of the Book of Psalms.

On the day before he finished the New Testament he visited Mirza Ibraheem, who was engaged lecturing in a room filled with Moollahs. The Master asked him what Christians meant by calling Christ God, and also if Christ had ever called Himself God. Was He the Creator or a creature ? " I replied, the Creator. The Moollahs looked at one another. Such a confession had never before been heard among Mohammedan doctors." This was indeed a memorable confession of Christ before men.

On May 24th, after instructing Mirza Seid Ali what to do with the New Testament version in case of his (Martyn's) decease, he left Shiraz for Tabriz, where the British ambassador, Sir Gore Ouseley, then resided. The purpose of this journey was to obtain from the ambassador a letter of introduction to the king, before whom he desired to lay his translation of the New Testament. Arrived at the king's camp at Carach, he attended the vizier's levee, where there was a lengthened and clamorous controversy. It ended when Mr. Martyn said : " God is God," but added, instead of " Mohammed is the prophet of God," " and Jesus is the Son of God." The disputants rose up in anger and contempt, and one of them exclaimed : " What will you say when your tongue is burned out for this blasphemy ?" The Persian translation of the New Testament which he had brought for presentation to the king was lying before the vizier. " As they all rose up," writes Martyn, " I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt."

He was informed that he could not be presented to the king until the

king reached Sultania, where the ambassador was. He now resumed his journey from Carach to Tabriz. This journey proved a most painful one ; he was seldom free from headache and giddiness and fever ; " but my heart," he writes, " I trust is with Christ and His saints." With want of sleep, want of refreshment and exposure to the sun he was thrown into a high fever and nearly delirious. He almost despaired of getting alive through what he calls " this unfortunate journey." At last he reached Tabriz.

But he was prevented from accomplishing what he so much desired—the presentation in his own person of his translation of the New Testament to the King of Persia. The cause was a fever which lasted nearly two months. Sir Gore Ouseley, however, promised that he would present it at Court. His promise he duly fulfilled, and the king, on receiving it, publicly expressed his approval of the work. Sir Gore Ouseley also carried the manuscript to St. Petersburg, where he superintended the printing of it and the putting of it into circulation. The ambassador and his wife tenderly nursed Mr. Martyn during the whole of this illness.

After recovering from the fever he set out from Tabriz with the intention of returning to England. He turned his horse's head toward Constantinople, distant about 1300 miles—a city he was destined not to reach. He and his attendants journeyed on from village to village, crossing the river Araxes, and having Mount Ararat in view ; a hoary mountain, he describes it, rising so high above the rest that they sunk into nothing ; it was truly sublime. His remarks on seeing this ancient mountain were that Noah had here " landed in a new world ; so may I, safe in Christ, outride the storms of life, and land at last on one of the everlasting hills."

At Erivan he was kindly received by the governor, who accorded him a private interview. Next day he again proceeded. At Ech Miazin, or Three Churches, he visited a large Armenian church, and encouraged one of the ecclesiastics, named Serope, in whom he thought he saw promise of some reforming, useful Christian work. The clergy of this church received him most cordially ; he stayed with them a few days, and left them with sentiments of brotherly regard.

On September 17th he left Ech Miazin and resumed his journey toward Europe. His party crossed the Araxes four times. Ascending the table-land they had a view of Russian territory ; at once they saw Persia, Russia, and Turkey. They journeyed on, and on the 21st he rode into the city of Kars. Next day they resumed the march, and passed close to the country of the Kurds ; then onward to Erzeroum. Travelling on, they came to Chiflick, where he was attacked again by ague and fever, and these let him know how weak he was. Next day they came to Sherean, and thence travelled all the rest of the day and all night ; it rained most of the time ; the ague returned, and he could get nowhere to lie down, for, he writes, " Hassan had no mercy." After sleeping three or four hours, Hassan once more hurried him onward till night came on, when Mr. Mar-

tyan got off his horse, telling Hassan he neither could nor would go any farther. Seeing a light he made toward it, and got under shelter—a stable-room. Here the fever increased ; he besought them to put out the fire or to carry him out-of-doors, but they were deaf to his entreaties ; so he put his head in among the luggage and lodged it on the damp ground and slept. Next morning the merciless Hassan hurried him off. Next night the ague and fever returned, and he could not sleep.

The last entry in his journal is that of next day, October 6th : “ No horses being obtainable, I had an unexpected repose. I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my company, my friend and comforter. Oh, when shall time give place to eternity ? when shall appear that new heaven and new earth wherein dwelleth righteousness ? There—there shall in nowise enter in anything that defileth, none of that wickedness that has made men worse than wild beasts ; none of those corruptions that add still more to the miseries of mortality shall be seen or heard of any more.”

On October 16th, at Tocat, he died, as Sargent, his sympathetic biographer, writes, “ either falling a sacrifice to the plague which then raged there, or sinking under that disorder which when he penned his last words had so greatly reduced him, he surrendered his soul into the hands of his Redeemer.” He had not completed his thirty-second year.

A man of the highest talents, his mathematical and linguistic attainments leaving him almost without a rival, he laid himself a willing sacrifice on the Lord’s altar. “ The *symmetry* of his stature in Christ is as surprising as its *height*.” “ All the dignity to which he aspired was to be their servant, among whom he labored for Jesus’ sake.”

Even before he left England, so thoroughly was his conversation in heaven, that, to use his own words, “ his soul longed for the eternal world ; and he could see nothing on earth for which he would wish to live another hour.” “ Blessed be God, I feel myself to be His minister. I wish for no service but the service of God in laboring for souls on earth and to do His will in heaven.” “ I do not wish for any heaven upon earth besides that of preaching the precious Gospel of Jesus Christ to immortal souls.” Even when laboring at the great work of translating the Bible into the languages of India, he writes, “ Oh, my soul, be not deceived ; thy chief work upon earth is to obtain sanctification and to walk with God.”

The Greek text upon the title-page of Martyn’s memoir is a true epitome of his life and work : “ For My sake thou hast labored, and thou hast not fainted” (Rev. 2 : 3).

THE DEPARTURE OF CHARLES HADDON SPURGEON.—
PART II.

BY THE EDITOR-IN-CHIEF.

When, a little before midnight, January 31st, this devoted man of God passed into the heavenly rest, not only did the Church lose the greatest Gospel preacher of this century and the greatest organizer since John Wesley, but the world lost one of its greatest missionaries. No man could love Christ as he did with intense personal love, and love the Gospel of salvation as he did with unquestioning confidence, and love souls as he did without distinction of class or caste, without being in the grandest sense a world-wide missionary. He trained his people to pray and live and give for Christ ; he trained well on to a thousand students, and then sent them into fields far and near, and they are scattered over the globe. He preached sermons at once so full of the Gospel and so simple of comprehension that they have gone every week to the bounds of the habitable globe, and have been translated into twenty different tongues, from Danish to Arabic, and Spanish to Syriac. No doubt 50,000,000 readers have been reached by them, and in many a chalet of Switzerland, a jungle of India, in the Australian bush, and in the hamlets of our own great West, they have been read in humble houses of assembly where as yet no preacher has been secured. During his life he preached to not less than an aggregate of 12, 30,000, and gathered directly 12,000 converts besides all that went into other churches, but had found salvation while hearing him. He has sent forth 37 volumes of sermons through as many years, each sermon published at a penny. He has sent forth 27 volumes of the "Sword and Trowel," besides all the hundred other books and tracts, large and small, on the greatest variety of subjects—the "Treasury of David" alone reaching an issue of 125,000, and a probable circulation, as to its readers, of twice that number. All this is but a *small part* of the marvellous labors of this wondrously useful and consecrated man.

One must live in the atmosphere of this great church as I have done for many months to understand Spurgeon ; what he was and still *is* in his undying influence this monumental church shows. It is called a Baptist Church, but that is not its name ; it is the "Baptized Church of Jesus Christ." Mr. Spurgeon aimed, without being trammelled by tradition or denomination, to build up one church on purely New Testament principles ; and I am clear in pronouncing it the purest approach to what seems to me a primitive apostolic church in simplicity of faith, worship, ordinances, and work. It is a Baptist Church in this, that it emphasizes believers' baptism by immersion, and resists infant sprinkling as tending to "baptismal regeneration ;" it is Congregational in that it is not affiliated with any outside body except in fraternal bonds—advisory, not compulsory—and that it emphasizes the autonomy and autocracy of the individual,

independent Church ; it is Methodist in zeal, fervor, aggressive activity, and even in the audible responses to prayer and to Gospel preaching ; but it is Presbyterian in this, that it makes the *bench of elders* the ruling court of authority and discipline. It may be questioned whether it be not the purest specimen of a *Presbyterian* Church in its essential polity. Mr. Spurgeon held that there is no authority for distinguishing the minister and elder save as to *functions*—that the word presbyter, elder, bishop mean one and the same office in different aspects. And hence, to be an elder in the Metropolitan Tabernacle carries authority to reach and preach and administer sacraments, as well as to rule ; it is only a question of gifts and their exercise. If an elder who rules well is found to develop gifts for public preaching, he goes into the pulpit without any re-ordination. And so a deacon, though, like Philip and Stephen, chosen to serve tables and attend to temporalities, if he manifest the preaching gift he goes down into “ Samaria,” like Philip, and preaches and baptizes, and oftentimes “ much people is added unto the Lord.” Never have I found a single church anywhere that seemed to me to copy as nearly as possible the model in the Acts of the Apostles on the whole. Certainly that was Mr. Spurgeon’s aim, and in this six thousand church-members followed his lead. He dared to stand alone and throw open his *Lord’s* table to all his Lord’s followers, by whatever name known. And, according as he read the New Testament, he sought to embody in this greatest Christian Church the principles and practices there laid down. Certainly whatever else be said, his plan has worked well for forty years, gathered the largest single congregation in Christendom, developed a myriad form of Christian activity, and realized that difficult ideal of the apostolic age—for here again the “ Lord adds daily to the Church such as are saved,” and has done it for thirty years.

Nothing was more remarkable about dear Spurgeon than his *catholicity*, not only as a disciple, but first of all as a *man*. I mean that he was the *man of all men*. He despised aristocracy, whether in State or Church. He never wore a *glove*, for he believed it was a non-conductor. His open hand and open heart were for all men. Whether you were a hod-carrier or a duke made no difference ; your greeting was equally cordial and complete. You were set at your ease at once. He hated only shams, and they were always frigidly repelled. This whole city and land are full of his alms-deeds and good works. He gave money as he gave himself, without stint ; hundreds of pounds in this direction for a new mission hall or chapel ; a half crown to a poor widow ; an autograph letter to help some poor brother in an enterprise where Spurgeon’s name was worth more than anybody else’s money ; how grandly, quietly, lavishly and yet prayerfully he gave, until out of his large income from pulpit work and press work he had scarce enough at times to pay his doctor’s bill ! What will those students in the pastor’s college do now that their greatest benefactor no longer points them to the promises of God, and, like Wesley, surrounds them with helpful “ five pound ” expository “ notes ” ? Such a universal be-

reavement and deep-felt grief this century has not before seen. On Tuesday, after the body arrived from Mentone, I counted 150 people a minute passing down the two aisles of entrance past the bier; and as that procession moved steadily from 7 A.M. to 7 P.M., it is estimated that from 75,000 to 125,000 in all passed through the church on that day. And when the procession moved to Norwood, for miles along the route the bystanders stood on each side of the street from three to five deep, and shoulder to shoulder. To say that a quarter million people lined the route would be to understate. All traffic had to stop wherever that procession passed. At the Stockwell Orphanage a temporary platform was built for his dear fatherless ones to see the great father's ashes borne by, and they tried to sing a funeral hymn as the hearse moved past, but they broke down in tears, and the weeping was more eloquent than the singing could have been. It was a day, a week, a fortnight never to be forgotten; from the Monday morning, when the cablegram from across the Channel brought the tidings of his death, until the afternoon of the eleventh day following, unceasing memorial services were held; and even on the Sabbath following the funeral. Yes, the giant cedar of Lebanon has fallen, and the sound of its downfall echoes round the world, while the crash of its fall shakes a nation. What a vast vacancy in the forest! how far these great roots reached—to what distances and to what depths! How much was bound up in that one life for good to all mankind!

Mr. Spurgeon's contribution to the purity of the Church's doctrine, the simplicity of its faith, the energy of its work, cannot now be measured. John Wesley's posthumous work was far greater than anything he accomplished while he lived, and it still goes on.

Thankful are we that Rev. James A. Spurgeon, who was to his brother all and more than Jonathan was to David, still lives to guide the works they jointly did. But Charles H. Spurgeon must ever be put among the truest missionaries of all ages.

ARE MISSION CONVERTS A FAILURE?—PART II.

BY REV. ARCHIBALD TURNBULL, B.D., DARJEELING.

We have heard the testimony (1) of Sir William Muir; (2) of the Duke of Buckingham and Chandos. Hear now (3) that of Sir Richard Temple, G.C.S.I. (formerly Governor of Bombay): "These Christian communities are now becoming so extensive and widespread that an estimate of their character and conduct may be formed with confidence. On that subject I never heard but one opinion from magistrates, civil officers, and independent observers—namely, this: that these people are well-behaved, law-abiding, free from crime, temperate, harmless; that they are more regular in sending their children to school than their neighbors—a very important point; that they are amenable to the advice of their pastors

and attentive to religious ministrations ; that they never cause scandals to arise, never apostatize, never compromise themselves with idolatrous practices, and yet never engage in feuds or even disputes with their heathen neighbors. As for their inner life, let any person who is acquainted with the practical ethics of Hinduism—not as gathered from sacred writings accessible only to the learned, but as displayed in the conduct of public worship and the effect of private example—contrast all that with the pure belief and the virtuous instruction under which they now live. He will then find it impossible to doubt the enormous effect, morally and spiritually, produced by Christianity on their minds and hearts. *The conduct of the native Christian communities*, now reckoning about half a million souls, is good, and worthy of the faith which they profess.’

As to missionary testimony, Vaughan’s standard work, “The Trident, the Crescent, and the Cross,” remarks that the great body of native Christians in India need not shrink from comparison with the main body of their brethren at home. They are not eminent in holiness, nor are they hypocrites. Only a few have been brought in by deep spiritual yearnings ; but there has been a decided and deciding conviction of the superiority of the Gospel. Pity and help in the time of famine, as exhibited by the Christians, over against the hard-hearted indifference of Mohammedanism and Hinduism, brought many in. This motive, though not high, was natural and true. Many, beginning with this external apprehension of the superiority of Christianity, have gone rapidly up to a high plane of Christian living. “If deep repentance, earnest faith, and burning love ; if complete self-sacrifice, if a cheerful surrender of all that men hold dear in life, if a fearless confession of Christ at any cost, be marks of genuine conversion, then has the Church of India multitudes of confessors within her pale distinguished by these marks.”

The *Indian Witness*, of Calcutta, the most widely circulated religious paper in India, predicts that the Christians, though mostly of the lower castes, will, by their rapid development of character and intelligence, soon wrest from the Brahmans their social pre-eminence.

The Darjeeling Mission abundantly confirms these judgments. “By whatever practical standard judged, these converts are on the whole an eminently creditable flock. Knowing of their past and present justifies unhesitating confidence in their future. Not only is their outward propriety unfaillingly guaranteed by the strict discipline enforced by the monthly *Panchayat* (church court), a discipline which would seriously decimate the home churches, but proofs also of their inward sincerity—which is all that any one needs be concerned about—are to be found in almost every page of the mission’s annual reports. If the inevitable cross of baptism and discipleship, involving not unfrequently the loss of all the natural man counts dear, and involving always the surrender of cherished evil habits—if favorable comparison with the best churches of Christendom, in respect of quotable instances of pious lives and pious deaths, the proportion of enrolled

communicants and active Christian workers' (paid and unpaid) attendance on ordinances, zeal for education, Christian liberality, mutual benevolence, freedom from vice and crime—if all this is any test of sincerity they are pre-eminently sincere, and we may rest reasonably satisfied regarding them."

Nevertheless, the Christians of India are ethically far behind the standard of the New Testament. Mr. Turnbull quotes Dr. Pierson's remarks about the low standard of home Christianity tried by this test, and the impossibility of condemning missions in India without condemning the missions that brought in our own forefathers, whose fruits have been so long in coming even to their present approximate ripeness. And through what struggles and scandals missions had to make their way in the apostolic Church! Nay; although in the apostles themselves was shut up, as in seed, the regenerate world, yet in them, before Pentecost, we find pride, jealousy, revenge, covetousness, self-seeking, contention, worldliness, cowardice, despair, carnal ambitions. And though the baptism of the Spirit cleansed them from most of this, it left relics enough of narrowness, precipitancy, opposition of feeling to justify Paul's acknowledgment: "We have this treasure in earthen vessels."

The Lord Jesus Christ has had to work through imperfect instruments, and on exceedingly imperfect material from the first, and will find imperfection in both to the last. Yet in the final account Wisdom will be justified of all her children.

A VISIT TO RAJPUTANA.

BY THE HON. DUNCAN McLAREN, EDINBURGH, SCOTLAND.

[The Hon Duncan McLaren, of Edinburgh, who, with his gifted wife, put the beautiful home at St. Oswald's at my disposal in my missionary tour in 1889-90 with lavish hospitality and generosity, has been visiting India at his own cost, that with his wife he may look personally into the mission work of this and other Oriental lands. From his recent letter we gladly print copious and helpful extracts.—A. T. P.]

The district Rajputana, north of the Bombay Presidency and south of the Punjab, consists of nineteen States—eighteen ruled by native princes, and one, Ajmere-Merwara, British territory. The total area of Rajputana is about 130,000 square miles, and its population over ten millions. The Rajputs—"sons of kings"—the ruling race, but only a small proportion of the population, are warriors by profession; they hunt, and are excellent horsemen. They scorn trade or agriculture, and, lacking both the intellectual acumen of the Brahmans and the business skill of the Bunyas, are better fitted to fight or hunt than to govern. The system of government is akin to feudalism. The land belongs to the Maharajah, or to one of the Thakurs or Nobles, each of whom has his own band of retainers, who acknowledge his authority, etc. The supreme authority in each State

is the Maharajah, who has his Council of Nobles, his Ministers of State, and executive and judicial officers. The mission work is conducted with great vigor and encouraging success in Surat, Anand, Ahmedabad, and other towns, by the Presbyterian Church of Ireland.

Jodhpur, in Rajputana, is the capital of the State of Jodhpur or Marwar, founded four hundred and fifty years since. The most conspicuous object is the fort. When the foundations of the fort were laid, a man was interred alive as an auspicious omen. In acknowledgment of his sacrifice, land was bestowed on his descendants, who are also exempted from forced labor. The ancient capital of Marwar, which means the region of death, and is almost destitute of vegetation, was Mandore, five miles to the north. The palace and other buildings are now in ruins, but many fine cenotaphs, erected by the Maharajahs, commemorate their predecessors and their Ranis, whose ashes are worshipped for two or three generations. Here also is a Hall of Herves, containing large figures of the various Hindu gods. The present Maharajah, ably supported by his Prime Minister, Sir Pratab Singh, has done a great deal for the good of the State. The heavy debt of ten years ago is almost entirely paid off. Roads have been formed, a railway constructed, and many beneficial changes introduced. One of the chief sources of revenue is salt ; a small sum is derived from licenses, but these have been greatly reduced in number ; two years ago 883 licenses were granted ; last year only 674. I witnessed a meeting of the Municipal Council, held out of doors. The town clerks squatted in the centre, and benches were placed round for the members ; but half the councillors were on their feet, doing their best to interrupt the member who was speaking with a vehemence and noise worthy of the most uproarious town councillors at home. The Marwaris are keen traders, found in all parts of India, making money as merchants, usurers, and pawn-brokers. The United Presbyterian Church opened a medical mission in Jodhpur seven years since. At first neither the mission nor missionary was looked on with friendly eyes, but now by all castes he is welcomed. A house has been rented for a hospital, and a small Christian community gathered. Could a medical lady missionary be obtained, there would be an ample field of labor open to her.

Udaipur is the capital of Meywar or Udaipur, which may be called the premier Rajput State. The Maharana, as he is styled, takes precedence of the Maharajahs of the other States when assembled in Durbar, and claims to belong to the oldest reigning family in the world save one, his ancestors having sat on the throne of Meywar for thirteen hundred years in an unbroken line of seventy-six generations. Udaipur is beautifully situated, surrounded by lofty mountains. The palace in dazzling whiteness stands out prominently, its walls skirted by a lovely lake with islands. On two islands in Lake Pechola are royal residences. During the Mutiny the Maharana instructed the late Rao Bedla to take a detachment of soldiers and convey the British women and children from Neemuch to his capital,

where, on one of these islands—Jagmander—they remained under his protection till the Mutiny was at an end. For his services the Rao Bedla was presented by Queen Victoria with a jewell'd sword. The palaces on the two islands are built of marble, exquisitely carved. A feudal council of sixteen Raos, or Dukes, presided over by the Rao of Bedla, has a voice in the government, but there is no representative of the people. The revenue is mostly derived from the land and from customs. Hinduism, the most orthodox and bigoted, prevails. In the large public garden a museum and library has been erected, of which Shyamal Dasji, the poet-laureate and national historian, is curator. He has been many years writing a history of Udaipur, which is not likely soon to be finished. In the garden a statue of Queen Victoria has been placed, which the natives look upon as a new deity, and worship as the goddess of power! A medical mission has been established for several years; a model hospital erected, admirably adapted and well equipped; upward of 44,000 patients were treated last year, and every patient has an opportunity of hearing the Gospel. A church has been built for the native congregation; an Anglo-vernacular and several vernacular schools opened for boys, and one for girls, well attended by the higher castes. Good work has also been done among the Bhils, an aboriginal race who live in thickets called pāls, and are freebooters. Their chief, Lakhma, a sort of Rob Roy, has come under the influence of Dr. Shepherd, the United Presbyterian missionary. A home for Bhil boys has been opened, in which thirty are trained. Some find the restraints of civilization irksome, and escape to their native wilds, but many do well. One has commenced a school in his native pāl; others, by the kindness of the Executive Engineer, Mr. Thomson, have been taken in the Raj workshops, where they are learning trades. When the missionary first settled in Udaipur strong opposition was manifested by the Pakha Hindus, but many of these are now his firmest friends. Two former bitter opponents—one of them a Jain priest—told me how much they were indebted to the United Presbyterian Church for establishing a medical mission.

Jeypur is the best known native city in Rajputana, and is the capital of the State of the same name. The city was built on a regular plan by Mahārajah Jey Singh, a brave warrior and a distinguished man of science, his knowledge of astronomy being unsurpassed by any man then living. He built a large observatory in his own city, and others in Delhi and elsewhere, and corresponded with the ablest astronomers in Europe. Jeypur is a show city; its streets are wide and regular; the palace occupies one sixth of the entire area; the houses are all of a deep pink; the public gardens, Ram-ni-was, are the finest outside the Presidency capitals. The Hall of the Winds, a part of the palace occupied by the Zenana, is described by Sir Edwin Arnold as "a vision of daring and dainty loveliness;" there is a college, with a large staff; a school of arts for technical instruction; the Mayo Hospital, with accommodation for one hundred patients; and the

Albert Museum. Jeypur takes credit for being the most enlightened and liberal State in Rajputana, but its much-talked-of enlightenment is largely mere veneer. Some of the so-called Conservative States have shown much more liberality to their Christian subjects and to missions. This was the first native State which missionaries entered, and yet, after twenty-five years' labor, we are unable to get a site for a church, whereas, in the ultra-Conservative State of Udaipur, an excellent site was given as soon as asked. Again, several years ago money was raised to send a medical woman as missionary to Jeypur, but she still is denied entrance to the city, and had to go elsewhere; in the Conservative city of Jodhpur, on the other hand, she would be welcomed. The Prime Minister, Balor Kantee Chundar Mukerji, is a Bengali; he professed great friendship to our mission, said he owed everything to Presbyterians, having been educated in Dr. Duff's schools, Calcutta. He promised that a suitable site for a church should be found within a year. Our United Presbyterian Church has two missionaries, who organize schools, preach in the bazaars, visit the homes, and itinerate in the surrounding country. We have also two Zenana missionaries, who visit the Zenanas, teach the inmates to read, and give them Christian instruction. During the past year there have been a number of converts. On the Sunday when I was there two women and one man were baptized, and several others are asking for baptism; but our missionaries are slow to administer the rite till they are assured by careful instruction and examination that the candidates understand what they are doing, and are worthy of being admitted to membership.

In Ulwar the present Maharajah succeeded to the throne when a boy, and during his long minority affairs were administered by the British political agent. These minorities are often an advantage to native States. The agent has a free hand, and retrenchment and reform are the order of the day. During the minority of the Maharajah notable improvements were made; a new bazaar was formed outside the walls, which it was intended to line with peepul-trees; but the bunyas or merchants declared this would ruin them, as they would be *forced to speak the truth and trade honestly*, the peepul-tree being considered sacred.

“ . . . The peepul boughs
Whisper men's doings to the listening gods
With watchful leaves.”

The palace, a fine building, contains a library rich in rare Oriental manuscripts and illuminated scrolls. Mrs. McLaren obtained admission to the Royal Zenana, and had an interview with the Maharani. We have two missionaries laboring in Ulwar, a church, and several schools for boys and girls. Zenana missionaries would here find a wide sphere, and were more ladies to offer there would be locations for them.

The United Presbyterian Church also carries on work in Kishargurgh and Kotah, but the most of the mission stations and converts are in Ajmere-

Merwara. Ajmere is the centre of the Rajputana State Railway, and many men—Europeans, Eurasians, and Hindus—are employed in the offices and workshops. Native Christians, cast out by their caste fellows and not allowed to work with them, find employment in the railway. Beawar, where our pioneer missionary, Dr. Shoolbred, settled thirty-two years since, was built by Colonel Dickson, who did much for Rajputana, and whose statue was recently placed in the principal street. Four miles from Nasirabad is the Christian village of Ahapura, founded by the late brothers William and Gavin Martin after the great famine year. Here is a Christian girls' boarding-school, and recently a boys' boarding-school has been added. In all these mission work is carried on vigorously. Churches have been erected and converts fill them; hospitals and dispensaries opened, though those in Ajmere are quite inadequate for the wants of the mission. During last year upward of 40,000 cases have been treated in the men's dispensary, and 9000 in the women's; 1500 surgical operations have been performed, and 170 patients have been admitted to the hospital. All these have had their physical sufferings attended to, but have been pointed to Jesus Christ as the only Saviour from sin and comforter of weary, heavy-laden souls. The medical missionary has been removed from Beawar in order to supply the clamant demands from native States. Work among the young has been very successful, so much so that in two stations the City High School has been amalgamated with the Boys' Mission School, and the entire direction of education placed in the hands of our missionaries. They also minister to the Union congregation which meets in Ajmere, and to the Presbyterian and English Dissenting soldiers in Nasirabad. Industrial work is also undertaken, a printing-press having been established in Ajmere, and carpenters' workshops in Beawar, which give employment to native Christians.

The dark shadow of famine is again overhanging a large part of Rajputana. In Ajmere-Merwara only one third of the usual amount of rain has fallen during the last year, the result being that what were formerly green pastures and waving fields of grain are now barren wastes. Grain and fodder are brought from other districts, but at enhanced prices; the cattle are in poor condition, and numbers have been driven away by their owners in search of better pasturage. The river beds are dry, and the tanks and wells rapidly emptying; so unless rain soon falls there will be great suffering when the hot season comes, and possibly pestilence. During the past three months 509,000 persons have emigrated from Marwar, and the human stream still flows. In Ajmere-Merwara relief works have been undertaken by Government, the men being set to make roads, raise embankments, etc., and the women to spin. In the end of December 19,000 laborers were thus employed, and 900, too old or weak for work, obtained gratuitous relief. A good deal of the labor of superintendence is thrown on the missionaries, already burdened.

It is impossible to sum up the result of thirty years' labor in seeking

to Christianize the people of Rajputana, as the larger portion of the benefits flowing can neither be seen nor known, but that Christian influence and Christian ideas are permeating the minds of the Hindus is admitted on all sides. One of the most notable marks of improvement is that the Rajputs have raised the age of marriage to sixteen for boys and twelve for girls. On one of the last days of the year just closed the Kayotes or writers held a meeting in Jeypore, attended by delegates from various States, to consider the propriety of following the example of the Rajputs. In this and other ways there is reason to hope that Christianity is spreading, and, though slowly, yet surely, revolutionizing the faith and the customs of the most conservative people in India, the inhabitants of Rajputana.

PSEUDO-PHILANTHROPY IN MISSIONS.

BY REV. H. B. HULBUT.

I propound a paradox. The valleys and hill-sides of Korea are fairly groaning under their loads of rice, millet, and sesamum. For years there has not been such prosperity in the peninsula kingdom. The summer rains were so plentiful that not only was every rice field planted, but many were improvised for the occasion, and the rice crop will be heavier than for many a year. The common people live in affluent circumstances compared with the common classes in China just across the Yellow Sea. Mendicants are practically unknown. No other Eastern government is so free from debt; and yet I say *there is a famine in Korea*.

Is bread the one thing needful? Is physical comfort the *summum bonum*? Is there nothing worth the having that we cannot see, and feel, and handle? If twelve hundred people were dying of ordinary famine each day in Korea the whole press of the world would lend its columns to the general commiseration, purses would fly open, and prayers would ascend from countless souls. But, as it happens, it is only a *spiritual famine*, and the twelve hundred people who die daily in this kingdom die decently in their beds—but without a hope beyond the grave. It is because the instinct of self-preservation is one of the most powerful of natural laws that danger to life and limb irresistibly attracts our attention and excites our sympathy. Is it true, or is it not, that we would read the account of a terrible railroad disaster with greater pain than we would read of the moral rotteness of any one portion of our community? If it is true it is because we forget one or the other of two things: either the paramount importance of the soul or the fact that the unregenerate soul is as powerless in the presence of strong temptation as is the body in the presence of the tremendous physical power of a locomotive. In other words, we make a more startling and significant distinction between the safety and the danger of the body than between the safety and the danger of the soul. Is it true or is it not

that the municipal law, which makes it incumbent upon the authorities to hang out lanterns where the pavement has been torn up, has its counterpart in a moral law which makes it incumbent upon us to set up warnings in the vicinity of spiritual pitfalls? Has the crime of which I am guilty when I fail to warn a man whom I see approaching a dynamite blast its counterpart in a moral crime of which I am guilty when I see men passing me on the road to moral ruin without giving them a word of warning? Here is the dividing line between Christianity and what we may call pseudo-philanthropy. The pseudo-philanthropist cares everything about good sanitation, good education, good ethics even, and he cares about Christianity just in so far as it ministers to these. He would rather see a man contented than to see him holy, if both together were impossible. He rates wheat-bread higher than the bread which comes down from heaven. The Christian cares everything about salvation and a holy life, remembering that to him who seeks first the kingdom of God and His righteousness "all these things shall be added." He would rather see a man's body starve than his soul, if both could not be fed. Christianity includes all true philanthropy; for the latter is the second part of that grand summing up of the commandments, "Thou shalt love the Lord thy God, . . . and thy neighbor as thyself." But it must be borne in mind that the part cannot include the whole, and that if true philanthropy, while presupposing, does not include Christianity, much less does this pseudo-philanthropy which exalts physical and mental culture above spiritual.

We can lay it down as a fixed rule that there is no true mission work, either home or foreign, either in the city or country, that uses physical aid for any other purpose than as a stepping-stone to a higher form of aid. To feed a hungry man is not distinctively Christian unless there is the desire and the intention back of it to follow up that act by an attempt to put him in the way of getting that food of which, if a man eat, he shall never die. The true missionary spirit is that which looks first toward the soul, and whatever be the means through which it works, keeps its eye fixed upon that goal and is satisfied with no result that stops short of it. To take a man off the street and clothe him and find him employment and make him a respectable citizen is a dead failure from a true missionary standpoint unless there is the desire, the determination, and the prayer that by these means the environments of that soul may become more favorable to the work of the Holy Spirit upon it. It is a fair question to ask whether, in many cases, the missionary ought not to ignore for the time being the physical difficulties under which men lie and work straight at their souls; for if Christ is for anybody He surely is for those who are weary and heavy laden, and He can help them out of their physical difficulties better than we can when once He has possession of their souls. The man who receives aid ought to know and feel that that aid comes from the Heavenly Father, and that we are simply His almoners, and for this reason there often is danger in giving physical aid first and waiting until

men are comparatively comfortable physically before pressing upon them their need of salvation.

That passage of Scripture, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven," is a concise statement of the general truth that ought always to be kept in mind by the missionary—namely, that, other things being equal, the hardest men to make appreciate their need of salvation are those men who are in comfortable physical circumstances. How many of us who have ever been engaged in city mission work cannot remember how hard it often was after affording physical aid to turn the gratitude of the recipient from ourselves to God the Father? Hard? Nay, it is absolutely impossible unless his soul has been quickened by the Holy Spirit. It may be that it is through these very trials that God is leading that soul to Himself, and the too hasty proffer of physical aid may defeat the very object we have in view.

Again, the giving of temporal aid often seems to have the effect on the recipient of the establishment of a claim upon him by which he shall feel under moral obligation to subscribe to any creed that the giver may subsequently propose, or give his assent to any religious belief that the giver may seem to favor; in which case, the person takes his religion at second-hand, and his faith is not so much in the final source of all strength as it is in the person who to his mind has established a moral claim on him. We believe in large and generous giving, in that munificence which finds its culminating point in "giving his life for his friend;" but it must be discriminate and careful giving, and it must be giving for a purpose deeper than the mere satisfaction of physical wants, and in no case should it by any possibility stand in the way of the satisfaction of spiritual wants.

The evil results of indiscriminate giving are more painfully evident in the foreign mission field than at home. The reason is twofold: in the first place, the utter misery of want into which so many of the heathen have fallen appeals so strongly to the sympathy of the beholder that often his first thought is to relieve the physical misery; but however well this may speak for his heart, it must be indulged in with the utmost care; for, in the second place, the low moral plane of the heathen combined with the utmost poverty, often bordering upon semi-starvation, makes him willing to spend the months in trying to demonstrate his Christianity if there is a prospect beyond of physical help. In this respect there is little doubt that the plan adopted by the Roman Catholics is superior to that adopted by Protestant missions. Every Roman Catholic convert is expected to be from the very start and all the time an active and willing giver. The need of this is especially great in heathen lands, where the mercenary spirit is so predominant. Another phase of this subject is the subjective effect of what we call pseudo-philanthropy. With what a spirit and with what thoughts uppermost in the mind ought people, who are not in a position to do much active missionary work themselves, to give? A moment's careful thought will show that in giving, whether it be a gift of money or of gar-

ments, or medicine, or time, there ought to be in it all a deep earnestness for souls. The pleasure and satisfaction of giving ought not to be that self-satisfaction that we feel when we have gotten through a piece of unpleasant work, nor ought it to be that dangerous self-commendation that is so often mistaken for religious feeling ; but the joy should come in the thought that the gift is helping to work out the plan God has to reach some soul or to strengthen some soul already won. It is a very serious question whether the self-denial of giving to God ought to be done away with by accomplishing it in such a way that the giver shall feel that he has at least gotten back a part of the gift in some real commodity. A dollar given outright from the pure love of giving to God is, subjectively, of vastly more value than the dollar given at a church fair for some article that is worth a part of its value. To cover up the self-denial of giving by dressing it up in social form cannot fail to detract from the subjective value of that act, which is not saying that these forms of giving are bad, but that they are not the ideal giving, the giving that does the most good both to the giver and the receiver.

It is necessary to inspire people with the love of souls and the desire to reach souls in order to make their gifts of money and of time produce the fruit which Providence intends them to produce. When young people work to produce garments and other necessary articles for use in the field there must underlie it a deep love for the cause—such a love as those women had for the Union when they went as nurses to the hospitals. There must be the heartfelt prayer that even as the body is clothed upon by the garment that is sent, so the soul may be clothed upon with the Spirit of God. “It is more blessed to give than to receive,” and the blessedness of giving varies not so much with the amount given as with the spirit in which it is given. Whatever we give, let it have beneath it as a final and fundamental motive the salvation of souls.

THE TRAINING OF MISSIONARIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

It detracts from the pleasure with which we hear of the large number of men and women who volunteer for foreign mission service, to learn that so many of them have in no way been trained for it. Piety, zeal, and consecration are almost always possessed, and indeed are among the first requisite qualifications ; but others are needed for efficient service, and are by no means common. It is found, even by those who have to examine candidates for foreign service, and who have more or less been trained in theological colleges of repute, that, however well equipped they are in theological, classical, and literary lore, they often have but imperfect knowledge of the scope and meaning of the Bible itself, yet less knowl-

edge of the superstitions they volunteer to contend against, and little conception of what may be the best of the various methods adopted for the prosecution of their enterprise.

This is yet more true of those who are not trained in theological colleges, though often they have read much relative to the field of labor for which they offer themselves.

In almost all lands where missionaries labor the physical conditions of life, the religious opinions of the great mass of the people, their moral and social state, and the most efficient methods of conducting the missionary enterprise, differ so widely, not only from one another, but from those of Europe and North America, that some knowledge on these points—and the more the better—is essential to efficiency and success. Nevertheless, numbers who desire the office of a missionary have little consciousness of such need ; and, stranger yet, many societies and associations which send out missionaries do little, and too often nothing whatever, to equip them for such noble, arduous, and difficult service.

I am not aware of any college or institution that gives a really adequate training to missionaries destined to labor even in the splendid though most difficult spheres where Islam, Buddhism, and Hinduism prevail. But honor is due to the very few institutions in England, America, Germany, and Switzerland which, to the best of their resources, do give a special though inadequate training for the mission field.

Since the greater number who now volunteer for service have had no such training, have no prospect of having it, and yet in many instances have the essential moral and spiritual qualifications for efficiency and success, I venture to indicate the lines in which some preparation may be made for service abroad by themselves, or under the guidance of some judicious and better-trained friends :

1. It might be thought unnecessary to press on any who desire to be teachers of Christianity the importance of a good knowledge of the Bible, its great truths and principles ; but it is often affirmed, and with considerable evidence, that even students for the ministry are not well read in it ; still less are they familiar with its literature, and have read no single treatise, such as Paley's " Evidences," or any more recent work which proves it to be a divinely inspired book. Obviously such knowledge is essential to a missionary.

2. Missionaries go out not to die, but to live and work efficiently ; and for this good health is essential. But the climate of every country where missionaries are placed is very different from our own, and most of them are prejudicial to the health of white men. The conditions of life are therefore different, and these conditions cannot be violated or neglected with impunity. Even things which to healthy persons seem trifles, and which the zealous are apt to regard as fads or punctilios, are important to health. The most suitable time of the year to settle in a foreign land, exposed to the sun's rays ; the avoidance of malaria ; suitable food, clothing,

and habitation, are far more than questions of comfort or convenience, and inattention to them has brought the careers of hundreds of young missionaries to a premature close.

3. As much knowledge as possible should be obtained of the people among whom the missionary has to labor. The variety of temper, temperament, thought, sentiment among the races of mankind is far greater than is usually supposed ; and, in addition to these distinctions, the moral and social state of almost all non-Christian races is very low, their distrust excessive, and their methods of observation and judgment very different from our own. Of all this young missionaries are usually profoundly ignorant, and therefore enter on the important and difficult task of converting those they do not understand, to whom they are prejudicial and contemptuous, and whom they do not know how to approach in a suitable manner. Preparation in these directions may save a young missionary from grave mistakes, perhaps from a bearing which is most injurious, not only to his own influence, but to the cause of Christ.

4. Quite as important is it that the missionary should enter on his great crusade with some definite conception of the superstition he wishes to overthrow. That it is heathenish, erroneous, and immoral is usually all he does know ; but he is hardly likely to become an able missionary or a successful one unless he knows a great deal more.

Even African and Polynesian superstitions need to be understood ; and each of the stupendous systems of the East require the closest study. It is in the East and during the years of active toil that this may best be accomplished ; and so much is there to be learned, and so interesting is the study, that the ablest and oldest missionaries pursue it the most ardently ; but a beginning should be made at home, and some book or books on the subject be carefully mastered.

Since much is now written and spoken in commendation of comparative religion, it is necessary to point out that, important and interesting as it is, that which the prospective missionary should aim at is a study *for practical purposes* of the particular superstition he is about to assail. May I also be allowed to point out that " comparative religion " as usually taught fails to deal adequately with the social and moral tendencies of various religions. It seeks mainly to show their common origin ; how far they agree, and in what they resemble each other ; it emphasizes their philosophical aspects, but fails to take adequate account of their practical defectiveness in the national, moral, and social life. It is this which more than justifies the Christian war waged against all forms of heathenism, and its study is worthy of far more attention than it generally receives.

5. How best may the war with superstition be waged needs careful study.

Race characteristics should be considered. So should the very diverse attitude toward the gospel of African fetich worshippers, dogmatic Mohammedans, Hindu polytheists and theists, and Buddhist dreamers. So too

there are the questions, long debated, and which each one must decide for himself. Is it best to attack error or present the truth? Is it best simply to preach the Gospel, or to argue with all gainsayers? Should ridicule and satire be employed to bring heathenism into contempt? Though the loving aspects of Christianity should rule, is there no place for threatening and denunciation? Preaching, teaching, writing—what is their relative importance in spheres so different as Ashanti, Madagascar, Constantinople, and the great cities of India, China, and Japan?

6. So a number of questions ask for consideration relative to the missionary's life and policy. Should he retain his country's mode of dress and living, or leave it; and if so, how far and why? Should the missionary receive a fixed income, a sustentation allowance, or whatever his friends may send him; or should he begin by attempting to support himself, or work up to this as an ideal; or are these open questions to be left to the judgments or circumstances of missionaries as well as to their relations to friends at home and the conditions of life in their spheres of labor?

7. And as these questions affect the missionary mainly in his relations to those who send him forth, so are there others of much importance to converts and native churches. When should converts be baptized—at once or not until duly instructed? Should they under any circumstances be supported by the mission? To what degree, and in what manner, should they be taught to support the mission? What converts should be encouraged to preach; how should they be trained; under what conditions ordained and made pastors of churches? What relations if any should native ministers and Christians sustain to the missionary and to the society or friends at home?

The earlier of these suggested topics have the more immediate claim on the attention of those who purpose to become missionaries; but all of them have their value and place in any course of preparatory studies for a missionary vocation. Such a course might well engage the attention of theological and medical students during the whole four or six years of their curriculum, and that not as subordinate to either theology, classics, literature, or medicine, as is now the case, for even the best-educated students who become missionaries have been trained precisely in the same manner as students for the ministry at home. But surely, however admirable such a training may be for home work, a missionary student needs something more. The suggestions I have made are designed especially to assist such as have no collegiate advantages. It remains only to point out how best they may pursue their inquiries.

1. Private reading and research are probably the only means within their reach, but much may thus be gained by a wise selection and diligent study of books.

2. If any retired missionary can be consulted, especially if he has labored in any sphere resembling that to which the student is turning his attention, much may be learned even from a few brief interviews with him.

3. A well-read minister, especially if he be in sympathy with the missionary enterprise, can, with little labor, give valuable hints as to methods of study and research, and the channels through which suitable books may be obtained.

4. A missionary library should be consulted if there is one within reach, and now happily such are being formed wherever there is an efficient young men's missionary band ; and every missionary society should have one and put it freely at the disposal of all who exhibit any marked sympathy with the missionary enterprise.

5. Something more is greatly required—a mission college on such a noble and Christian basis that it should be open to all societies and to every approved candidate for missionary service, and so wide in its range that, while offering a brief training of a few months to some, it should offer the most complete equipment to others, so as to fit them for the highest forms of learned and intellectual service. Even one such college in America and another in England would be of inestimable advantage to the missionary cause. When and where will the wealth, the nobility of conception, and the love and liberality be found adequate to so Christlike a design ?

There is another form of training, even more important, to which each one should discipline himself if he would become “ a workman needing not to be ashamed.” Let every one who wishes to become a missionary think deeply and often of the curse, the misfortune, and the sin that heathenism must be ; of the injury it does to men, and the dishonor it does to God ; of the desire which the glorified Saviour must have for the spread of His Gospel, and the conversion of the heathen ; of the duty and honor of serving, in however humble a manner, in a cause so glorious and Christlike, and of the zeal, fidelity, and self-sacrifice of which so divine a cause is worthy.

THE ANGEL OF VICTORY.

BY MARY L. GATES, AMHERST, MASS.

“ And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ ; and He shall reign forever and ever.”—Rev. 11 : 15.

O great Seventh Angel, whose shall be the last
Imperial age-voice—when long time is done—
When wilt thou sound, in sudden, pealing tone,
Thy deep, majestic, golden trumpet blast ?
When shall be heard in heaven, great voices plain
Which say, “ The kingdoms of this world are now
Become the kingdoms of our Lord, and Thou,
His Christ, forever and forever reign !”

When shall the mystery finish, and the hour
Be come, when all shall serve the King of Love ?
When living tides of splendor and of power
Shall thrill the earth, as now they roll thro' heaven ?
Sound Victory's blast, sound triumph from above,
O great, last angel of the mighty Seven !

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

THE EAST INDIES.

—The *Macedoniër*, published at Leyden, Holland, by Dr. H. Dijkstra, draws a dismal picture of the hard-hearted and oppressive policy of the Dutch in Java. No wonder the Javanese entertain so implacable a hatred of the whites that a European missionary has little hope of making any impression on their minds. "The Javanese is viewed by the European as a thing with which he can deal at pleasure, and which exists solely for the behoof of the Europeans in order to furnish these with an easy, wealthy life, free of care." "The Javanese, if he has the misfortune to live on land destined by the Government or by individuals for the growing of coffee, is required to plant a certain number of coffee-trees, to tend them, to sell all the coffee growing on them for 15 florins a picol (125 Amsterdam pounds), while the same coffee brings a market price of 45.55 florins." "Does the Javanese even receive so much for his coffee that he can live? Hardly. Indeed, it is not seldom the case that his coffee brings him in so little that in place of rice he has to live on leaves of trees and the like." "You note, in what a fashion of step-motherly indifference the Javanese are dealt with, and must not wonder that, knowing the Europeans to be intruders and domineering conquerors, they are filled with bitter hatred toward the Europeans, and have no belief in their good-will and no mind to their religion, but, on the contrary, long for the moment when they can chase out of the land everything that bears the name of 'white.'" "The Javanese hate the Europeans with a deadly hatred; they pant for their destruction; and the many conspiracies of later years, happily as yet by craft and force detected and suppressed, prove only too distinctly how the hands of the Javanese itch for the extermination of the white man."

—Mr. Kreemer, a missionary from Holland to the East Indies, writes in the *Maandbericht* (Monthly Intelligencer) of the *Nederlandsche Zendinggenootschap* (Netherlands Missionary Society): "The work of its missions, with its few and scattered missionaries, remains a small and weak endeavor, where thousands of Christians that have come over here from Europe show that they have little or no heart of kindness for the population, and have merely come to make money." Things are bad enough in British India; but to judge from the representations of our Netherlands brethren, they must be a thousandfold worse in Dutch India.

—In the Madras Presidency the number of university graduates among the native Christians has risen 40 per cent, and has fallen among the Brahmins 8 per cent.

The percentage of regular attendants at school among the native Protestant Christians in the Presidency was: 1891—boys, 55; girls, 23 per cent; 1889—boys, 61; girls, 28 per cent. Among the Hindus the attendance (of boys only) is 5 per cent; among the Mohammedans, 7 per cent.

INDIA.

—The Rev. J. C. Ewing, of Lahore, writes: "I doubt if even Japan is moving away more rapidly from its old moorings than is India."—*Spirit of Missions*.

—Through the efforts of Prince Amar Singh, a hospital for lepers is to be erected in Cashmere at a cost of 50,000 rupees. It will be under the care of Drs. Arthur and Ernest, of the Church Missionary Society.

—“Delhi is rich beyond most cities in stirring historical associations and archæological interest. . . . The city contains Mohammedans and Hindus in about equal proportion, but the dominating influence of the place is distinctly Mohammedan. The Hindus live in safety and pursue their gain, but they know their place is second, not first. Their chief shrines are not here; and there is nothing to call forth in them pride of race or passion of religion. But Delhi is the chief glory of Indian Islam. Tower and palace, mausoleum and mosque, stand in impressive evidence of a former ascendancy and magnificence that have seldom been transcended in history, and which still sustain the pride of the race, though its strength is broken and its wealth dissipated. There were giants in those days. Small men could never have projected that tower of victory, the Kutab-Abinar, or the Pearl Mosque, so perfect in its pure loveliness, and the Jama Abasjid is beyond all rivalry the first Moslem temple in the world.”—*Harvest Field* (Madras).

—“One of the most interesting recollections of my whole tour is connected with an evening that I spent with the brethren of the Cambridge Mission. It is coming to be pretty generally known that these missionaries dress and live just as most of their fellow-workers in this land do. They approve of self-denial and practise it; but they disapprove of asceticism and eschew it. . . . The leader of the band is Mr. Lefroy, by whom, some time ago, the bishopric of Chutia Nagpur was declined. . . . He has been for several months conducting in Delhi a series of friendly discussions with one of the chief mouldires of the place. The meetings are held once or twice a week, and generally for three hours at a time. At first they were held in a mosque; but as the attendance increased it was necessary to remove them elsewhere. The audiences have grown steadily until they have numbered 1000 persons; and when I was there there was no decline of interest. Subjects are arranged carefully beforehand—subjects touching the points of controversy between Christianity and Islam—and each speaker holds the platform for half an hour at a time. Mr. Lefroy has exceptional power in the use of Hindustani, and has been received throughout with respect. He is happy in having as his antagonist one who is also a friend. Oftentimes the interest of the meetings has reached the point of excitement, but there has been no breach of order nor, I believe, of courtesy.”—*Harvest Field*.

—The late Bishop Caldwell, remarks the *Allgemeine Missions Zeitschrift*, whose opinion was held so high, supported, moreover, by fifty-three years of missionary life, has given his judgment very distinctly that it was a calamitous step to withdraw European missionaries so largely from Tinnevely, with its 96,000 Christians, and to leave the native clergy so much to themselves. He is certain that they have not the maturity of character requisite for this, and thinks that the European force in Tinnevely ought to be at once strengthened. Rome is disposed to keep its converts children too long; Protestantism seems to incline to a precipitate assumption that they are children no longer. The former fault results in stagnation; the latter might easily result in dissolution.

—The *Zeitschrift*, referring to Pandita Ramabai's home for young Hindu widows in Bombay, remarks: “This institution, in the hope of

rendering itself more attractive, is careful to declare itself religiously neutral. But it is very questionable whether it increases its influence in this way." And what intelligible motive has a Christian woman to act on such a policy? Life does not seem long enough for such endeavors to see whether something cannot be accomplished by writing in the water.

—Mrs. Lynn Linton, who has been writing against "wild women" in a way which, as *The Christian* (we think it is) well remarks, proves her to be herself one of the wildest, is bitterly contemptuous toward Zenana missionaries. She declares that these ladies want to teach the Hindu women personal independence, and to make them as restless and unruly as themselves. Now, having the happiness of being acquainted with some of these ladies, we can testify that a more ludicrously false description could not be given of them than as restless and unruly. And what a terrible leaven of revolt will be cast into the Zenanas by reading to their inmates the book which exhorts them "to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands!" It is true this book will be apt to inspire in the wretched lifelong prisoners of these gloomy abodes a sense of personal and inalienable human dignity, of which Hinduism utterly divests them. And for this a woman reviles women, who endeavor to give those that have little to cheer them on earth a belief that God's inalienable purposes of good to them cannot be defeated by the tyranny of men! But the secret of these termagant vituperations is soon found in her sneering denunciation of any attempt to teach the Gospel to the Hindus as an "impertinence." A more bitter malignancy of hatred toward God and His Christ is not to be found in the world again than exists among certain of the educated women of England. Represent to them that any one who holds a deep conviction has by that very fact the right and duty of endeavoring to diffuse it, as opportunity serves, and it would not make the slightest impression, except an impression of anger where the rights of Christianity are concerned. Anti-Christ is preparing in England some of his choicest vestals and prophetesses, in hope of the day when the malignity of hatred may find the means of bursting forth into the malignity of persecution.

—Sir W. Plowden, M.P., has stated in the House of Commons that in the last ten years the House had not devoted fifteen hours in each session to the discussion of Indian affairs. And India is a country containing 285,000,000 British subjects!

—"I am inclined to think that few of our people realize what a terrible condition of poverty is that of the greater part of the two hundred and seventy millions of our fellow-subjects in India. The average earnings of each inhabitant of these islands is £41 per annum; but the average earnings of an Indian subject of Her Majesty is £2 a year. While the average surplus of income of every individual in this country is £4 3s. 2½d., in India it is represented by the miserable sum of 4½d."—Mr. CONYBEARE, M.P. (reported in *India*).

—Greece shows average individual earnings of £13; Italy, £11; Russia, £10 (approximately). *India* says: "Comparatively poor as Russia, Italy, Greece, and other countries may be, let it not be forgotten that such resources as they have are spent in the respective countries by the native inhabitants of these countries. That is not the case in India. Foreigners skim the cream off every pint of milk, and take some of the milk as well."

—“ ‘A whole nation, forming one sixth of the whole human race, and justly claiming to be one of the proudest races on earth, lives from year’s end to year’s end on scanty food, and that, too, while living under a Government which, making allowances for the imperfections inseparable from alien rule, is one of the best, the purest, and the noblest governments the world has ever seen. This makes the serious magnitude of the industrial problem which confronts us in India.’ It does, indeed. What causes the yearly increasing fever deaths is the growing innutrition of the people and the consequent lowering of vitality, whereby an ague, instead of merely shaking a man for a few days and then leaving him, now takes away his life.”—*India*.

THE UNITED KINGDOM.

—“ To share the work of Christ is to share His trial and His temptation. His work is a warfare. It is the invasion of the kingdom of Satan by the kingdom of God, and it provokes still all the deadly enmity of Satan that it provoked at the first. The servant is as his Master, the disciple as his Lord. We must drink of His cup and be baptized with His baptism. The measure of His sufferings must be filled up in His body, which is the Church. And just so far as our work is identical with His will the nature of our trial be identical. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of His life or work is just the weapon that will be used against His Church at any similar moment in her life or work ; and ever the nobler the work the sorer the temptation. Ever the closer the disciple draws to his Lord, ever the nearer does the tempter draw to him. Ever the more the presence of the Lord fills His Church, the more does that presence attract the fierce and fiercer assaults of the enemy.

“ And if so, this missionary work of ours must have its special dangers and temptations. It is so entirely work for Christ, it is so truly work in the doing of which the Church grows manifestly Christlike, in the doing of which His presence is specially promised, that in it she must expect especial assaults of the tempter ; in it she must need a double portion of the spirit of her Lord.”—ARCHBISHOP MAGEE (when Dean of Cork), *Church Missionary Intelligencer*.

—The Rev. Edward Hall Jackson, in the *General Baptist Magazine*, says : “ We gather and distribute the riches of the Gentiles to an extent which fully justifies Professor Freeman’s magnificent description of Great Britain as the world’s Venice, with all the oceans for its streets ; the splendors of our nobles and merchant princes are not surpassed in any land under the sun, and yet the wretchedness that stretches through streets of city slums is hardly paralleled even in savage lands.”

—“ In several Presbyteries there have been gratifying advances toward larger co-operation with the Free Church. Interchange of pulpits and conferences on common work are the principal means proposed. Two Northern Presbyteries have invited the neighboring Free Church Presbyteries to take part in an ordination ; and one of these—the Elgin Free Presbytery—held a *pro re nata* meeting in order to accept the invitation and appoint a meeting for the occasion of the ordination. Nor is this by any means the only instance of a reciprocal spirit in the Free Church. May the brotherhood of the churches be increasingly manifested !” (*Missionary Record*, U. P. C.) Perhaps even we may yet see realized Queen Victoria’s anticipation of one triple, emancipated, and reunited Presbyterianism of Scotland.

II.—INTERNATIONAL DEPARTMENT.

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

Protestant Missions in the Eighteenth Century.

[EDITORIAL, J. T. G.]

It is not surprising that the prominence given to the Centennial of modern missions as dating from William Carey, should awaken a spirit of defence of the honorable record of those missionaries who, in the eighteenth century, antedated the movement inspired by Carey's "Appeal." We observe that some Lutheran periodicals specially, take exception to the over-emphasis, as they deem it, being placed upon this year—1892—as the centennial of the beginning of Protestant mission work among the heathen. The *Lutheran Standard* has more than once called attention to what it esteems injustice in this connection, and says: "Nothing can be gained by exalting the progress of one century at the cost of lowering the honest achievements of another." We have doubt if there is, with any writers, a disposition to undervalue the labors of the brethren who stood in the relation to the Carey date, that John Huss and others did to the times of Luther in being "Reformers before the Reformation." At the time of the Lutheran Four Hundredth Centennial, the Protestant world did not lower the record nor dim the glory, of those pre-Reformation times, by the absorbing attention devoted to the great reformer himself and his times. Nor do we think observance of the Carey Centennial will have any different effect on the facts of the Danish missionary history, luminous with such names as Ziegenbalg and Schwartz, nor do any grave injustice to the memory of Eliot and Brainerd. Plainly 1792 was not the beginning of the modern mission; but after all due acknowledgment is made to the earliest pioneers of missionary history, it is an epochal date.

There is need for carefulness in the use of phraseology; but we have ob-

served a disposition to discriminate in many quarters. For instance, Dr. George Smith's "Life of Carey" was reviewed as long ago as January, 1886, in the *Church Missionary Intelligencer*, and that writer took exception to Dr. Smith's terminology, characterizing the Baptist Missionary Society as "the first purely English missionary society," calling attention to the fact that before that, both the Society for the Propagation of the Gospel and the Christian Knowledge Society embraced missionary operations to the heathen within their purview; had engaged in various schemes of evangelization in the colonies, and had for some time been "holding the ropes for Schwartz, his precursors and associates, and so been laying the foundations of genuine Christianity in Southern India." Again, that writer said: "We do not hold it to be an exact description that 'Carey projected the first organization which England had seen for missions to all the human race outside of Christendom.' . . . The statement requires explanations and qualifications to make it strictly accurate. Again, it may be that Carey was the first Englishman who preached the Gospel in North India, but it should be noted that he was not the first Englishman who preached the Gospel in India." In early times even the East India Company demanded that its chaplains should learn the native languages that they might preach to the "Gentoos;" and fifteen years before Carey was born, Leeke was recognized as "the Gaius of the Danish missionaries;" and Shulze says, "he made the work of the conversion of the heathen his delight; his name will remain a blessing as long as Madras stands." Dr. Sherring says: "On reaching Calcutta, Carey found the mission of Kiernander already in existence. This had been begun in Madras in 1758." We take it that Dr. Sherring means it of Calcutta

alone when he says, that from 1767-76 the large number of 495 conversions were recognized by Kiernander. The seeds of Protestant missions in Northern India were, he says, sown by him, and he baptized hundreds of converts. Kiernander joined the mission of the Christian Knowledge Society in 1740. We have put thus prominent the English missions, because the relation of the Danish missionaries to this work is a hearthstone tale. Dr. Sherring begins his "History of Protestant Missions in India," saying, "Among Protestant nations the Danes have the honor of first conceiving the idea of conveying the Gospel to the races of India." He calls attention, however, to the fact that they had been "upward of eighty years in Tranquebar before they took any steps for the evangelization of the natives."

He says: "At the time of the death of Ziegenbalg, in 1719, three hundred and fifty-five converts, and a numerous body of catechumens mourned over his loss."

The *Lutheran Standard* says: "In 1751, under the faithful labors of Frederick Christian Schwartz, 400 persons, adults and youth, were added to the Church by baptism . . . and so great was his success at Trichinopoly that a church accommodating 2000 was erected in 1766."

Now all this belongs in the category of things that are of "good report," and yet it should not lessen our enthusiasm over the great epoch in mission history, which dates distinctly from William Carey's personal efforts to awaken the Church as a church to the great obligation to evangelize the world—the whole world. And bating not one jot of reverence and admiration for the missionaries, nor of esteem for the missions, that were founded in India in the eighteenth century, we have to face a condition in the lack of permanence in their results. Dr. Sherring may be taken as an unprejudiced historian. He says:

"How have they stood the test of time? It might be fairly supposed that

missions established from one hundred to one hundred and sixty years ago, if originally sound and true, would in the present day be the largest and most flourishing of all the missions of India. But what do we actually find? Instead of thousands of converts which the Tranquebar Mission possessed for many years in the last century, there were, in 1850, only 717 Christians, and twenty years later, only 771. Again, Tanjore, the principal scene of Schwartz's labors, contained, in 1850, 1570 Christians. In the same year Trichinopoly had 638; Cuddalore, 325; and Madras probably not more than a thousand."

He says, in conclusion, that, "had it not been for modern efforts by this time little would have been seen of the great results of former times." He explains this failure by a mistaken attitude of those noble brethren toward the terrible caste system of India. But we learn by the mistakes of pioneers as well as by their successes; and failures are often more instructive than their opposite. We would not disturb a fragment of the chaplet which has been placed on the brow of these "Reformers before the Reformation" in India. None shall outstrip us in our admiration for the heroism and Christian faith of Schwartz, nor of Carey, and their compeers. But we earnestly note that all Christians, to whatever inheritance of noble names they may have fallen heir, can join in re-dating as pre-eminently the century of foreign missions, this which closes with the year of grace 1892. With the fullest of charity each may leave other to his own inclination, sure of this one thing, that the spirit of unity abroad in our day will enable us all to ask, as the *Church Missionary Gleaner* did in January:

"Will 1892 be fraught with as mighty missionary interests as 1792? Is there a William Carey somewhere, ready to call us to fresh endeavor and holy enterprise? Is there for the Church of Christ a great awakening coming? Our hearts glow with wonder and adoration as we see what God has wrought in the

past hundred years, but there are millions of heathen still in darkness, and the mass of the professing Church is still steeped in apathy at home. . . . If we, individually and collectively, take Carey's two historic sentences, 'Expect great things from God,' 'Attempt great things for God,' and live them out, 1892 may see things far greater than any seen as yet. Catching the echo of Expectation and Endeavor, let us go forward fearlessly but humbly in the name of the Lord."

Alaska and Its Needs.

BY BISHOP H. T. BACHMAN, BETHLEHEM, PA.*

Since my visit to that dreary region, Alaska, my sympathies for its people have been greatly enlarged, and whenever I can say a helpful word in their behalf it shall not remain unspoken. My charge to each one is this: "Whatsoever thy hand findeth to do"—in the matter of helping on the work of evangelization in Alaska—"do it with thy might." It is at the best little enough that we *can* do, therefore let us be all the more faithful in doing it well and fully. Last evening, when I called upon our visiting brother, Dr. Gracey, he put to me this large question, "Do you think that the acquisition of Alaska by the United States was a good thing?" and this inquiry has started a train of thought that may be worth presenting here.

The answer depends on the point of view from which you regard the matter in question. My first answer is that it was a grand deal in a pecuniary sense for the United States. The purchase of

that territory from Russia, with its varied elements of wealth, was a genuine Yankee bargain. The purchase was consummated under Secretary Seward in 1868. The sum paid, or, in other words, the capital invested, was \$7,200,000 in gold. The annual dividends gathered in by commerce to-day amount to the same sum as the original investment, and they are increasing every year, and the United States Treasury itself has drawn usurious interest from its investment. From this point of view, therefore, the acquisition of Alaska was a good thing for our country. Politically and strategically it was also undeniably a wise stroke of statesmanship on the part of the sagacious Seward.

But we must hasten to ask, Was it a good thing from the Christian's standpoint, either for the United States or for the people of Alaska? That is an entirely different inquiry; and the answer to it remains to be wrought out by our national sense of honor, justice, and truth.

When we acquired Alaska we incurred great responsibilities: and woe be to our land if we wrong the Esquimo and the Thlinket as we have wronged the Negro and the Indian. I fear that there is already only too much reason to say, No, it is not a good thing for the Esquimo and Indian of Alaska.

Under Russia and the Russian established Church the people have lived a sorry life indeed—filthy and beastly in their persons and habits, ignorant, degraded, and superstitious in the extreme, you may look in vain for any fruits of the labors (if you can call that labor which consists in holding up a crucifix for men, women, children, and babes to kiss, and muttering unintelligible prayers) of the well-paid and dissolute Greek priests who have frittered away their useless lives among them. But are they faring any better now? I answer, Yes, with regard to a comparatively small number who have come under the immediate and undisturbed care of evangelical missionaries. Bethel is a grand testimony to the value of

[* It was our high privilege to worship with and speak to the Moravian brethren, at Bethlehem, Pa., on the occasion of the anniversary of their Alaska Missionary Society. Bishop Bachman, of that Church, had but recently returned from an official visit to Alaska, and favored the audience with an admirable address, which at our earnest solicitation he has revised for our use, as an article, J. T. G.]

Christian missions in Alaska. Lomuck and Kowogalek, the native helpers whom I inducted into office, and two score other souls to whom this life has become a new thing, are monuments to the power of the Gospel; and other missions are rejoicing in the same experiences.

But there is only a small beginning made in this line; in regard to the great mass of the 30,000 people of Alaska, the annexation of their territory to the United States has not proved to be a good thing as yet; on the contrary, the complaints of missionaries, teachers, and other Christians, become more bitter year by year as to the wrongs and evils endured by the natives from American whalers, fishermen, traders, and miners. The Aleuts, Innuits, Thlinkets, and other tribes composing the Esquimos and Indians of Alaska, are a comparatively harmless race. They are barbarians but not savages. The Esquimos, particularly, are a nation of children—little children. Credulous, ignorant, and simple-hearted, they are the ready victims of the stronger race from the States. If they were not such, they would quickly revolt against the injustice and oppression under which they suffer, from the greed, lust, and lasciviousness of many of the whites that come among them; American commerce seizes upon their resources, and gives nothing in return for the treasures of furs, fish, and gold that it carries off from that desolate land. A revolution in Alaska would be far more justifiable than the revolution of '76, for our wrongs then were mere trifles compared to theirs; and they belong to a country that still professes to cherish the Declaration of Independence. The story of ravage and rapine in Mexico and Peru by the blood-thirsty Spaniard is being re enacted to-day in Alaska by Americans! But if we as a people and our strong Government can defraud and wrong and slaughter the Indians of our temperate zone, shall we blame the cowardly miscreants who go to the Arctic to rob and wrong the helpless Es-

quimos? Niebuhr's assertion that an uncivilized people has never derived benefit from a civilized race is too sweeping—the history of missions in our own and other churches is a standing protest against the assertion. But there is strong ground for it, since civilized *savages* do demoralize and degrade uncivilized heathen still further, so that their last state becomes worse than the first, and they become more and more inaccessible to the gracious overtures of Christianity. Need we wonder to find the abused and demoralized natives at Carmel, on the Nushagak, and at many other places, turning away and spurning the cup of salvation because it is presented by a white hand?

Just now a bill is before Congress (God forbid that it should pass!) to rescind the law prohibiting the import of liquor into Alaska. The plea is that it cannot be enforced. What a plea to be urged by the wise Congress of statesmen of the mighty United States of America! Rather, should we say, what a concession to the still mightier liquor league of our rum-ruled land!

Dear friends, if the annexation of Alaska to our enlightened country is to be a benefit to the Creoles, Esquimos, and Indians of that dreary land, those who are the true children of light must do what their hands find to do with all their might in order to make it such.

They must seize the opportunity that is still afforded to possess the land for Christ. If all of you who hear the appeal will do what you can for the temporal, moral, and spiritual well-being of these thousands of perishing victims of man's inhumanity to man, before their hearts are hardened against the white man's Gospel, verily our united labor shall not be in vain in the Lord.

In conclusion, I am glad to announce that from among seven volunteers, Brother Edward Helmich, a student in our theological seminary, has been accepted as a new recruit for mission work in Alaska, and two others will soon be appointed by our Executive Board to constitute with him the new contingent

to man the Gospel works on the mighty Kuskoquim. May the Lord of the harvest, in answer to our cry, provide laborers in His harvest who shall be men and women after His own heart, and true angels of mercy to the down-trodden, famishing children of Alaska!

A Crisis in Missions in Turkey.

A gentleman, whose name we withhold for prudential reasons, but who is recognized as one of the most eminent authorities in the Turkish Empire concerning things political or religious, writes to us from Constantinople, under date of February 16th, as follows:

"The outlook for missionary work in this empire is just now very stormy. What the result will be of the restrictive and prohibitory policy at present being inaugurated by the Turkish Government no one can foretell. There never has been a more serious crisis in the history of missions in Turkey. The situation calls for great tact and prudence upon the part of missionaries, and statesmanlike breadth of perception and promptness of action upon the part of all influential friends of religious liberty throughout evangelical Christendom. It is greatly to be desired that the attention of such persons in high places should be drawn to this subject in time to avert the loss of all the concessions gained in the last fifty years to the cause of religious freedom in the Turkish Empire."

To those of our readers who are not aware of the facts which form the basis of this note of warning, we may say that the Turkish Minister has notified the various embassies of Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation would strike a blow at educational work, pre-eminently that of the American Board.

An exchange forcibly says: "Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made,

remonstrances of foreign Powers will be unavailing, cannot yet be determined. The guarantees which were given in the Treaty of Berlin would certainly authorize the interference of Great Britain and other Powers to prevent such a course. According to the terms of the 'Capitulations' between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that the United States Government will tolerate the placing of restrictions upon the rights guaranteed by these 'Capitulations.' "

God has graciously endowed the missionaries of the American Board in Turkey with great sagacity as well as zeal, and we may well pray that they may be guided in this emergency. Their record in the Turkish Empire is a part of the history of the American people, and their past achievement and prospective usefulness in the interests of national education and the extension of the area of religious liberty, well justify the special attention of our Government to the present emergency. J. T. G.

The Story of the South American Missionary Society.

BY L. G. A. R.,

HUDSON, PROVINCE QUEBEC.

The first attempt to establish missions in the south of South America was made by Captain Allan Gardiner in 1838. Being favorably received by the Patagonians, he returned to England, and tried to induce the Church Missionary Society to send some of their agents to this, which seemed to him so good a field. They were, however, unable to do this, and accordingly a distinct society was formed in July, 1844, known as the Patagonian Missionary Society. Captain Gardiner and Mr. Hunt, a schoolmaster, were sent out as its first missionaries. A landing was effected in February, 1845, but after a month's stay it was found that the atti-

tude of the Patagonians was so unfriendly it was deemed wiser to leave.

The friends at home were much discouraged; not so Captain Gardiner, who, however, advised the investment of the funds of the society. Having afterward received some money from private sources he was again enabled to sail from England with Mr. Williams, a medical missionary, Mr. Maidment, of the Church of England Young Men's Christian Association, and four Cornish sailors. On leaving the ship which conveyed them from England, they took to their boats and made efforts to reach a spot which was, or had been, inhabited by an English-speaking Fuegian. On their way thither they landed and set up a tent among the natives, but owing to the plundering habits and hostile attitude of the people they had to re-embark.

Bad weather overtook them, crippled one of their boats, and destroyed the other. With their shattered boat they sought the shelter of a retired bay. Here on a desert shore, with little protection from the cold and rough weather, they waited for a long time in the vain hope of relief from passing ships, or from their friends in England. The arrangements made for succoring these valiant pioneers of the Gospel had miscarried.

Here in Spaniard Harbor, on the coast of Tierra del Fuego, they lingered on. Their powder had been left on board the ship which brought them out; their fishing-net was destroyed, and the scanty supply of provisions coming to an end after many months of extreme privation, borne with heroic fortitude and Christian patience, they one by one fell off by disease and starvation, until at last Captain Gardiner himself, with his iron constitution, laid him down on that lonely shore to die. Both Mr. Williams and Captain Gardiner kept journals, a portion of which was picked up by S. E. Davison in a sealing ship, and the rest discovered by Captain Moreshead, R.N., of H. M. S. *Dido*.

In 1885 Admiral Moreshead de-

scribed at the Annual Meeting of the South American Missionary Society how, when commanding the *Dido*, he called at Tierra del Fuego to ascertain the fate of Allan Gardiner, and after scouring the beach with one hundred men at a time, and on the point of giving up the search, they discovered some writing on a rock directing them to Spaniard Harbor. They landed there and found the boat, the beach strewed with bones, and—what he should never forget—the body of poor Allan Gardiner, which had lain there four months, but which, owing to the climate, was untouched by decay, his countenance as composed as if he were asleep. They gave him as solemn a funeral as they could, with the rites of the Church of England. On the rocks was painted a little hand, and a lozenge, in which were the verses of Psalm 62 : 5-8 : “ My soul, wait thou only upon God ; for my expectation is from Him,” etc.

Among his last words written are the following :

“ I am passing through the furnace, but, blessed be my heavenly Shepherd, He is with me, and I shall not want. He has kept me in perfect peace, and my soul rests and waits only upon Him. . . . All I pray for is, that I may patiently await His good pleasure, whether it be for life or for death, and that whether I live or die, it may be for His glory. I trust poor Fuego and South America will not be abandoned. Missionary seed has been sown here, and the Gospel message ought to follow. If I have a wish for the good of my fellow-men, it is that the Tierra del Fuego Mission may be prosecuted with vigor, and the work in South America commenced. Grant, O Lord, that we may be instrumental in commencing this great and blessed work ; but shouldst Thou see fit in Thy providence to hedge up our way, and that we should languish and die here, I beseech Thee to raise up others, and to send forth laborers into this harvest.”

The last words written in the diary were :

"September 5th, 1851.—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and four days, although without food, without any feelings of hunger or thirst."

In Captain Gardiner's papers he had sketched out a plan of a mission bearing the title of the South American Mission, and having the threefold object of supplying the spiritual wants of our own fellow-countrymen, the Roman Catholics, and the heathen in South America.

This was the origin and this was the plan of the South American Missionary Society.

II.

The tragic end of these first missionaries, far from deterring missionary effort in this direction, only increased it; it taught them, however, a caution which was well heeded.

In 1853 the keel of a missionary schooner, the *Allan Gardiner*, of two hundred tons, was laid in Dartmouth Harbor for the missionaries. In 1854 she sailed under the command of Parker Snow, who, with his wife, were indefatigable in the pioneering work. They settled a station at Keppel Island, one of the West Falklands, where natives from Tierra del Fuego might be brought and receive instruction. Two years later the Rev. G. Pakenham Despard, together with the Rev. Allan Gardiner—the only son of the founder of the mission—and others, went out to strengthen the mission. A constant intercourse was kept up between the Fuegian natives and the station at Keppel. Much pains was taken to gain the confidence of the natives; and Mr. Despard, the superintendent of the mission, visited Tierra del Fuego and remained for a month on the coast, bringing back with him three men, their wives, and some younger lads as visitors. An attempt was made to impart to these a little religious elementary knowledge; and so friendly did they seem that it was thought prudent for

the missionaries to attempt to establish a station in their island home. The missionaries thought they knew the danger, and were willing to brave it for Christ's sake, thinking that the ferocity of the natives had been overstated. Mr. Phillips was the leader, and he was fearlessly supported by Captain Fell, of the *Allan Gardiner*. The place selected was Woollya, in Navarin Island, where they went ashore on November 1st. They took six days preparing their mission house. On Sunday, the 6th, they landed, and while engaged in Divine service, the natives surrounded the missionaries and massacred the whole party. Only the cook of the vessel, who had been left on board, escaped to tell the tale.

The natives who had accompanied them, and were friendly, were yet far too weak in principles to withstand their own people. One young Fuegian, however, who had been at the mission station at Keppel, was seen at the time of the massacre to wring his hands in unavailing distress.

This young man, Okokko, so earnestly implored to be taken back to Keppel in the ship which was sent in search of the missionaries, that he prevailed over the scruples and hesitation of the captain. He and his wife thus became the means of the surviving missionaries progressing with their difficult task of acquiring the Fuegian language. It is not a little remarkable that the survivors never flinched from their work, and determined to persevere, remembering their Master's words: "No man having put his hand to the plough and looking back is fit for the kingdom of God."

For three years, however, no visit was paid by any missionary to the coast of Tierra del Fuego.

In 1862 Mr. Despard brought home the *Allan Gardiner* for repairs to England, leaving Mr. Bridges in charge at Keppel. In January, 1863, she again returned to her work with the Rev. W. H. Stirling as superintendent of the mission, who was greatly surprised and encouraged to find the progress made

by Mr. Bridges in learning the unwritten language of the Fuegian and reducing it to grammatical form ; also at the now acquired civilized English manners of the young Fuegian Okokko.

As soon as possible intercourse was again resumed with Tierra del Fuego. Mr. Bridges astonished the natives by his knowledge of their language, and they were also greatly pleased to see Okokko safe, evidently surmising that he had atoned with his life for their conduct. The arrival of the *Allan Gardiner* with a new missionary and a new captain, both speaking peaceable words, perplexed them beyond measure. When their visitors, instead of executing vengeance, spoke to them words of love, such a strange departure from their own customs quite amazed them ; and as Mr. Stirling began to preach Christ unto them as the Resurrection and the Life, their guilty consciences were alarmed at the possible future appearance of Captain Fell and Mr. Phillips ; but they were very much composed when gradually they understood that Christ Jesus came into the world to save men's lives and not to destroy.

Thus was confidence again established, and the work from this time gradually progressed.

When Mr. Charles Darwin visited the islands in 1851 as a naturalist in the *Beagle*, he denounced the natives "as being savages without one single element of elevation or civilization," and "as incapable of progress." In January, 1870, he wrote : "The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure."

Thus the grace of God has overcome all obstacles. Tierra del Fuego sits today "clothed and in its right mind."

New Guinea.—We are indebted to the Rev. R. Steel, D.D., of Sydney, Australia, for the following information :

The Rev. A. A. Maclaren, B.A., the

first missionary of the Church of England to New Guinea, died of fever in the end of last December. He was of Scotch descent, but born and brought up in England. He became a student in St. Augustine's College, Canterbury, with a view to missionary service. He came to Australia and was ordained in 1878. After laboring for a time in Queensland and New South Wales he returned to England in company with the invalided Bishop of Newcastle. He next volunteered to take charge of a new mission of the Church of England in New Guinea. He had only begun the work and had opened the way for others when he was called suddenly away, to the great regret of all who knew him.

The Rev. W. G. Lawes, of the London Missionary Society, has returned to his sphere of labor in New Guinea with the New Testament in the Motu language. It is the work of Mr. Lawes and his fellow-missionary, Mr. Chalmers, and others, and was printed in London by the British and Foreign Bible Society under Mr. Lawes's superintendence. Mr. Lawes addressed many meetings throughout England and some in Australia.

The Rev. V. Lawes, from Niwe, or Savage Island, where the natives are now all Christian, has been visiting Australia.

The Federal Presbyterian Mission to the Aborigines in Northern Australia has been commenced on the Batavia River, situated on the east side of the Gulf of Carpentaria. The missionaries, Messrs. Ward and Hey, have got their houses erected. The Queensland Government has afforded material help.

The Rev. J. D. Laudels and Rev. J. H. Lawrie, of the New Hebrides Mission, are visiting New South Wales. Mr. Laudels went four years ago to the heathen Island of Malo. He has gathered converts. Mr. Lawrie ministers to the Christian natives of Aneityum. The Rev. Messrs. Leggatt and Morton, from Mallicollo, are visiting Victoria. The Rev. J. G. Paton, D.D., continues

to visit congregations in the colonies in the interest of the mission.

Bitlis, Turkey.—The Rev. R. M. Cole, of the American Board of Missions in Turkey, says :

“Away off in the darkness of Asia we sometimes turn back on memory’s page to the delightful sojourn we passed in our native land after an absence of twenty-three years, the last thirteen of which was continuous, without once looking in on the home friends. It was, indeed, encouraging to meet with the churches and witness their increased interest in missions. But of all the uplifts to the soul, not the least was that at Clifton Springs, in the glorious meeting of the Inter-Missionary Union in June, 1890.

“But our eyes are eastward, not westward now—on objects here in the Orient, and connected with the Master’s campaign in Turkey. It was after long wanderings upon sea and land that ‘Welcome Home’ from people and associates greeted us at last. The three hundred and fifty miles on from the Black Sea coast had been harder and took more time than all the seven thousand six hundred miles beyond. The last one hundred and seventy miles we compassed in a novel conveyance. Though a ‘special train,’ it is the old-time caravan with the Turkey palace and drawing cars consisting of a sort of palanquin or litter borne by two horses, and answering for Mrs. Cole and little five-year-old Mamie ; while the other is made up of two boxes covered with waterproof cloth, and hung from either side of the pack-saddle, as the superb sittings for the other two children. Weary as we are, no regular caravansary awaits us at night in this part of our journey, but for village inns we must needs keep company with grunting old buffaloes and arrogant little donkeys, together with numerous other domestic animals in stifling stables, though usually fenced in by a low railing so wanderers-at-large

may not invade our corner. So far as we depend upon the landlord for supplies he may treat us to a dinner of *sauerkraut* soup, with a few lentils in the bottom for filling, the mixture giving evidence of a little such butter as we might better not ask about for conscience’s sake. They also bring us some of their poor Kourdish bread, about as dark and poor as their inferior barley could make it.

“But nearing the close of our long journey, we forget this part of it as we approach Bitlis, a unique town of some 30,000 inhabitants, here among the mountains of Kourdistan, where is our home and centre of our field of labor. Crowds of our people, nearly two hundred in all, came out of the city to meet and bring us *à la Orient*. Old men and matrons, young men and maidens were there, and they brought us into the city with such handshakings and songs of welcome as would become some earthly prince, the chapel-bell, meanwhile, sending out its peal on peal to greet us as we came through a distant ward on to our home, made ready to receive us through the kind thoughtfulness of our associates.

“We have just had the great delight of a brief visit from Mr. L. D. Wishard, the Y. M. C. A. delegate, who has been making tours of nearly all mission-fields in Eastern lands in hopes of arousing an interest among young men, and especially those in the colleges, as will result in a closer relationship between them and such organizations in our own land. Mr. Wishard is accompanied with his wife and by a Mr. Grant, a business man from Philadelphia. They all manifest the keenest interest in missionary matters, and we are sure their words must have done our people as well as ourselves much good. Only once before during our twenty-three years in Turkey have we had for a guest an American tourist, some missionaries, and naturally took special pleasure in these choice spirits. They left this for Harpoot *via* Moush, whence they are to turn south to visit Aintab College also.”

—The Committee of the Baptist Missionary Society of England have arranged to hold a meeting for prayer every Thursday morning, from eleven to twelve o'clock, in the library of the Mission House, Furnival Street, Holborn. It is intended that these meetings shall embrace all Evangelical missions. Representatives and friends of the various missionary societies have promised to preside or take part in the meetings. Dr. A. T. Pierson led the first of these meetings, February 4th.

—The "Minutes" of the World's Woman's Christian Temperance Union explain that in order to complete their organization "at least six missionaries shall be appointed as soon as arrangements can be made to do so. . . . One in Japan, one in China and Siam, one in British India, one in South Africa, one in West Africa, one in Egypt, Syria, and Asiatic Turkey."

—"Jesus in the Vedas" (Funk & Wagnalls), by a native Indian missionary, is a small book containing a remarkable contribution to the study of comparative religion. Its ambition is to show that the Christian doctrine of redemption through sacrifice finds a counterpart in the most primitive Hindu scriptures—the Vedas. The foremost reliance of the Indo-Aryan for salvation was not worship, nor caste, but sacrifice, "the first and primary rite." This was the potent remedy for all distempers and disturbances—an *opus operatum*. The theological thought underlying its origin became lost in the course of generations. This the author undertakes to restore from the original Hindu scriptures. The fundamental teaching of the most primitive of Hindu sacred books, he thinks, bridges over the separation of Hinduism and Christianity, and the Vedic text must, if logically followed, lead the most orthodox Hindu to Christ.

—Rev. Willis S. Webb is the author of "Incidents and Trials in the Life of

Rev. Eugenio Kincaid, D.D., the Hero Missionary to Burma." The Monitor Publishing House at Fort Scott, Kansas, publishers. The Christian public will never weary of narratives of the early heroic days of the Baptist missions in Burma. If one wants to realize vividly what it means to be "in perils by robbers" let him read Chapter XI. of this book.

—Memorial volume No. 20 of Funk & Wagnalls's publication is Pike's "Charles Haddon Spurgeon," just issued. The remarkable thing, from our standpoint, of this volume, is the light it throws on the far-reaching influence of Mr. Spurgeon's printed sermons, not only over Christian communities on every continent, but far afield, with Red Kafirs in South Africa, in the forests of Southern Tasmania, among Moslems and Hindus in India, and other non-Christian persons. A Brahman said he envied those who could personally hear Spurgeon preach.

—The Americans at Amoy, China, held a Fourth of July celebration last year, at which the native Chinese Governor of the Foochow Province, responding to the toast "The Emperor of China," said:

"China is to-day learning that lesson in education which Europe has obliged her to learn—the art of killing, the science of armies and navies. Woe, then, to the world if the scholar, profiting by the lesson, should apply it in turn! With its freedom from debt, its inexhaustible resources, and its teeming millions, this empire might be the menace, if not the destroyer, of Christendom. No matter what happens, it needs no prophetic gift to know that the twentieth century will see at the forefront of the nations of the world, China in the East and America in the West. Well may we pray that, for the welfare of humanity, their purposes shall be as peaceful and upright as they are to-day."

That is more statesmanlike than is the pending legislation proposed by our House of Representatives at Washington, which is a short-sighted, narrow, vicious provision for persecuting Chinese now in this country, suggestive of a Russian *ukase* against Jews. If China retaliates, she can do it on about three thousand Americans now in China.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The "Forward Movement."

On March 8th, at Sheffield, a large meeting was held in the interests of the "Forward Movement" of the London Missionary Society. At the evening meeting, Rev. Wardlaw Thompson, Secretary; Professor Armitage, and myself were the speakers. Secretary Thompson's address was a gem. He referred to his experience eight years since in a tour of the missions of the Society; and he remarked that such a deputation proved very expensive, for it revealed the urgent need of reinforcements; that fields were starving for laborers, and there must be a "forward movement."

In fact, he said, the "forward movement" was not new. The Society has been entering new fields and undertaking new forms of work: witness woman's work for fifteen years past with a staff of 37 now in the field, and medical missions, with 16 fully qualified missionaries and 9 hospitals. The Society purposes, before its centenary in 1896, to add 100 more laborers to the 200 now in service. This means an addition to the present outlay of \$400,000 another \$150,000 annually.

Mr. Thompson briefly answered two questions:

Why a forward movement? and where?

He said there are three stages in missionary enterprise. The first, where fields are newly entered and all is pioneer work; the third, where fields are fruitful, self-supporting, self-propagating. In the first stage it is impracticable to send many laborers, and in the third it is needless. But the middle stage, when the early obstacles are overcome, and the people are ready to receive the Word, *all the force available should be massed on the field*, and such is the present stage of work in most of the Society's fields. Travancore was instanced as an example of the comparative results of amply supplying a field with laborers. Though smaller than some fields where only a single missionary is stationed, there are five stations

and eight missionaries, and the results have been surprisingly greater in proportion, in the number of converts, native workers, scholars in schools, etc.

Mr. Thompson showed *where* the forward movement should especially apply. New fields, like New Guinea and Central Africa, and older fields now budding into promise. He spoke of hard fields, long unfruitful, which God is now blessing, and drew a fine analogy between "poor men's diggings" in gold districts where the deposit is alluvial, and one man can work the superficial soil and make a living, and corresponding missions among simpler and more impenetrable tribes; while the gold embedded in hard rock, which can be got at only by crushing the rock, and demands capital, combined labor, machinery, and patient mining, *represents the more difficult but ultimately equally fruitful and productive work*. From March 13th-20th the Society's constituency observe a week of self-denial for missions.

Knowledge is Power.

The following is a communication on a most important subject:

As the magnitude of the undertaking becomes evident to me, I am convinced that unless the Church, or a large proportion of the Church, changes the whole principle on which it is attempting to preach the Gospel to the heathen world, we will be bitterly disappointed in our hopes for "world evangelization in this generation." The inadequacy of the present forces is painful, is disgraceful; and appearances now do not warrant us, humanly speaking, in expecting a very great increase in the near future (witness the deficits in our Boards this past year, notwithstanding the curtailment of the work on all sides). Even the earnest members of the Church do not and cannot realize the vastness of this work; and probably the large majority of volunteers are with-

out the necessary data to enable them to make their estimates mathematically and authoritatively. General ideas will not do. Is it not somewhat misleading to say the whole world is ready for the Gospel—the gates are all open? Comparatively so it is true; but are there not yet remaining large tracts in Africa at whose doors we have not knocked? Do we *know* these to be any more open than Thibet? Do we not know that indeed some of them are closed only too effectually? In Central Asia, besides Thibet, there are Nepaul, Bhotan, and other small provinces that are making a very bold front against the entrance of foreigners. To the East of us here there are Annam, Cochin China, and Cambodia, with over twenty million; here the gates are not only closed by a heathen population, but the French flag warns us to enter not. In China there still remain many walled Jerichoes. Besides these there are small tribes here and there who as yet are perfect savages, and who seem none too friendly to outsiders.

I would like to submit to you the following list of questions, that *after proper revision* could be forwarded to one or two representative men in each field. The answers received could be collected, printed in one volume, and would give us in a brief form an authoritative basis for work:

1. Area of the field? Portion unexplored?
2. Modes of travel? Expense? Special difficulties?
3. Number of months in the year when travel is possible or advisable?
4. Physical characteristics of country? Relief, climate, etc.?
5. Natural resources for supply of food, etc.?
6. Population of the field?
7. Ratio between city and country population?
8. Whether country population is mainly village? Average size of village?
9. Proportion of adult population?
10. Degree of average intelligence?
11. Number yet unreachd at all?

Number without any intelligent idea of Gospel?

12. Proportion of population women? Social condition?

13. Present and past attitude of people?

14. Present and past attitude of government?

15. Past success in schools—boys' and girls'?

16. Past success in itinerant work? Country work?

17. Past success in local church work? City work?

18. Language (a) Difficult? Average time to learn sufficiently to preach Gospel *simply*? (b) How much of the Bible printed? (c) How much of the Bible translated? (d) What Gospel literature besides? (e) Number of languages used? (Answer the above questions, a, b, c, d, and e in regard to each one, and give other particulars.)

19. Prevailing religion or religions? The power they have over the people? Are the people students of their own religion?

20. Present number of missionaries? Denominations? Stations?

21. Average length of missionary term of service? Rules for preserving health?

22. When was missionary work first begun? By what church?

23. Number of efficient native workers? Success of native preachers?

24. Value of medical missionaries in *evangelizing*?

These questions to be answered clearly, as concisely as possible, and as quickly as possible. The writer adding his opinion as to the practicability of the evangelization of his field during the present generation and the number of missionaries necessary to be sent out during the coming ten years in order to accomplish that end.

I am very certain that if each one of our volunteers possessed the information thus asked for it would avoid a danger which I am afraid is only too real, relying on general rather than specific knowledge.

Let us have strong faith in Him who

is able to grant us this request, and depend more and more on the power of the Holy Ghost. Let us tighten our girdles, take a firmer grasp of our swords, look well to our armor, estimate well the forces against us, and go forward, knowing well our Captain never leads but to victory.

LAKAWN, LAOS.

W. A. BRIGGS.

A New Call from the Telugus.

Dr. Clough's mission to raise \$50,000 for enlarging the Telugu work and securing twenty-five men for its re-enforcement has been completed; the money has been pledged, and the men are nearly all in view. Dr. Clough, having this accomplished his object, was beginning to plan for a return to his work in Ongole, when a petition was received at the rooms, signed by the leading men of Ongole, praying that the Union would raise the Ongole high school to a second grade college. We have now not far from 55,000 Christians, and a population under Christian influence of at least 200,000 more, who reasonably look to us for the means of an advanced education. There is now no collegiate school for Baptists in all India, and the need of such an institution has been pressed home on the missionaries and the people. The Executive Committee has therefore resolved to avail itself of the present opportunity for creating such an institution. For the attainment of this end the committee has resolved to grant the request of the people of Ongole, and to provide for the growing need of our people in India. They have therefore asked Dr. Clough to remain in the country for the purpose of raising \$50,000 as a partial endowment for the collegiate school to be established. He has consented to stay and raise the money, which will be included in the centennial fund of \$1,000,000 for the general enlargement and improvement of the missions of the Union.

J. N. MURDOCK,

HENRY C. MABIE,

Corresponding Secretaries.

December 30, 1891.

Drift Children's Mission.

It fell to the editor to make an address at the anniversary mentioned below, just before the new year came in, and seldom has my mind been so impressed with the grandeur of a simple and self-sacrificing work for God's destitute ones. I felt proud of my fellow-American.

The first anniversary of the Drift Children's Mission, after a sumptuous tea provided for about six hundred children, was presided over by Dr. Barnardo, who was supported by numerous friends of the poor children of East London. The addresses were interspersed by pieces sung by the children, and selections by the brass band of Dr. Barnardo's homes.

Mr. C. L. Boyer, the originator of the mission, told how the work was started in a very modest way, and how the blessing of God had attended his efforts. His main object was to bring the children who seldom receive religious teaching in any form under a regular course of spiritual instruction. To do this he was compelled to win the confidence and love of the children, whose welfare he had at heart. And by various simple methods he has gained an entrance into many a home, and through the boys and girls has reached the hearts of many indifferent parents. Gospel meetings have been organized, and Mr. Boyer reported that where the special week-night services had been in vogue the Sunday-schools had invariably benefited thereby. Since the commencement of the work (some two years before the Mission was amalgamated with the Ragged-School Union), the meetings had been attended by 86,406 children; 173 had spent a fortnight at the seaside; 14,456 had been taken by train for a day in Epping Forest; and 83,975 visits had been made to the homes of the children.

A farewell address was presented to the Rev. S. Mateer, F.L.S., the well-known missionary, by the Christians and agents of the Trevandrum District, L. M. S., in February, 1891, when he

was about to leave for a visit to his native land.

The address testifies to acts of benevolence and wisdom rarely accomplished in a lifetime, and is a splendid tribute to his work, which has extended over a period of about thirty years. Progress has marked every sphere of missionary labor in which he has been engaged. When he assumed charge of the District in 1861, there were 1570 Christians, but now 8674. Then there were only 19 congregations, but now 51; and of these 11 have been formed into two self-supporting pastorates. The schools then numbered 12, but now 65, of which 3 are Anglo-Vernacular, and one is for caste girls. Native contributions, which then amounted to Rs. 271 have risen to Rs. 2178.

Mr. Mateer has been the chief means of effecting such marked improvements. This District, with a rugged surface of about 632 square miles, presents great difficulties in personally superintending the various missionary efforts carried on in it; but with regularity and energy he has visited, travelling generally in the common bullock carts, not only the congregations in this District, but also for years those in the Quilon District, with an area of about 878 square miles.

He has mastered the two vernaculars spoken, and the proficiency acquired by him in the study of the languages has been scarcely attained by Europeans, and has been devoted to writing, compiling, and editing valuable Christian literature, and revising the Malayalam Bible.

Particular mention was made in the address of Mr. Mateer's labors for elevating the Pulayars, Vedars, Kuravars, and Hillmen, who form the lowest strata of the community, for which he has been reproached with the nickname of "*Pula-padre*." Nevertheless, by his instrumentality men once sunk in the deepest ignorance and superstition, and regarded lower than the beasts, have risen to fill respectable positions in the mission and in society.

Mistress and Miss Mateer have laudably seconded his labors of love by managing the boarding and embroidery schools, superintending the Bible women, and introducing the tonic sol-fa method to improve sacred singing. This farewell address is in itself a vindication of missionary labor.

Severe criticisms have appeared upon Mr. William Booth and his followers. The charge is, that while Mr. Booth preaches humility, and calls upon his "Army" for proofs of self denial, his vanity is only satisfied by special steamers and an expenditure of the most reckless character. It is urged that in some mysterious way the recent demonstrations would draw money into the coffers of the "Army;" but people who subscribe have, it is said, no guarantee that, while their object and desire are to feed the hungry and shelter the outcasts, they have not really been paying for horses and carriages, special trains and steamboats, and other luxuries for the "General." Many think there is something incongruous in the publication of books lamenting the miseries and hardships of the poor, and in the throwing away of thousands of pounds in glorifying the nominal author of those volumes.

Saturday, March 12th, seven missionaries—two for Norway, four for Southeast Africa, and one for Central India—sent out by the Free Methodist Mission Board, left New York on the steamer *Amsterdam* for their respective stations. The Board has purchased 1200 acres of land near Port Shepstone, Natal, on which they intend to develop a station. Three missionaries are already on the ground. The design is to develop such industries among the natives as will be serviceable to both them and the missions. Schools will be established immediately, in connection with their other work.

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

Siam: An Historic Sketch.

Less is known of Siam than of most Asiatic countries. A general idea of its history, the character of its people, and the peculiar development of its religious systems will help us to judge of its missionary outlook. The kingdom comprises forty-five provinces, but its boundaries have constantly changed in the past centuries as its wars with Burmah, Pegu, Laos, Cochin, and Cambodia have been successful or otherwise. Like India, Siam is inhabited by a variety of races—Shans, Laos, Malayans, etc. Its full name, according to the Siamese books, may be rendered into English as "The Circle of the Visitation of the Gods"—a name expressing the same serene national satisfaction as "the Celestial Empire" of the Chinese. A mythical history of the country is traced back to about the year 243 B.C., when a wild tribe, said to have descended from some Brahmanical recluses, founded a city, and began to cultivate the arts of civilization.

That the influence of India and her mythology had reached Siam at an early day is seen in the legend that a certain paralytic received a visit from Indra, who restored him to perfect health and made him King of Cambodia. One of his descendants became the wife of a noted hero, who, migrating westward on account of famine, founded the great city of Ayuthia, on the Menam. This event, which occurred in 1350 A.D., was the starting-point of real Siamese history. Buddhism had been introduced among the tribes of Burmah, Siam, and Cambodia seven or eight centuries earlier, but its influence was weakened and compromised by Hindu corruptions and by the ineradicable superstitions of spirit worship. There was also from an early period a strong Chinese influence growing out of commercial and

tributary relations which Siam held to the Chinese Emperor, and continues to hold to the present day.

The early Siamese annals, and even the modern history of the country, afford a strange comment upon the assumption so often presented that Buddhism, wherever it has become dominant, has rendered nations mild and pacific. Its apologists have never wearied of contrasting the history of Oriental lands with that of "ensanguined" Christian Europe. "And the wars of Europe," it is said, "have largely been fought in the name of religion." Much is to be confessed on that score indeed; but the peninsula known as "Farther India" has also been fought over for centuries by Burmans, Peguans, Siamese, Laos, and Cambodians, and often for the interests of the Buddhist faith. Wars have more than once been waged for the possession of a white elephant—that animal being supposed to be an incarnation of a future Buddha, and therefore a guarantee of national prosperity.

In 1350 A.D. Siam made war upon Cambodia, and thousands of captives were taken. In 1382 the capital of the Laos country was invaded and many captives were borne into slavery. Three years later another attack was made on the populous capital of Cambodia, and only five thousand of the inhabitants were left. In 1401 Ayuthia itself was captured, and its ruler deposed by a family of princes who fought for the throne. The Laos capital was again invaded in 1430, and Cambodia again in 1532. Ten years later, the King of Pegu, besieged Ayuthia. In 1544 the allied armies of Burmah and Pegu attacked the Siamese capital for the possession of a white elephant which had excited national envy. Three years later the Siamese King, having become possessed of seven white elephants, was again attacked by the King of Pegu with ninety

thousand men. We omit many other religious wars, and only add one more—viz., the invasion of the Laos country in 1782, partly, it would seem, to secure the coveted “Emerald Buddha,” an image cut from a single stone a foot and a half in length. Sir John Bowring informs us that “the usual custom in these wars was to lay waste the country, plunder the inhabitants, and bring innumerable captives to the slave markets of the Siamese capital.” In 1766 the Burmans destroyed Aynthia and brought the whole country into subjection. But Phoja Tak, the son of a Chinaman by a Siamese mother, recovered the lost power and founded the city of Bangkok, which is still the capital. This able ruler, after fully restoring the dominion of Siam, became insane, was imprisoned, and finally murdered by his prime minister, who usurped the power in 1782 and founded the present dynasty. The present royal family has a trace of Chinese blood from a female ancestor four generations back.

THE ESTABLISHMENT OF MISSIONS.

The history of Christian missions in Siam begins with the missionary tour of Francis Xavier through various countries of the East; but the first attempt at a permanent establishment was made by De la Mothe Lambert, Bishop of Beirut, who, with a small band of followers, travelled from Rome overland, through Syria, Persia, and India, and arrived at the old capital of Siam in 1662. As he was a Frenchman, some difficulties were raised by Portuguese residents who were jealous for the influence of their country, and especially as Pope Sixtus, nearly a hundred years before, had placed Siam and Cochin China under the jurisdiction of Portugal. In 1668 a revolution occurred in Siam which retarded all missionary operations by leading the Government to suspect, as it afterward had abundant reason to do, that the Roman Catholic missions were more or less connected with schemes of occupation by foreign

Powers. About the same time the missionaries, under the Bishop of Beirut, were disgusted by a counter-movement of Mohammedan missionaries from Achen and Golconda, which had long before been brought under the sway of Islam. But in 1673 a still greater and more magnificent demonstration was made under the auspices of no less a personage than Louis XIV. of France. The Bishop of Heliopolis was sent to Siam in great state with letters from the great Louis and from Pope Clement IX. to the Siamese King. Both epistles are full of flattery, and that of Louis expresses a more fervent piety than Carlyle and others have seemed inclined to accord to the dissolute French monarch. The missionaries were well received, and in 1680 the King of Siam sent ambassadors to France by way of the Cape of Good Hope; but these appear to have been lost at sea, as they were never heard from after their embarkation. For a time the bishop and his associates met with distinguished success. Two Siamese families were baptized, and the king was to a large degree brought under the influence of the missionaries. But the bishop made a fatal mistake in urging the appointment of a Frenchman—Constantine Phaulcon—as prime minister.

The king is supposed to have granted this and other concessions in the hope of strengthening himself by French influence against the encroachments of the Dutch in Malacca, but he little knew how insidious Jesuit influence in its political schemes may become. He was led to offer the town of Singor for a small French garrison. But he was dismayed when a French regiment made its appearance and demanded two forts in the city of Bangkok. Soon after, the French, having inflicted punishment upon two Malayan nobles, the Malays arose in rebellion, and were fired upon by the French troops under Phaulcon's orders. A spirit of rebellion was now spread throughout the entire kingdom, and it became evident that the French, with their soldiers and their missiona-

ries, would be driven out of Siam at any cost.

More than this, the affair proved fatal to the king and his dynasty. Upon his becoming ill, one of his high officials was elected by a secret council as his successor. Phaulcon, the French minister, having vainly tried to escape, was imprisoned and put to death. The French soldiers in the garrison capitulated, and were escorted to Pondicherry, the missionaries and the bishop being held as hostages for the safety of the Siamese who conducted them. The cause of Catholic missions in Siam languished from that time till 1830, when Pallegoix, Bishop of Mallos, was appointed apostolic to Siam. His hope of safety depended, not upon France, but upon the English, who had obtained possessions at Penang.

It would seem that the Jesuits have uniformly proved incapable of learning wisdom from the miscarriage of their repeated schemes for the possession of political control. The idea of temporal power in the hands of the Pope, and of an alliance of the Kingdom of Christ with earthly sceptres, has demoralized the Papacy from the crown of its head to the soles of its feet. Two centuries ago the Roman Catholic Church had begun missions in several lands under most favorable auspices. It had gained a stronghold in the Congo States of West Africa. It had won such favorable recognition in India that the great Akbar is said to have married a Christian wife. It had gained a most auspicious footing in Japan, and had multiplied its converts by tens of thousands, when the capture of a Portuguese vessel by the Dutch revealed a Jesuit scheme for placing Japan under the Catholic King of Portugal.

In China, also, great successes had been won, and there was every reason to believe that the Jesuits, with clean hands and truthful hearts, might hope for continued and extensive Christian conquests; but there also intrigue and lust for power overwhelmed their mission.

The same history has been repeated at a much more recent date in Korea; and, as we have seen above, Siam must be added to the list. Everywhere there seems to have been a singular devotion on the part of very many of the missionaries; it is fair to say that upon an average Roman Catholic missions have involved greater self-denial than is known to those of the Protestant churches.

But in spite of burning zeal, earnest toil, and even a martyr spirit, everything has been vitiated by the false ethics and the fatal plottings of Jesuitism. Intrigue has accompanied devotion; persecution has been the swift result of intrigue; overwhelming disaster, and even massacre has overtaken tens of thousands of native converts; missionaries have been put to death or driven away, and their missions have become a desolation. Christian missions can never gain the fair opportunities that have thus been lost—lost to Catholics and Protestants alike. All the great mission fields have been burned over, so to speak, by Jesuitism. Of two chief obstacles which are now encountered by Christian missions, it is difficult to say which is the worse—the distrust created by the intrigues of the early Catholic missionaries, or the disgust produced by the over-reaching and injustice of European diplomacy, the corrupting influence of certain branches of commerce—opium, whiskey, gunpowder, and vile books, together with the vices and crimes of tradesmen, miners, soldiers, and adventurers who represent Christian countries. With these twofold obstacles to contend with, it is marvellous that the modern missionary movement should gain any conquests at all. The fact of its success is evidence that it is Divine.

In 1857 the Roman Catholics claimed over seven thousand converts.

Of Protestant missions the first mention is found in the letters of Gutzlaff, who visited Siam in the year 1832. His representations were regarded by Mr. Abeel, who went to Bangkok a year

later, as optimistic, and the subsequent history has borne out his opinion.

A mission was established by the American Baptist Missionary Union in 1832; but their work has been carried on mainly among the Chinese residents, who constitute an important element. The American Board established a mission soon after, but mainly with the view to gaining, through the Chinese residents, ultimate access to China; and after the opening of the Chinese ports, the Congregational missions were abandoned. The mission of the Presbyterian Board was begun in 1840; but the missionary, Rev. Mr. Buel, having soon died, the field was abandoned till 1847. As late as 1857 only two or three converts were reported. Both the late king, who came to the throne in 1851, and his son, the present king, have been friendly to the missionaries and their work, and in recent years a very gratifying degree of success has been attained both in Siam and Laos.

RELIGIONS OF THE COUNTRY.

The religious developments in Siam have been greatly diversified. The original faith of the people was spirit-worship; and this has there, as elsewhere in the East, taken a great variety of forms. Very extensively evil spirits are supposed to be incarnate in serpents and uncanny brutes. They also take possession of men and women who are supposed to bewitch and torment the sick, or cut off the crops, or create pestilence. The world becomes a haunted world; everywhere the presence and influence of evil spirits are suspected, and a host of devil priests or jugglers, scarcely less troublesome than the devils themselves, are employed to appease, or cajole, or circumvent the unseen foes who afflict the people.

In the general prevalence of these superstitions Siam, Burmah, and Ceylon are much alike. There is no greater error than to suppose that Buddhism is the chief and every-day religion of the masses in these countries. It is, indeed, the faith of the monastic orders,

and ostensibly of all the more intelligent class (though these also, in an emergency, resort to the devil priests; and even the Buddhist ascetics do the same); but the common people are spirit-worshippers under various visible forms of idolatry or fetishism.

Buddhism was introduced into Siam about the seventh century of our era, or a thousand years after the death of Gautama. Transplanted from Ceylon by way of Burmah, it had undergone transformations, but not to so great a degree as the types of the same system which had been developed in Northern India, Nepaul, Cashmere, and Thibet. There the base admixtures of Siva-worship, known as Saktism or Tantrism had so corrupted the early faith that it had wholly lost its power in India proper, and was soon after wholly uprooted and banished from the country. But in Siam, Buddhism gained a peculiar hold upon the Government at an early day, and from that time to the present each has yielded a degree of support to the other. This relation cannot be fully understood without a moment's reference to the origin of the peculiar superstition of the white elephant. This animal has more than an emblematic significance like that of the lion on the shield of Britain, or the eagle of America. It is, in effect, the guardian divinity of Siam.

To trace the myth to its beginning, when Gautama died, he left his disciples to understand that he had become extinct in Nirvana. They had unconsciously come to worship him as the source of all wisdom and help. Now they were disconsolate. But he had told them that another Buddha would appear after a period of four thousand years, and that he was even then living in one of the four heavens. Meanwhile legends of Gautama's pre-existent states had been multiplied. It was alleged that he had passed through five hundred and thirty transmigrations, in the last of which he had appeared in a dream to Queen Maya, before Gautama's birth, in the form of a white elephant. Was it

not likely, therefore, that the coming Buddha also might be incarnate in a white elephant? In the absence of the dead Buddha, his prospective successor began to be worshipped in Ceylon under the name of Maitreyeh. And this idea of Bodisats, or coming Buddhas, became greatly developed in the northern types of the system, so that by the seventh century A.D. there was in Nepaul and Thibet a trinity of Bodisats. One of these is supposed to be incarnate in the Grand Llama of Thibet, and also in the goddess Quanyin, of China; and another in the Celestial Buddha, known in Japan as Amitabu.

But Siam was more fortunate. In the depths of her forests a veritable white elephant was found—an unmistakable incarnation of the Buddha to come. At various times more than one were captured, and of course the country which enjoyed so distinguished a guest deemed itself prosperous before all lands. That this was no mere matter of sentiment is sufficiently proven by the fact stated above, that neighboring Buddhist nations engaged in long and bloody wars for the possession of these real divinities.

When one of these sacred beasts is found in the forests, the king and his court proceed to meet and escort him to the capital, shaded by silken canopies and umbrellas. There a costly abode is prepared within the palace grounds. High officials are appointed to attend to his every want, and they must always enter his presence with tokens of reverence.

In a letter of welcome, written by the late king to Sir John Bowring, British Plenipotentiary, March 18th, 1855, this postscript is added:

"P.S.—I have just returned from the old city Ayuthia, of Siam, fifteen days ago, with the beautiful she elephant, which your excellency will witness here on your excellency's arrival.

"S. P. P. McMOUGKUT (*The King*)."

Whether the Buddhism of Siam is an idolatrous system each reader must

judge from the above statements, and also from the kind of reverence paid to the Emerald or Jasper Image of Buddha mentioned above, which has more than once been the apparent occasion of bloody wars. In a written account of this image, given by the late king to Sir John Bowring, he says: "His majesty reverences and worships this jasper image the same as if Budh Gotam (Gautama Buddha) were yet alive."

The Present Outlook.

Twenty years ago a Laos king sorely persecuted the native churches in his dominions, and martyrs' blood was shed; but since that time entire freedom of worship has everywhere been granted, and the only limit to the prosecution of successful missionary work is the lack of laborers and of means. It must not be supposed that the present king and his court are disposed to change their religion, or that they have any great apprehension that their country will become other than Buddhist. The king, in an autograph letter, thanked Sir Edwin Arnold for "The Light of Asia," as a grand defence of Buddhism; and yet it is not likely that the enlightened sovereign accepts all the nonsense which that poem contains. The late king, his father, left memoranda which gave a history of Gautama far enough from the absurd legends which Mr. Arnold clothes with so much fascination.

The present ruler has shown the manifest effects of modern enlightenment in certain edicts which he has issued against the low and enthralling superstitions of his people, and also by his liberal treatment of missionaries. He has placed one missionary at the head of his royal university, and another has been called to assume direction of the Government hospitals.

On the other hand, it is quite possible that the Government of Siam may find, ere long, that Western civilization is not an unmixed good. Already a godless and unscrupulous commerce is bringing evil influences. It is said that such is the influx of corrupt literature in cheap form, especially translations of low French novels, that fathers are beginning to prevent their daughters from learning to read, as the only means of safety. The battle in Siam is not yet won.

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—One fourth of the land surface of the globe is occupied by English-speaking people, distributed as follows: United States, 3,500,000 square miles; Canada, 3,000,000; Australia, 3,000,000; South Africa, 1,500,000.

—Professor Kirchhoff recently stated that Chinese was the most popular language in the world. It is spoken by 400,000,000 persons. Hindostani is spoken by upward of 100,000,000; English by more than 100,000,000; Russian by more than 70,000,000; German by 58,000,000; Spanish by 48,000,000, and French by only 40,000,000.

Woe, Woe!—*Gambrinus*, the organ of the Austrian brewers and hop-growers, publishes every year a statement of the annual production of beer all over the civilized globe. And according to this authority, the total quantity of beer brewed in 1890 was 1,956,000,000 hectoliters; whereas in 1889 it was only 1,736,000,000. Great Britain and Ireland held the pre-eminence with, 567,000,000, the German Empire followed next with 523,000,000, and Austria-Hungary came third with 253,000,000 of hectoliters. The number of gallons can be ascertained by multiplying those huge sums by 26.4. Reducing to gallons the prodigious total named above, these are the figures: 51,638,400,000.

Alas, Alas!—At present Great Britain is the first beer-producing country in the world, and the increase is stupendous. Taking the last three years, the total beer production is as follows: 1889, 902,310,979 gallons; 1890, 969,916,500 gallons; 1891, 1,005,710,044 gallons. And the general drink bill has increased from \$597,322,115 in 1886 to \$677,947,984 in 1890, being an increase, per capita, from \$16.20 in 1886 to \$17.73 in 1890. Comparing the expenditure on drink and religion, it appears that Great Britain gives, in proportion, \$5 to

Bacchus for sixty cents to Christ. Ireland's drink bill for 1890 was about \$53,490,000, its total land rental only about \$43,740,000.

Then and Now.—In 1853, or thirty-nine years ago, Mr. Hartwell, a missionary of the American Board, was seven months and six days in making the journey from New York to Foochow. But returning to the same field a few months since, thirty-one days were found sufficient for the long trip from St. Paul westward; and of these days nine were consumed by waiting at Vancouver, Japan, and Shanghai.

Thank-Offerings.—Some time ago a woman living in the country in one of the German States, brought to her minister 30 marks (\$7.50) for the work of missions, saying, as she laid down her offering before him, "In former years I have been obliged to pay a doctor's bill of this amount. This year there has been no sickness in my family, which enables me to give so much to the Lord." At another time she brought a donation of 12 marks (\$3), saying, "Many of the farmers have recently been visited by a cyclone, but we have been spared. So I bring you this donation for missions as a thank-offering."

Heathen at Home vs. Heathen Abroad.—The frequent protest is heard, and not always without an assumption of superior wisdom and a touch of scorn in the tone, "Don't neglect the heathen at home in your excessive zeal for the heathen abroad." Most certainly not. But who does such foolish and wicked things? According to the last annual report of the New York State Board of Charities, the real estate held by all the charitable, correctional, and reformatory institutions of that single State has a value of \$72,197,804, while the cost of maintaining those institutions for twelve months was \$17,605,661, and the num-

ber of persons cared for was 74,773. Now, for the same period all Christendom contributed for the intellectual and spiritual well-being of all heathendom only about \$12,000,000. Hence it rather looks as though the heathen at home, sad as is their case, were lavishly cared for by comparison with the heathen abroad.

—From reports received just before the Day of Prayer for Collèges by Secretary J. A. Hamilton, of the College and Education Society, it appears that in 22 representative institutions nearly 50 per cent—4320 out of 9023 men—are professing Christians. Even Harvard has among its students no less than 575 members of Evangelical churches.

—Andrew Carnegie has donated for libraries and museums in the State of Pennsylvania, \$2,440,000 in all, besides over £100,000 for libraries in his native country, Scotland. And John D. Rockefeller, as a thank-offering for recovery from a severe illness, has added \$1,000,000 to the much larger sums already bestowed upon the Baptist University of Chicago.

Indian Education.—Says Bishop Hare, who has spent so many years of his life among the Indians: "Much has been said of the tendency of the educated Indian to return to the blanket, and, of course, as in all school work everywhere, one meets with grievous and flagrant cases of non-success. But, as a matter of fact, any careful observer who should travel through the Indian country would have his attention attracted by a large element totally distinct in its bearings and appearance from the old Indian life, and should he inquire what is the history of the young people who thus attract his attention by their appearance and by the work they are doing in the schools, churches, offices, and shops, as teachers, catechists, preachers, apprentices, clerks, etc., he would find that they are persons who have had the advantages of education in the mission or Government schools. In mission

work I know of no field which yields larger results. In the mission of which I have charge (it is but one of several) there have been redeemed from heathenism, and are now engaged in mission work, 9 clergymen, 7 candidates for orders, and nearly 50 catechists and other workers, the whole number of communicants being over 1600.

—According to the facts set forth in the Twelfth Annual Report of the Golden Gate Kindergarten Association, of San Francisco, the gold of California is not all expended upon the things of this life. There are now 32 kindergartens under this Board, with an enrolment of about 3000 little children between the ages of two and a half and six years. Sixteen of these kindergartens are permanently endowed. Mrs. Leland Stanford sustains 7 kindergartens. She has set aside \$100,000 for their maintenance. Mrs. George Hearst sustains 3, and proposes to establish others. Mrs. Charles Lux sustains 2; Mrs. B. F. Norris, Mrs. A. J. Pope, Mrs. Cyrus Walker, Mrs. G. W. Dowda, Mrs. K. S. Hart, T. Fuller Shattuck, and Alexander Montgomery each sustain a kindergarten. A society of young ladies, called the Helping Hand Society, sustains 3 schools. Several commercial organizations also support schools—the Produce Exchange, the Merchants', the Insurance, and the Real Estate. This has interested the business men of the city in the work, who regard it as a question of political economy. The work had its origin in the Bible-class of Mrs Sarah B. Cooper, of the First Congregational Church, and she has enlisted some 60 or 70 of the representative men and women of San Francisco in the great work. They take a personal interest in it. Over \$260,000 has been given Mrs. Cooper for the support of these kindergartens, to which she has devoted her time and energies for nearly 13 years. Her daughter, Miss Harriet Cooper, is the deputy superintendent. A free normal training class of 34 young women will graduate in May. During the 12 years nearly 9000

children have been under care and training.

—The Christian Church (Disciple) is carrying on missionary operations in India, China, Japan, and Turkey, as well as in several countries of Europe. The force engaged consists of 24 men, 20 women, and 36 native preachers. The church-members number 1007, and 840 pupils are found in the schools. The receipts last year were \$65,366, and the attempt will be made to raise \$100,000 this year. At the annual meeting pledges amounting to \$6060 were made for hospital purposes in China.

Methodist Episcopal.—Says *World Wide Missions*: "We now number in members and probationers: In Africa, over 3000; in South America, nearly 2000; in China, about 6000; in India, over 15,000; in Japan, nearly 4000; in Germany, over 10,000; in Switzerland, over 6000; in Sweden, over 16,000; in Norway, over 5000; in Denmark, over 2000; in Mexico, about 2500; and a few in Malaysia, Korea, and Bulgaria. In all our foreign mission stations we number about 75,000 communicants. We have nearly 500 ordained and over 600 unordained preachers. Over 11,000 converts were gathered in during the past year. The native Christians in these fields contributed over \$300,000 last year to the Church."

—The treasurer of the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions reports \$29,559.90 as the amount received during 1891. The average per month was, therefore, about \$2460, though in May only \$41 were received, and in June only \$600, while in August the receipts were \$5973.78, and in the following month they were \$7222.53.

EUROPE.

Great Britain.—The English are a charitable people. Apart from gifts to the Salvation Army the income of the metropolitan charities for 1890-91 is approximately fixed at £6,060,763. Of

this amount very nearly half is credited to Bible societies and missions.

—The Salvation Army twenty-five years ago consisted of only 2 people—a Methodist preacher, ostracized by his own communion on account of his unconventional ways, and his wife. To-day it stands before the world a fully-equipped organization, with more than 500,000 adherents, 9000 officers, 2900 barracks, where services are held daily, and an annual revenue of \$3,750,000.

—A missionary of the British and Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1246 persons, representing 11 churches, and coming, some in canoes and many on foot, a distance of from 10 to 20 miles. And another one writes of a similar gathering held in the theatre of a Spanish city, with an audience of 1000, and being reported by one of the papers of the place, the whole region heard of it.

France.—The work of the Salvation Army in France is conducted at 216 stations and outposts, in 23 of the departments of France and 10 of the Swiss cantons. There are 430 French and Swiss officers aided by 300 local officers. Three Salvation papers—2 in French, and 1 in German for North Switzerland—are issued, and 24,000 copies are weekly set before the people in every possible way. The hymn-book, recently published, has reached a sale of 84,000 copies in the year.

Protestantism Looking Up.—"Never, perhaps, since the Reformation," writes a French lady—Miss Bertrand, the daughter of M. Bertrand, "has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the north, peasants of Western France, are thirsting for a pure religion. In a hilly region in the centre of France the whole country seems to be ripe for the preaching of the Gospel. Through the courageous testimony of a Protestant postmaster whole fami-

lies were converted and meet together to pray and sing and to spread the good news. Some peasants walk miles to attend the meetings. 'The work at St. Aubin,' writes one, 'almost makes me weep for joy.' One year ago there was not a single Protestant there, and now sometimes there are 300 present at the morning service. They are sincere, for recently the mayor assembled them and addressed them somewhat as follows: 'If we want to be helped we must help ourselves first. We sadly need a chapel and we are poor. I will give \$500.' 'I have no money,' said one man, 'but I have a beautiful oak-tree worth \$50, which I will give.' 'I,' said a third, 'have a quarry of stone worth \$40, and will give it.' A fourth said, 'I will give my horses and men to carry the oak-tree and the stones.' And together they gathered \$1600." Such is the cheering intelligence taken from the *Congregationalist*.

ASIA.

—The Arabian Mission represents one of the most recent of American movements for the world's evangelization, having been organized in 1889 and incorporated only in 1891. It is undenominational in character, and at present has its headquarters at Somerville, N. J., with Rev. J. P. Searle as treasurer. The receipts for the year ending October 1st, 1891, were \$3473, and a bequest of \$5000 was received. Two men—Rev. Messrs. Cantine and Zwemer—are already at work; and Busrah, Arabia has been selected as the first work-centre. In addition, in January last a medical missionary—Dr. C. E. Riggs—was commissioned, and a few weeks since started for the field. "Oh, that Ishmael might live before Thee!" Major-General Haig, of the British Army, who is much interested in the evangelization of Arabia, writes that 8 or 10 men could be placed to advantage at once.

China.—It is stated upon entirely reliable authority that during the last thirty years whole provinces of China,

as large and as populous as some of the great kingdoms of Europe, have been almost entirely devoted to the cultivation of opium. Mr. Hudson Taylor, of the Chinese Inland Mission, is authority for the statement that more than 100,000,000 of the people of China are directly and indirectly sufferers from the use of opium, which means that 30,000,000 of its people are slaves to its use.

The Hosts Unreached.—The Rev. Dr. William Ashmore has been laboring for more than thirty years in the city of Swatow, in Southern China, where the hostility to foreigners has been greater than in most other cities, but where there are now more than 1000 converts. In a recent letter he says: "The towns and villages of this great region have lain heavily on our hearts. There are 6000 of them just in our own portion of the field. In a few only—a very few—are any Christians to be found. When and how are we going to reach the others: the more than 5000 towns and villages that have in them no witnessing servants of God; the more than 5000 that have never had anything more than a passing call from some native evangelist; the 3000, surely, that have never had a missionary inside of their gates?"

—The Annual Report of the Williams Hospital of the Presbyterian Mission at Pang Chuang, Shantung, China, gives statistics for ten years. The total number of cases treated was 38,306. The largest number, 9659, were for diseases of the digestive system; 7246 for diseases of the eye; 4928 for diseases of the skin. The record for 1890 shows 5116 cases treated, the largest any year except 1888, when there were 5996 treatments. The number of hospital in-patients during the year was 554, an increase over the previous year of 100. The religious work centres largely about the daily dispensary preaching in the chapel or waiting-room, which has been full, if not crowded, every day for most of the year.

—At the annual session of the Fuh-chau Conference of the Methodist Episcopal Church, last November, there was a large gathering of preachers and members. Eight hundred and eighty-seven additions were reported, of whom 117 were new members and 770 probationers, making the full number of members and probationers 5367. The total collections were \$5053 as against \$4360 for the previous fifteen months. The greatest advances were in the line of self-support and church building, the former receiving \$1521 and the latter \$2466, a large sum to be given by a little over 5000 persons, none of whom were rich, while most were very poor. The greatest progress there, as everywhere else in China, had been in the country districts, the largest additions being in Hingwha and Kucheng, where the people were exceptionally hard to reach. The Conference asks of the General Conference a decision on the question whether a man who has more than one wife can be admitted to membership. This is occasioned by the number of cases, when a man who, in accordance with the Chinese custom, has taken two wives, has come to enter the Church.

India.—Of all the pilgrims leaving Bombay for Mecca and Medina, more than a third never return. Out of 64,638 pilgrims who left in the six years ending 1890, 22,449 were missing. In 1888, of 13,970 who started, 7465 did not return. The vast proportion of those missing owe their deaths to epidemics, starvation, and, it is said, murder between Jeddah and Mecca, robbery inciting the murderers to their evil deeds.

—Bishop Thoburn, writing from North India, and speaking of the joint sessions lately held of the Agra and Aligarh district conferences, says: "The reports presented are exceedingly encouraging. The Agra district reports 1200 baptisms since the beginning of the year, and the Aligarh district 1972. The number of workers has doubled, and the contributions of the native

Christians increased more than three-fold. At the outset I asked each worker, when giving his report, how many inquirers he had. The lowest number reported by any one was 200; and when they began to number them by the thousand I ceased to ask the question. The field is practically unlimited. By the time the Annual Conference meets these brethren will probably report 4000 baptisms from heathenism. One Hindustani brother, in giving his report, said that if I would give him 8 men to help him for one year, he would promise to gather in 3000 souls before the close of the year. If all our foreign missions were closed, including all our other fields in India, we have here within a radius of 200 miles a work of sufficient magnitude to absorb all the money in the missionary treasury. It is amazing and almost incredible. But it is only one of a dozen great harvest-fields to which we are summoned.

—From Kalimpong, up in the Himalayas, comes the account of the baptism of 134 converts at the dedication of a new church in November, when 800 people crowded the building. This service was the culminating point of a movement which had sent out a foreign mission to Bhutan. "He that watereth shall be watered also himself."

—Says a review in *India's Women* of "Working and Waiting for Thibet": "A vague idea prevails that Moravian missionaries are in the van of missionary heroes. But their practice of leading the way into remote districts hides much of their work from the reading public. This 'sketch of the Moravian Mission in the Western Himalayas,' transports the reader into a region 10,000 feet above the sea—a country without roads, and watered by mountain torrents; and these torrents unspanned except by Himalayan bridges, of which the very description might turn a European giddy, where, above all, the heathenism is of a character which makes the perils of travelling appear light in comparison with the diffi-

culties with which the missionaries have to grapple. 'Their task is to arouse out of the sleep of death a heathen race which has for centuries been isolated, and is petrified in the formalities of a gigantic religious system, compounded of philosophies and superstitions.' While these missionary pioneers have been working in the Western Himalayas, and waiting for an entrance into Chinese Thibet, 'the last land of the earth still closed to the Gospel,' they have prepared a Thibetan dictionary and grammar, and translated the New Testament, and other books of the Bible, into that difficult language, thus preparing the way for other soldiers of the cross to step in when the door opens."

— *World Wide Missions* has this to say of a Hindu-Jew-Christian belonging to the North India Mission: "The Rev. Ibrahim Solomon is a remarkable man. He came to Rev. Dr. Parker thirty years ago, a wandering Jew. One of our native Christians entered into a discussion with him concerning the Messiah, and kept him in his company for a few days. Finally, the native Christian young man said to Dr. Parker, 'If we could find that Jew some work, I believe that his study of the gospels would lead to his conversion.' Dr. Parker at once employed him as a personal teacher to aid him in reviewing the Hebrew Bible, at \$2 per month. He was a splendid Hebrew scholar. The result was his conversion. He afterward married a noble Christian woman, a native of India, and has a beautiful family. One son is now entering our ministry. After several years he was sent to his present field to open missionary work. There was literally nothing there in the way of a church. He now has Christians in more than 100 villages; has over 40 Christian workers; has 1101 members and probationers, a Christian community of 1436, and has 327 Christian children in school. He has the evangelistic zeal of an apostle. He made out of nothing an entire presiding elder's district, and has raised up so many work-

ers that at the last Conference Bishop Thoburn was advised to make him Presiding Elder over the work he had created. This was accordingly done, and he now rides at the head of his forces with the zeal of a crusader."

Japan.—The Council of Missions of the Church of Christ in Japan has recently issued its fifteenth annual report. The Council is composed of missionaries representing 6 Presbyterian and Reformed Churches—the Reformed (Dutch), German Reformed, Presbyterian, Presbyterian South, United Presbyterian, and Cumberland Presbyterian, and the Woman's Union Missionary Society. At the meeting of the Synod 40 commissioners were present, including 7 foreign missionaries. The statistics presented show 54 missionaries, 49 wives, and 51 other women—a total of 154. Of the five presbyteries, the 2 in Tokyo are the largest, including 41 of the 73 churches, and 6346 of the 10,961 church-members. It is interesting to note that in the larger of these two, the Dai Ichi Presbytery, the membership includes 1735 men, 1425 women, and 478 children. There are 70 theological students in the 5 schools for boys and young men, and of the 120 pupils in the Meiji Gakuin 87 are Christians. There are also 26 schools for girls, young women and children, with 1774 pupils, of whom 315 are Christians.

Korea.—Rev. H. G. Appenzeller, missionary of the Methodist Episcopal Church, says: "Korea is a new mission field. Yet within the comparatively short time of seven years the churches in the United States, England, and Australia have sent no less than 62 missionaries here. Of this number more than a fifth have come within the last year. Preachers, teachers, physicians, laymen, nurses, are in the number. We feel the Church has done nobly to send so much in so short a time. How is Korea at the end of seven years of work? The man who estimates Christian work arithmetically will ask the cost of each soul saved in this time.

The problem is easy enough ; \$350,000 divided by, say 250, will bring the cost of each soul saved at \$1200." And yet he wisely holds that this is not too much to pay, since souls are precious, and these are the days of laying foundations.

AFRICA.

—Along the West African coast there are now 200 churches, 35,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the Gospel has reached about 8,000,000 of benighted Africans.

Uganda.—The latest tidings from this interior post were dated July 14th. The native lay evangelists, who were set apart in January last, are working well. Two of the French missionaries had lately died. Mr. Walker, one of the missionaries, writes that he "cannot imagine happier work" than that in which he is engaged. He thinks that the present population of Uganda does not exceed 200,000, and that the Roman Catholics outnumber the Protestants four to one. In November Captain McDonald, of the Royal Engineers, left London in charge of the expedition of the British East Africa Company to make a preliminary survey for the proposed railway to Victoria Nyanza. Friends of the Church Missionary Society are seeking to raise \$75,000 in aid of the British East Africa Company's scheme for retaining its hold upon Uganda. The company itself pledges some \$100,000.

—The United States Consul in Sierra Leone, in a private letter to a friend in this country, recently wrote : "I am not a missionary, nor the son of one, but I judge the present by the past. The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf within fifty yards of the church. I stood on the wharf last Sabbath and saw steam-

ers come into the harbor from Germany and England, and they commenced to land rum and gin. There were over 100 men employed all day, and the customs officers had to be on duty. The native kings are petitioning the Government to stop the liquor traffic. It is ruining their people. One king says, if they continue, it will cause him to leave his country and go where the white man's rum can't reach his people."

—The *Journal des Missions Evangeliques* gives the following encouraging statistics respecting Protestant mission work in South Africa :

	Native Population.	Native Baptized.	Communi- cants.
Cape Colony.....	1,148,930	229,345	42,363
Natal.....	500,000	22,454	6,300
Basutoland	286,500	17,800	5,700
Bechuanaland.....	7,000	900	300
Transvaal.....	100,000	33,763	14,095
Orange Free State.	129,000	15,098	4,323
	2,455,030	349,360	73,081

SOUTH AMERICA.

Surinam.—Says the *Moravian Quarterly* (London Association) : "Surinam continues its story of vigorous progress. The increase in church-membership has been 555, of whom about 200 must be set down to the 4 town congregations of Paramaribo. Before the emancipation of the slaves in 1863 our church had 27,000 members in Surinam. In consequence of that change the number sank considerably, but it has now been regained and exceeded ; the present membership being as follows : Congregations in Paramaribo, 14,123 ; on the plantations, 12,464 ; among the Bush negroes, 763 ; making a total of 27,350. The blessing of the Lord also rests on the educational department. There are 2200 children under instruction, of whom 1500 are in our various day schools in the town."

—The church in Paramaribo has 3475 communicants. The service is held in a very large church-building, and is conducted in Negro-English, the mother-tongue of the great majority of the members.

ISLANDS OF THE SEA.

Samoa.—The King of Samoa is determined that his subjects shall be sober. The following order is his own proclamation, any breach of which is to be visited by heavy penalties: "No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa."

—The Samoan group of islands has a Christian population of 30,000. In the largest of the islands there are not 50 families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of £1800 to the parent missionary society of London, to help carry the news farther on. When a church-member dies they still keep his name on the books, and put a mark after it, denoting a word picture which means: We cannot think of him as dead, either to us or to the work. We shall give a contribution in his name that the cause may not suffer by his removal hence.

—Mr. W. H. Stanes writes that in the Perak State, in the Straits Settlements, there are 96,000 Malays, 95,000 Chinese, and 13,000 Tamils, and that there is no missionary work carried on among the Malays and Tamils, and but 3 persons—Mr. Hocquard and 2 ladies—are at work among the Chinese.

Gilbert Islands.—A letter from Rev. Hiram Bingham, who engaged in the work of revising the New Testament in the Gilbert Islands language, reports from the Gilbert group that the king had been conducting an evangelistic tour throughout his small domain, and the churches had been greatly stirred up. The people had erected 4 new church edifices, and were anxiously looking for copies of the Bible, which are not yet ready to be sent them. There has been what *The Friend*, of Honolulu, calls "a phenomenal demand for books" from the Gilbert Islands,

and the *Star* had on board, as part of its cargo, the following books in the Gilbert Islands language: 750 arithmetics, 250 geographies, 750 readers, 750 hymn-books, 465 New Testaments, and 205 Bible stories.

The New Hebrides.—It was in 1848 that the first missionary settled in this group. In a recent letter, Rev. Mr. Lawrie, who resides at Aneityum, and who is aided by over 30 native helpers, speaks of the work within the group as follows: "After an existence of fifty years, the New Hebrides Mission is being prosecuted with a spirit and vigor greater than has ever been known before. There are 17 principal stations occupied by European missionaries, and five times that number of branch stations occupied by native evangelists or teachers. During the last 2 years portions of the Word of God have been translated and printed in 9 different languages." Mr. Lawrie reports that a more permanent class of buildings, with corrugated iron roofs and board walls, is being built. One great difficulty in reference to the evangelization of the group is the number of languages. Portions of the Bible have now been published in 15 distinct languages.

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

India: Population.—Among the final figures of the Indian Census, taken nearly a year ago, the following results are specially interesting: The population of the whole of India, ascertained by regular census, is 287,207,046; the addition of persons registered by houses or tribes, amounting in number to 952,626, gives a grand total of 288,159,672. Of these British India contains, censused, 221,094,277; registered, 261,910—total, 221,356,187; native States, censused, 66,112,769; registered, 690,716—total, 66,803,485. The registered tracts are the Upper Burmah frontiers and British Beloochistan under British and Sikkim Shan States, the Bhil tracts of

Rajputana under native States, and the North Lushai district. Taking only the provinces and States enumerated both in 1881 and 1891, the net increase is 27,991,000, while the gross increase, including territory only censused last year, is 33,555,784. Returns, according to religions, show as follows: Hindus, 207,654,407; Mussulmans, 57,365,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,057; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,083; atheists, agnostics, etc., 289. Among the Hindus are included 3401 Brahmos and 39,948 Aryas. The Brahmos are chiefly in Bengal, the Aryas in the northwest and the Punjab.

English Presbyterian Missions.—In the London, Liverpool, and Manchester centres the members of the Presbyterian Church of England are making earnest efforts to raise £10,000 to meet expenses and escape future debt in connection with the China Mission. From present appearances the amount will be early forthcoming. Their field comprises Swatow, Amoy, and Formosa, and is occupied by something like 44 male and female European missionaries. In these three districts are found 130 stations on the coast, with 134 native teachers and missionaries. In conjunction with the Woman's Missionary Association there were 18 ladies working in China, India, and Morocco, and in February 2 assistants were on their way to Chin-Chew.

Niger Bishopric.—Some delay will occur before the appointment of a successor to Bishop Crowther, and mainly because of the difficulties existing throughout the native congregations, on account of which the late bishop had resolved at an early date to declare their independence of the Church Missionary Society. This intention was eventually postponed until the arrival of the deputation from England, the members of which, in January, were on the West Coast inquiring into the troubles which have so much marred the success of the

Niger Mission. It is not likely that any native worker has sufficient capacity for the discharge of the episcopate, and, consequently, if an Englishman is appointed, the honors will probably fall on the Rev. W. Allan—one of the deputation—whose acquaintance with West African affairs is unsurpassed.

The Mashonaland Mission Field.—During his stay in England, Dr. Knight-Bruce will endeavor to enlist the sympathies of Englishmen on behalf of his large diocese in Mashonaland. Last year the bishop resumed the initiatory work begun three years ago by laying the actual foundations of the missions for which he travelled between 1200 and 1300 miles in order to place catechists with chiefs, or to persuade chiefs to allow mission stations to be planted in their midst. His labors in this respect have been a great success. In the more accessible parts of the country the chiefs, with one or two exceptions, have teachers living near them, or have promised to receive them when sent. As it is practically impossible to do anything among the natives apart from the chiefs, it is highly encouraging to hear that both chiefs and headmen send their children to the catechists. Six bases have already been formed from which to extend missionary operations. Umtali has been chosen for the principal mission, on account of its healthy situation, its being in the midst of a growing European mining population, its proximity to the largest tribe, and comparative nearness to the sea. Bishop Bruce adds that the opening for mission work has never been surpassed in that part of the world. He could establish at once, were funds in hand, between 20 and 30 important centres.

Portugal and the African Slave Trade.—So far from Portugal rendering Consul Johnston assistance to break up the three great slave dens on Lake Nyassa, so that Portuguese sea-coast ports would not in future be inundated by the gangs of slaves sent thither from

Nyassa chiefs for shipment—as from Ibo, for example—to Madagascar, that country takes a passive attitude. In plain words, Portugal refuses to ratify the Brussels Anti-Slavery Conference resolutions. “This means,” says the Rev. Horace Waller, “that her convicts and representatives at Mozambique, Quilimane, and Tette can drive a roaring trade now in supplying the chiefs who are fighting Consul Johnston in Nyassaland with arms and powder, a proceeding which would be stopped (at all events, on paper) were Portugal to add her signature to that of the other ratifying Powers.”

Heroic Martyrdoms.—A great loss has been sustained by the Barotsi Mission, in Zambesia, through the death of Madame Coillard, the partner and fellow-helper of the eminent French missionary. This mournful event occurred on October 28th, 1891, at Lefula. Christina Mackintosh, the maiden name of the deceased, was of Scotch descent, and in early years was profoundly moved by the narratives of cruelty in heathen lands, and after a period of consecration in Scotland, she witnessed for the Master in Paris, and won the affection of M. Coillard, whom she eventually joined at Cape Town; and in Basutoland for thirty years she doubled the results of her husband's devotion. With characteristic ardor she always joined him in his perilous travels among the savage tribes on the Upper Zambesi, and of late had borne the charge of a mission school. In fulfilling its demands she completely broke down in health, and her prostration was followed by a fatal fever. Her dying hours were radiant with triumphant faith. “Do be in earnest, do!” was one of the last injunctions to her husband.

Much sympathy will be felt for the Congo-Balolo Mission, which has been deprived by death of Mr. J. M'Kittrick, its founder. Rallying from a fever, he was afterward attacked on his way home by anæmic symptoms, to which, in a few days, he succumbed. We may well

rejoice that he was spared to establish the mission on what is evidently a strong foundation. Mrs. M'Kittrick is on the way to England, but will return to Africa to labor in the district where her husband and only child sleep together.

News is also to hand of the decease, from leprosy, of the Rev. W. D. Dalrymple, Presbyterian missionary to the lepers at Rampur, in Bengal. The first signs of the disease were visible six months after he began to minister to the sufferers about two years ago. He bravely remained at his post until the end came. Of him it may be well written, “crowned after trial.”

German Catholic Missions in China.—According to a report in the *Volkszeitung*, of Cologne, Bishop Auzer, the chief of the Chinese Missions, states that the result of their ten years' missionary activity gives the following figures: Baptized persons still living, 3301; natives baptized in 1891, 775; native children baptized while in danger of death, 11,770; catechumens, 10,458; seminarists, 32. There are 125 schools, with 1910 scholars. In the Sunday schools 1900 children are taught.

Baptist Missionary Centenary.—The centenary of the Baptist Missionary Society opened in January with an impressive devotional gathering at the Mission House, over which the Rev. Dr. Angus presided. Certainly the year 1892 will be memorable in the annals of missions, inasmuch as it substantially marks the completion of a century's missionary labors by the Free Churches of England. The Welsh Baptist churches are taking steps to unite with their English brethren in the centenary rejoicings, and already several of the county associations, chiefly in South Wales, are vigorously co-operating. At the end of May, and early in June, public demonstrations will be held at Nottingham, Leicester, and Kettering, because of their historic connection with the foundation of the society.

Salvation Army Report for 1891.—

In the service of the International Headquarters Staff, 1110 officers are returned ; in the British Isles there are 3587 corps ; France and Switzerland, 445 ; Belgium, 41 ; Holland, 186 ; Germany, 68 ; Denmark, 139 ; Sweden, 505 ; Norway, 231 ; Canada and Newfoundland, 1044 ; United States, 1293 ; Argentine Republic, 57 ; South Africa, 195 ; India and Ceylon, 516 ; Australia, 1163 ; New Zealand, 268 ; Finland, 24 ; Italy, 21. Total for 1891, 10,893 corps, showing an increase of 1015 corps.

Miscellaneous.—In addition to the 4 candidates mentioned last November for the North Africa Mission, 6 other laborers have since been accepted by the Council, and no less than 12 more cases are under consideration, while applications are constantly being received.—The Central Soudan Mission, with temporary base at Tripoli, has two further additions, making 6 missionaries in all.—From a wealthy member at Croydon, near London, the Society of Friends in Great Britain has just received £5000 toward the educational work carried on by the Foreign Mission Association.—For missionary work at Zanzibar, in connection with the Universities' Mission to Central Africa, the Rev. G. M. Lawson and the Rev. P. R. H. Chambers, curates at Wolverhampton, have lately been accepted. Concerning the urgent need of toilers for this enterprising High Church mission an earnest correspondence is proceeding in the *Church Times*. If a speedy reinforcement is not secured, grave difficulties are apprehended.—The native Christians at Apia, Samoa, have resolved to celebrate the centenary of the London Missionary Society by building a church at a cost of £3,000 which will bear the name of the "John Williams Memorial Church." As the land and labor are given, the cost will be for materials only.—Arrangements are in progress among the English Presbyterians to raise £10,000, and thus place the missionary fund on a satisfactory basis.—Immediately following the

strain of opening two new missions the Moravians have been sorely tried by losses in their missionary band at Thibet.—To fill the blank caused by the death of Dr. Marx, at Leh, Dr. Jones, with his wife, has sailed for India.—The districts of Bombay and Madras are threatened with famine, and the missionaries from several parts of Southern India write home that their flocks are in desperate need, and especially from Cuddapah, Anantapur, Bellary, Kurnool, Nellore, and also from Mysore and the Dewan.

Monthly Bulletin.

Africa.—Dr. Stewart, the founder and superintendent for so long a time of the Lovedale Mission in South Africa, has gone to Eastern Equatorial Africa, to start another institution of the same general nature in connection with the Scotch mission at and near Blantyre. The party left Mombasa the latter part of September for the interior. When last heard from, on October 9th, their caravan, which when on the march was more than a mile long, had crossed the barren track and had struck a section of the railway proposed by Sir William MacKinnon.

—The Rev. Joseph James Cheeseman, a Baptist minister, has recently been elected President of the Republic of Liberia. He was appointed Superintendent of the Southern Baptist Missions in Liberia in 1871.

—The *Missions-Berichte* gives a stinging remark of a South African Kaffir, that among the whites they became acquainted with two things—the Bible, to save their souls, and brandy, to destroy their bodies. But, he added, he was content with the former.

Brazil.—The Presbyterian Synod of Brazil has appointed a Permanent Commission of Foreign Missions and has taken measures for giving aid to the mission work of the Presbyterian Church on the Congo. The Synod has also selected Campinas as the seat of the

proposed theological seminary. One great advantage of that location will be the opportunity furnished the students for evangelistic work along the lines of railroad which penetrate the interior.

China.—The London *Times* comes to the defence of missionaries in China. It says: "The only real interpreter of the thought and progress of the West to the millions of China is the missionary; and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that these men stand as interpreters between the East and the West. As to the charity, we can only answer that China had no efficient hospitals or medical attendance until the missionaries established them, and in truth she has no other now; and when her great men, such as Li Hung Chang and Prince Chun, are in serious danger they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them."

—A band of 12 Church Missionary Society missionaries, under the lead of the Rev. J. H. Hossburgh, are on their way to inland China. Their destination is not definitely fixed, but they will probably go up the valley of the Yang Tse River to Ichang and then to Sz-chuen, and after consultation with the missionaries of other societies will decide upon their place of work.

—The Empress of China is said to take great interest in the working-girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial Palace in Peking, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed, by court regulations, to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.

—At the close of the triennial provincial examination of the candidates for the second literary degree at Chen-tu,

in China, the missionaries endeavored to present to each student a copy of the gospel and a tract. This had never been tried in this province, yet in spite of fears to the contrary it all passed off pleasantly, hardly one in a hundred refusing, and most expressing their delight. Ten thousand students were thus presented with a gospel and a tract, while several thousand were refused because the supply was exhausted.

—Mr. Louvet, a French missionary in China, says: "Whenever there shall be at the head of the Church in China a native clergy, Christianity will be naturalized in that great empire of 400,000,000, whose conversion will bring with it that of the whole far East."

India.—The new Lieutenant-Governor of Bengal has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say that if missions did not exist it would be our duty to invent them." This is what is said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, wrote home to the Church Missionary Society for a supply of missionaries as a part of the necessary equipment of the province.

—A missionary in India reports a singular case of conversion of a young man who subsequently became a divinity student at Allahabad. While a Hindu his conscience was greatly aroused by the burning to death of a cow and calf, the result of an accident of which he was the innocent cause. To him, at that time, the killing of a sacred cow was a horrible sin, and finding no relief for his conscience in Hinduism, he met a Christian, who told him of the way of salvation, and gave him a New Testament to read. The young man shut himself up for a week and studied the gospels, and was led to faith in Christ as the Redeemer, not from such sins as he had imagined he had committed, but from the real guilt of which he became conscious.

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THE SCOURGE OF AFRICA.

BY REV. JAMES JOHNSTON, BOLTON, LANCASHIRE, ENGLAND.

Quite recently a contributor to the leading British newspaper endeavored to show that the Arab in Africa was a maligned person, who was far from being the slave marauder which he had been so often portrayed. Readers of the article would be induced to suppose that the Arab's "hand" in slave dealing was either a thing of the past or much exaggerated. That both of these suppositions are false there is conclusive evidence to demonstrate. It is freely and sorrowfully admitted that the native races in many parts of the Dark Continent prey upon their fellow-Africans, and are frequently as brutal as the Arabs in their deeds of bloodshed. But in nowise can or shall this screen the Arab, the arch slave-hunter in every quarter of Africa; and although slavery is doomed, please God, in this generation, the Arab at the present hour, roused by the encroachments of European explorers and commercial enterprise, is showing a revival of savage energy throughout Central Africa in the perpetration of atrocious crimes against humanity and a huge sin before God. Let a survey of his tracks be taken.

In North Africa the slave trade shows little diminution. As a base of operations Tripoli has an unenviable name. From that province young Arabs, as of old, make it their ambition to go on the grand tour of twelve hundred miles southward to Kuka, west of Lake Tchad, to exchange the products of semi-civilization for ivory, skins, ostrich feathers, and especially slaves. Their caravan either returns along the same route to Murzuk, where the slaves are distributed over the Northwestern States, or an easterly route is chosen *via* Baghirmi, through Wadai, the rival State to Bornu, Abeschr, Ogila, terminating at Benghazi, in the north, on the Mediterranean coast. Though a British consul is stationed here, the slaves are unaware or afraid of exercising their right to claim liberty. This path, said a missionary, lately returned from the mission field of Tripoli, to the writer, may be traced for hundreds of miles by the white, rotting bones of slaves, the victims of thirst and slaughter. Their awful suffering on these forced marches, chained and heavily laden, is hidden entirely from

the eye of the civilized world. Turning to the northeast of Africa, there is a comparatively open seaboard, in spite of blockade precautions, between Tajurah Bay and Cape Guardafui, whence a regular debarkation of slaves is in full swing. Emanating from the African coast *via* Southern Arabia and the Persian Gulf eastward, the Indian papers say that "unabated vigor" characterizes the slave traffic. Major Talbot has just stated that "many of the Omani boats fly the French flag and carry French papers, under cover of which they are able to practise their trade in slaves with impunity." The news is welcome that various suggestions are being considered by the residents and governors for the purpose of stopping effectually the abominable traffic.

Within French protectorates in the extreme Western Soudan the slave curse reigns. In a current volume, "Du Niger au Golfe de Guinée," recounting exhaustive geographical research, the author, Captain Binger, describes an extensive and fertile country, "often depopulated and devastated by war and slave-raiding." More terrible records of the pursuit and capture of slaves are furnished in another contemporary work, by Dr. Wilhelm Junker. Over an enormous tract of country, having Meshra-el-Rek on the north and the Welle-Makua to the south, peopled by the Niam-Niams, the Mongbutus, A-Madi, and smaller tribes, native raids are prevalent, while all the races are preyed upon by the "Arabs," who gained a footing in the country at the time of the now defunct Egyptian rule. Since the King of the Mongbutus was assassinated, disorganization and slavery exist over the whole region watered by the western feeders of the Nile, intensified by Arab sway and the tremendous advancing tide of Mohammedans from North Africa. It is very disappointing that Dr. Junker, whose services to geography, and particularly ethnology, are appreciated, should countenance a modified form of slavery, compulsory labor, and the administration of the *courbash* to promote the development of the African in regard of work and civilization. Possibly familiarity with Russian methods of government or contact with barbarous cruelties has suggested this kind of reformation. Of course other travelers advocate what the German paper, the *Reichsanzeiger*, urges to be in harmony with the "social and domestic conditions" in Africa. Such a procedure will have to reckon with the enlightened conscience of Europe and the United States! Again and again distinguished men have said that in the principal slave provinces free labor never has had a rational trial, because slave customs have prevailed from time immemorial. Humane methods of redeeming the negro *are* feasible. In some measure this has been shown in the diamond mines of South Africa, in the British West Coast colonies, in the coffee plantations south of Lake Nyassa, on the Shiré highlands, and, notably at Blantyre, in the erection of the finest ecclesiastical edifice between Egypt and the Cape, which the natives have built voluntarily for wages, under the direction of white men. Testimony likewise to this effect comes from such African experts as Mr. Stanley and Sir

Francis de Winton, who assert that a settled form of government, based on European principles, can be established, to which the natives in thousands, and millions even, will be easily amenable when their respect and confidence have been won by just treatment. Combated by the resources of a beneficent civilization and permeated by Christianity, the horrors of slavery will be most speedily checked and extinguished.

But whatever plan is proposed for slave abolition, it is imperative that the attention of the nations should be fixed on the slaughter roll in the Dark Continent. By the nobly organized African Association at Cologne, revelations of a dreadful character, scarcely paralleled in recent times, were published last December. That the atrocities now disclosed occurred upward of a year ago is a proof of the backwardness of civilization in Africa, and the need of communication and opening up of the country. The shocking details brought to light at Cologne are copied from the diaries of German missionaries stationed in the vicinity of Lake Tanganyika, the authority of which is fully verified.

When it was learned, on November 19th, 1890, at the German mission station that a notorious slave hunter named Makatubo had arrived with about two thousand slaves at Kirando, two days' journey south of Karema—within the German "sphere of influence"—Father Dromaux left at once to rescue, if possible, some of the prisoners. Nine days later he returned with sixty-one—bought and liberated. Many of their companions had died of hunger at Kirando, and a large number could not long survive. From the ransomed slaves and followers of the expedition the missionary had appalling accounts of the cruelties inflicted and fearful slaughters by the wild hordes of Makatubo in Marunju and Kizabi. The diary states :

"When Makatubo set out on his march back he wished to get rid of all those who might have impeded the march ; and at Lusuko, therefore, he had a great number of captives—old women and little children—drowned. The caravan was now to advance with greater haste ; but a large number of captives who were completely exhausted formed a fresh hindrance. Massacres, of which one can form no idea in Europe, followed. A Mgwana who belonged to the expedition assured us that daily ten, twenty, thirty, and even fifty were killed. In spite of this, about two thousand captured slaves arrived at Kirando."

"The last pathetic fact makes it plain," says the London *Daily News*, in commenting on this shocking waste of human life, "that the slaves perish by blows, by hardship, by starvation, and by the most devilish cruelty in every form ;" proving, too, that while thousands reach the slave markets, a greater proportion die on the journey thither from the villages sacked. The British Commissioner in Central Africa, Mr. H. H. Johnston, observes that "not perhaps a tithe of the captured slaves live to reach the slave market ;" corroborated by Dr. Junker, with the remark that for every native captured ten are slain. Humanity in Africa is, indeed, of small value.

These harrowing statements are confirmed in letters from the mission

station of Mpala, the missionary adding, respecting Captain Joubert, whose civilizing rule extends three days' journey from the station, that he "sent for fifty of our people to support him in defence of his station against Arabian slave hunters. They caught hundreds of slaves, and have killed a very great number and burned their villages." A further confirmation has arrived, of date January 9th, 1891, from Father Josset, of Karema, regarding Makatubo's return from his last slaving expedition with "no less than two thousand slaves of every age and sex." He thus continues :

"They were chained together in groups of twenty to twenty-five, and looked like living skeletons. As there was a great scarcity of food in Kirando, they were forced to dig up and eat wild roots which wild animals refused to touch. Wasted away by hunger, fever, and dysentery, they were sheltered in huts which afforded no protection whatever against the weather. Father Dromaux told the writer that he had seen prisoners in a roofless hut ; while next to it their masters' goats had a roof over their heads. Every morning corpses were dragged out of each hut and thrown to the hyenas. During the long march through Marunju, when a slave was too exhausted to follow the caravan, they killed him with cudgels."

In such grim fashion proceeds the recital of wrongs against a long-injured Africa, and now the question will be asked, and persistently be asked, "Is Germany, in whose 'sphere of influence' these infamies are being enacted, allowing them through inadvertence, or is she incapable of stopping them?" For the nations which have given their adhesion to the Treaty of Brussels adequate provision is made both for the prevention of slave marauding and the interception of slave caravans, and also of the strict examination of these at their inland destinations and on the coast routes.

From this ghastly picture one turns with feelings of intense gratitude to the telegrams forwarded at the end of December, 1891, and early the month following, announcing that the Commissioner of British Central Africa, Mr. H. H. Johnston, and Captain Maguire, in Nyassaland, have been delivering what appear like final blows to the iniquitous slave traffic in that region. For months and years the letters of Dr. Laws, Dr. Kerr Cross, Bishop Smythies, Archdeacon Maples, and the Rev. W. P. Johnson have supplied terrible revelations of the scenes which they witnessed east and west of Lake Nyassa, which consequently invests the current news with special interest. The two British officers and their forces surprised in October last a slave-trading caravan from Lindi buying slaves at Oponda's, on the Upper Shiré. As the traders refused to free the slaves the town of Mponda was stormed and captured, one hundred and three slaves released, and Oponda compelled to send the slave-traders out of his country, and to agree to the entire abolition of slavery in his dominions. This success was followed up by active measures against other slave-dealers, and after severe struggles, in which the assailants had most remarkable escapes, some one hundred and sixty-three slaves were freed, making two hundred and sixty-nine free in all. As the raiders in question had come from Kilwa, Kivinge, and Lindi only in July last, and knew of the prohibition of slavery, they

were tried and sentenced to various terms of imprisonment. Arriving at Makanjira's, at the end of October, in chase of a third slave-raiding caravan, their steamer was fired on by the attacked, who vigorously defended their town. After two days' fighting capitulation was made by the chiefs and agreements signed. From this point the expedition sailed to the opposite side of Nyassa, where a number of slave-raiding chiefs agreed to abandon slavery and to release their newly caught slaves. The chief of the slave-hunting Yaos, of whose doings Livingstone used to write heart-rending letters, was made to pay a heavy indemnity. It ought to be mentioned that the Commissioner had valuable co-operation in his movements on the lake from the African Lakes Company's steamer, the *Domira*, identified with the transit of goods, etc., belonging to the Livingstonia Mission. All this unexpected intelligence of the overthrow of slave strongholds is a sign that a brighter day is dawning at least on the leafy shores of Lake Nyassa, where henceforth freedom's flag will wave.

Toward the extinction of the slave trade, which the English statesman Pitt declared to be "the greatest practical evil that ever afflicted the human race," there are in several directions encouraging indications. Even European powers are more sympathetic, and at length the Brussels Anti-Slavery Convention, for which Lord Vivian, the late British Minister at Brussels, rendered invaluable aid, will shortly come into operation. Very recently a number of influential English philanthropists had in London a conference with leading natives of West Africa upon the best means of circulating information respecting the progress of West African affairs, and of other parts of Africa, and also the widening of English sympathy with the native races and the protection of their rights.

That a protracted crusade lies before the friends of the negro in Africa is admitted, and were it not that one half of Christendom lacks imagination, the miseries of the slave would not be greatly prolonged. Nevertheless, manifold agencies are in league against this gigantic iniquity; and what was said of Wilberforce, that he had shared in "the most glorious battle that ever was fought by any human being," may become the honor and the crown of the humblest worker in every land prepared to serve on behalf of the complete emancipation of Africa's dusky race.

The Episcopal Church in England has 34 bishops and 24,090 other clergymen; in the United States, 61 bishops and 3800 clergymen; in Ireland, 13 bishops and 1807 other clergymen, and in Canada, 24 bishops and 1300 other clergymen; in Asia, 13 bishops and 713 other clergymen; in Africa, 13 bishops and 350 other clergymen; in Australia, 21 bishops and 269 other clergymen, and in Scotland, 17 bishops and 280 other clergymen; in scattered dioceses 9 bishops and 120 clergymen—a grand total of 189 bishops and 32,729 other clergymen. This is certainly a strong array of working force; with increased devotion to Christ, its evangelical power would be vastly multiplied.

THE GREAT CALL OF GOD TO HIS CHURCH.

BY THE EDITOR-IN-CHIEF.

We have sought with increasing diligence to find by searching what is God's plan or purpose concerning the Church and the world. Certain we are, at least, of this, that He wills the largest and promptest proclamation of the Gospel, the presence of witnessing believers and a witnessing Church everywhere, even to the uttermost part of the earth. Beyond this we are sure of nothing save this, that His Word will not return to Him void, and that our labor will not be in vain in the Lord.

To all believers the Divine command is, that they outgrow babyhood, cease to be mere objects of care, and become care-takers ; and enter into that Divine plan which takes in the whole Church, the whole world, and the whole age. We must be satisfied with the hope that has its anchorage in Scripture promises, do our duty, and leave results with God ; undertake a world's evangelization, and not be disheartened if we find that to the end of the age there is only an outgathering of the elect Church, and that, as in the apostolic age, some believe the things which are spoken, and some believe not. The stress of the command of Christ lies on *occupation, evangelization*. A loyal servant or soldier simply obeys implicitly orders which are explicitly given. Here are our "marching orders ;" and to follow them is to win what is better even than apparent victory—the approval of Him who will say, "WELL DONE, good and faithful servant."

Now, of the things which we have spoken this is the sum : Every saved soul is called to be a herald and a witness ; and we are to aim at nothing less than this : to make every *nation* and every *creature* in every nation *acquainted* with the Gospel tidings. This is the first and ever-present duty of the Church ; it is the heart of the whole missionary plan. God will give us souls as our hire and crown ; large results in conversion of individuals, and the transformation of whole communities will follow, as they always have followed, a godly testimony. But we are not to *wait for results* ; we are to regard our duty as never done, while any region beyond is without the Gospel. Let all men have a *hearing* of the Gospel at least ; then when *evangelization* is world-wide, we may bend our energies to deepening the impression which a first hearing of the Gospel has made. But, again, let it peal out as with a voice of thunder, to be heard wherever there are believers ; the first need of the world is to hear the Gospel, and the first duty of the Church is to go everywhere and tell every human being of Christ, the world's Saviour. To stop or linger anywhere, even to *repeat* the rejected message, so long as there are souls beyond that have never heard it, is at least unjust to those who are still in absolute darkness. Instead of creating a few centres of intense light, God would have us scatter the lamps until all darkness is at least relieved, if not removed. And if to any reader it appears that this is emphasizing a distinction that is of little

consequence, let such an one stop a moment and consider what would be the result if our Lord's plan were followed. There are, we will say, about forty million members of Protestant churches, and at least eight hundred millions yet in *entire ignorance* of the Gospel. Let us suppose that the whole Church, under some mighty baptism of fire, should undertake to bear the Gospel message to every living soul at once. If every Protestant believer could so be brought into active participation in this work as to be the means of reaching *twenty of these souls*, now without the Gospel, the work would be done. All cannot *go*, but all can *send*. Let us suppose, again, that Protestant churches should *send out one* missionary teacher for every *four hundred* communicants, we should have a missionary force of *one hundred thousand*; and by distributing this force in the entire field, each teacher would have to reach but eight thousand souls in order to evangelize the world. Allowing twenty years for that work, each laborer would have to reach but four hundred of the unevangelized each year.

We must push this work as we never have done; let men call us fools, fanatics, madmen; we can afford to bear it for the sake of doing the will of God. When Judson had buried himself in Burma, and ten years' work could show but eighteen converts, he was asked, "What of the prospect?" His heroic answer was, "Bright as the promises of God." When John Wesley proposed to go to Georgia as a missionary to the Indians, an unbeliever ridiculed him. "What is this? Are you one of the knights errant? How, pray, got you this Quixotism into *your* head? You want nothing, have a good provision for life, and a prospect of preferment; and must you leave all this to fight windmills—to convert American savages?"

Wesley calmly replied: "If the Bible be not true, I am as a very fool and madman as you can conceive; but if the Bible is of God, I am sober-minded. For He has declared, 'There is no man who hath left house, or friends, or brethren for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"

With such heroic missionaries as Adoniram Judson and John Wesley we are content to follow our Lord's leading without regard to apparent results. The command is plain: "Go ye also into the vineyard;" and the promise is sufficient: "Whatsoever is right, that shall ye receive." God is a liberal rewarder, and He always exceeds His own promise. That workman is surest of blessing who does his Lord's work without the misgivings of unbelief or the exactions of a carnal spirit. The path of the missionary is the way to Calvary, but beyond the cross shines the crown.

In a circular from Staunton, Va., "it is proposed to find two million Christians in the United States willing to give one dollar, in advance per month for ten years, praying that God will raise up preachers and teachers and physicians to carry His Gospel to the heathen, and so to bless their labors and our gifts that the native converts shall be able thereafter to carry on the work through their home missions without additional help from foreign lands."

CASUISTRY OF BUDDHISM.

BY REV. GEORGE L. MASON, GRANVILLE, O.

[This paper is designed by the author as an important addition to a former article.—EDITOR.]

In the article "Buddhism and Romanism," in the September, 1891, number of the REVIEW, Buddhism was said to be without any authorized system of casuistry by which vices are explained away. But if there is no authorized system of casuistry, certainly the spirit of Jesuitism pervades the moral writings of the Buddhists of Ceylon, as translated by Spence Hardy in his "Manual of Buddhism." In that very keen critique, which every missionary in the far East should read, "Edwin Arnold as Poetizer and as Paganizer," Professor W. C. Wilkinson quotes at length from Hardy. Many of the evasions and excuses framed by Buddhists for the evil-doer anticipate the very subterfuges planned by Roman Catholic moralists many centuries later. For example: "When a command is given to take the life of a particular person, and that person is killed, it is murder; but if another person be killed instead, it is not murder." This sounds quite like Liguori, the highest ethical authority of Romanism, who maintains that "he who kills A, meaning to kill B, is not bound to make compensation, because the homicide is casual and inadvertent as regards B;" and that if a man intends to burn the house of an enemy and by mistake burns that of a friend, the incendiarism is a very light offence. When time, place, method, and various circumstances must all be just as the evil-doer *intended* or else his act is not a crime, there will be plenty of loopholes through which the Buddhist or Romanist criminal may disappear.

Says Professor Wilkinson: "Christian morality at least does not confuse itself, defeat itself, first with absurd exaggerations and then with absurd extenuations of requirement, or perhaps with subtle qualifying clauses." But this is the Buddhist method. Among four things necessary to constitute a lie, "*there must be the discovery by the person deceived that what has been told him is not true.*" That is to say, it is not a lie unless you are found out! Authorized Roman Catholic teachers make similar terms for the expert liar. When a crime is "altogether hidden"—that is, known only to the criminal and one witness—the witness is not merely permitted, but is actually bound to say that the accused did not commit it (Liguori, *Theologia Moralis*, iv. 152 sq.). This low ethical aim—not to prevent sin, but to prevent its discovery—appears also in the discussion of theft. If one steals fifty dollars at one time it is "a grave sin," for it might be discovered; but if at many different times one steals small sums, amounting to fifty dollars in all, each single theft is "a light sin" (*Theologia Moralis*, iv. 54).

The more one studies Buddhism and Romanism, the more he sees the mongrel character of each system, each containing many elements in common, whose origin can be fairly traced only to the father of lies.

AFRICAN THEOLOGY ; OR, THE ZULU'S CREED, AS SEEN
IN HIS FOLK-LORE.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

If any new encouragement or incentive to mission work among the Zulus were needed, it would seem it should be found in their earnest yet futile study for all the ages to find the light without the Bible. Their religious speculations, theories, notions, erroneous and absurd as they often are, indicate thoughtful minds and an eager desire to solve the many physical, providential, and spiritual problems with which, like other heathen, they have ever been solemnly confronted.

The Zulus constitute a large element in the Bantu race, a race that is only just now beginning to be known in its fulness and importance. It extends from the Orange River to about the fifth degree of north latitude, and numbers about fifty millions of people. The language spoken by this widely extended African family is virtually one, though among the different tribes there is much dialectic variety. Doubtless the best, most perfect representative of the family in respect to speech is the Zulu ; and the same seems to be true also of their folk-lore, of which till late little or nothing has been known. In the extended specimens of this language, which the writer gathered some years ago from the lips of their more intelligent men, as they had no books from which to prepare a Zulu grammar, were included many of the myths, legends, fairy tales, and songs of this people. Similar collections were afterward made by Dr. Callaway, to whom the writer is here glad to acknowledge much indebtedness for aid in these studies. The number of what may be called Zulu legends and fairy tales seems almost without limit. Like other people in the midst of their development, the Zulus have ever been greatly delighted with excursions into the realms of myth and fancy. To them all things in nature are peopled with spirits of one kind or another. Wizards and witches, giants and dwarfs, are found everywhere. Their mythical stories, legends, traditions concerning the origin of men and things, their notions concerning the cause and cure of evil, the reason why men die, their ideas concerning the spirit land, or the realm to which the departed have gone, their objects and modes of worship—all testify to the vigor of their imagination and the earnestness of their bewildered efforts to solve the mysteries of life.

From some of their traditions we learn how their ancestors believed that not the dry land of earth alone, but the waters also, and the heavens above, are the abode of manlike inhabitants ; while other traditions tell how their friends and all who have departed this life are occupying a subterranean region, and still engaged in cares and labors not unlike those they had here on earth. A mere outline of one story on this point is that, once on a time, Umkachana rose in the morning, he and his dogs, to go a-hunting. Presently they started a buck, which the dogs drove till it

went and entered a cavern. Then in went the dogs and he too. On and on he went till he came to where the underground people dwelt, and there met with some of his old friends ; but they charged him to return and go home. So he returned and reported to his friends at home where he had been and what he had seen. And now his friends at home, who had been wondering where he had gone, asked him : " Is it really so, that you saw men like us there in the underground region ?" And he said, " Yes," and went on to give the names of some of them, and told how they had sent him back.

In another legend we have the story of another visit to those who dwell below, more minute and extended, which begins with telling how a man started out one morning, in the dew, to follow the trail of a porcupine that had wasted his garden. Being much excited, angry because of the loss he had suffered, when he came to the hole into which the porcupine had entered, he rushed in, saying, " I will go till I find it and kill it." Weapons in hand, yet without his dog, on and on he went. At first it was dark ; but when his eyes had got used to it he could see very well. At length he came to a pool, which he passed with some difficulty by the edge, and went on. When night came he lay down and slept till morning, then woke and went on, never doubting that if he persevered he would succeed and be satisfied. At length he came to a river, which he crossed, and continued his journey till, finally, he saw it began to grow light in front. Presently he began to hear dogs baying and children crying. Passing on, he came to a village, and saw smoke rising, and said : " Hau ! what place is this ? I must have come to a settlement." Whereupon he returned, walking backward, returning upon his path, and saying : " Let me not go to these people, for I do not know them ; perhaps they will kill me." So he fled, and went, day and night, recrossing the river and the pool he had crossed on his way inward, till finally he came out of the hole he had at first entered. And now he is greatly astonished to find that all things at the place where he has been are like to those here above—mountains, precipices, rivers and all. On going home, his appearance was an occasion of great surprise. His wife smote her hands together and cried. His neighbors rushed in and wondered, and again they shouted the funeral dirge. The woman said, " I have buried your kilt, pillow, dishes—everything that belonged to you save your mat and your blanket, and these I have burned, supposing you were dead." So he told them how he had been on a long journey to the "*Abapansi*," subterraneans, or *those who dwell below*—what he saw there, and why he came back.

These fanciful imaginings of the untutored Zulus remind us of the more studied productions of Virgil and Dante. They may not be so poetic or classical, but for a natural, truthful correspondence with their surroundings, mode of life, or mental and moral condition, it is not easy to see wherein the former would suffer in being compared with the latter. Dr. Callaway's suggestion is at least plausible, if not probable, that here, in

these and other Zulu tales of a like character, we find the relics of an old belief, clothed after a new fashion—a belief having a common origin, probably, with that which, in other countries whose inhabitants have been in different circumstances and had a different development, has formed the basis of more exact theologies or of such fanciful tales as the Arabian Nights' "Jullanar of the Sea," Fouqué's "Undine," or Longfellow's "Song of Hiawatha."

The folk-lore of the Zulus, their myths and legends respecting the source or origin of men, animals, and other earthly objects, are numerous and original, and yet in some cases not wholly unlike what we find in other lands and races. Ask them in respect to the origin of man, as in the question, "Who made man? Whence came the race?" and the sum of their usual answer is, "They burst from a reed," or, as some render it, "They broke off from a reed," as a shoot from a stem, or a bulb from a parent bulb. Bursting into life in this way, as the story goes, the first human pair, *Unkulunkulu* (the great-great one) and *Umvelinqangi* (the first comer), walked along the fields, fell in with grain, ate it, multiplied, and peopled the earth. Another legend makes Unkulunkulu himself the first man and great author of all. Having himself broken off or sprung into being, as the story goes, he broke off the rest. "He it was that made the first people, the ancients of long ago. These begat others, and these others, and these others. And so it is that we have heard about the origin of men, generations, and nations. It was our ancestors who told us." Still another legend, or another form of the foregoing, is that men sprung originally from a rock, which Unkulunkulu split, and they came out. In this we are reminded of the simile which the prophet used in his address to the Jews: "Look to the rock whence ye are hewn . . . look unto Abraham your father."

As to the difference in color, an old man said: "When I was a little child, I heard from the old men of my boyhood that there were at first two mothers, one of whom gave birth to a white man, the other to a black. But how or where this happened we of to-day have no knowledge. When we were children, we, the offspring of the men of old, we were not like those of the present time, who worry themselves with finding out knowledge. For our parts, we used not to question a great man; when he told us a tale we used just to listen. We now see how and why we ought to have inquired, but did not because of our great simplicity and respect for age."

One of their legends would seem to have had its origin in some shadowy idea of the scriptural account of the first and second Adam. The sum of it is that there were two Unkulunkulus, one from beneath, the other from above. He from above came in a fog, and was altogether white. When the people saw him they were afraid; but he said: "Why do ye fear, since I too am a man?" They say cattle were slaughtered for him at the place of his advent; but he did not eat of these; he ate only of that which

he brought with him. After a long stay on earth he disappeared in another fog, and they saw him no more.

Some of their legends give the order in which men, animals, and all things came into being. They say, "We black men had the same origin as you white. All came from out of the earth—we, the blacks, first, and after that the whites. But we did not bring much with us—only a few cattle, a little corn, spears, picks, fire to cook with, potter's clay, and just wisdom enough to help ourselves when we are hungry, and to know the time of digging, so as not to die of famine. And yet we thought we had all things, were wise, and that there was nothing which we did not know. But when the white men made their appearance wearing fine clothes, able to perform wonders, driving big teams, and bringing with them every kind of goods in great abundance, we saw how verily we black people came forth without a single thing, utterly destitute because we came first and in a hurry, while the white people waited for all things, and delayed that they might scrape out the last bit of wisdom. And then as to the order in which men and things made their first appearance, we used to hear it said by our fathers, they too having heard it from others, that the first to come into being was a man, next a woman, then a cow, then a dog, then all the little animals, then elephants—all in pairs—then corn." This part of the untutored African's story reminds us of some of Milton's words :

"The earth obeyed, and straight,
Opening her fertile womb, teemed at a birth
Innumerable living creatures, perfect forms,
Limbed and full grown."

And so the sacred Scriptures, where we are told that God said : "Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind ; and it was so." Nor is it otherwise than natural, and in a sense correct "to refer the origin of all things secondarily to the earth ; since from this it is that the elements of the material organism of all living things are derived."

In our day we hear not a little about the development of one species from another, as of man from the ape ; but the Zulus have a legend which makes the transmutation go the other way, so that man is not an elevated ape, but the ape a degenerated man. The story is, that the chieftain of a certain idle tribe, too lazy to grow their own food, told his people to pack up, take their picks and all, and follow him far away into the wilderness. So they took their effects—picks, pick-handles, and other things—binding these handles, withal, upon their backs. And so it was that in some way—we know not just how—these handles became caudal appendages ; hair made its appearance on their bodies ; their foreheads became overhanging ; and so they became apes, went to the precipices, and had their abode among the rocks. A Mussulman legend is to the same effect. It says that on one of Soliman's trips from Jerusalem to Mareb he passed through a valley inhabited by apes which dressed and lived like men, at which he

was greatly astonished. But upon inquiring as to their origin and their many points of likeness to men, he was told that they were descended from men, being the remnant of a Jewish community which, notwithstanding all admonition, continued to break the Sabbath until Allah cursed them and turned them into apes.

Another Zulu legend hints, like the former, at the folly of idleness, by explaining how it came about that the monkey has such a long tail, while the rabbit has almost none at all. "Long ago," as the story goes, "a certain king sent for all the animals to come and receive their tails. Now the day on which these were to be distributed being cloudy and wet, the rabbit, not liking to go out in the rain, called to the monkey as he was passing by, and said, 'See here, my good neighbor; when you get your tail, will you please ask for mine and bring it to me?' The monkey said he would; but on his way home he managed to join the rabbit's tail to his own, saying, 'If he is too lazy to go himself for what he wants, I shall not encourage his idleness by waiting on him; he may go without his tail.' So the monkey has a long tail, and the rabbit scarcely any at all." Hence the common saying among the Zulus: "Remember the rabbit; and if you want anything done, and done well, do it yourself; and not trust to others."

Having noticed several Zulu legends concerning the origin of man, we close with one concerning his end, or why he dies. The sum of it is that "Unkulunkulu sent a chameleon, saying, 'Go and say, "Let not men die."' The chameleon went, went slowly, loitered by the way, and stopped to eat the fruit of the *Ukwebezane*, a kind of mulberry. Then at length the Great Being sent the quick-running lizard, saying, 'Go and say, "Let men die."' So the lizard ran; and when he had arrived he said, 'I have to come to say, "Let men die."' Then the chameleon came and said, 'I have come to say, "Let not men die."' But to this the people said, 'Oh, we have already received the lizard's word, by which it is settled that men must die!'" This tradition would seem to have had its origin in the scriptural account, to which Milton refers when he sings:

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

And so it is that both of the above-named animals are looked upon by the Zulus much as the serpent is by many in Christian lands. Both are hated, hunted, and often killed; both are charged with having been the cause of men's dying—the one from having been so slow, the other from having been so quick.

But no complete idea of the Zulu's creed can be had without a brief notice of the object and mode of his worship. In his way the Zulu is one of the most religious of all people. He has, naturally, a broad, deep, religious susceptibility. The Great-great One, as we have seen, is his

Maker, the Author of the race to which he belongs ; but the object of his worship, the divinity that has power over his destiny, is the shades of the dead—the *amahlozi*, or *amatonga*, the departed spirits of his kindred and of the great ones of his race. For a Bible, a prophet, and a priest he goes to the *inyanga*, a fellow-man well versed in Delphic art. He admits that he is a sinner, believes in prayer and in the need of an atoning sacrifice ; that “ without the shedding of blood there can be no remission.”

When som ecalamity, as sickness, comes upon him, he goes or sends a deputation with a cow or other present to the *inyanga*, to learn the cause and cure of his sufferings. After much inquiring of the shades, he is told that they are offended at his neglect ; it is long since he has made an offering of any animal to them ; and now, if he will recover, he must slaughter that best cow of his for them. He accepts the answer, admits his negligence, says his prayers, brings out his spear and cow, gives her a stab in the side, and if she shows signs of distress, he says, “ Yes, that is good ; just what an animal for the gods ought to show ; let her cry and drive away the evil.” He then sprinkles the blood and gall upon his person and premises, puts the beef away in a hut by itself, and in the morning professes to believe that the divinities have been there, had a taste of the blood and beef, and been satisfied. And now his hungry neighbors gather at his kraal, bring out the beef, roast and consume it, pronounce the sacrifice a good one, and express the hope that the sick man may soon be well and out again. If so, that priest is praised ; if not, he is denounced and called a fraud ; and the sick man, resorting to another, goes through the same process again, and perhaps yet again, till finally either health or death ensues.

Another somewhat noted article in the Zulu's creed—the last we name—is his belief that departed spirits sometimes come back and appear to men for a time on earth, especially to their kindred and friends, in the garb of a snake. Hence it is that reptiles of this kind are always looked upon with a kind of sacred awe, and never in any way harmed, lest some great calamity befall those who maltreat them. When questioned on these points, and especially as to whether they really worship the snake, the Zulu says : “ No ; what we believe is, that we are mortal ; that between us and the spirits of the departed—the *amatonga*—there is a broad chasm ; and that the *amatonga* are of two kinds—some good, some evil. Those of our families which have an interest in our welfare are able to take on the appearance of a snake, and by that means not only form a link between us and the world of spirits, but in this guise of a snake they are permitted to watch over us. We do not believe in the snake as a snake, but in the *amatonga*, the spirit or spirits which the snake represents.”

From these few specimens of the Zulus' folk-lore stories, and a comparison of these with the like stories of other races and nations, we are impressed, for one thing, with the manner in which they help to show the common brotherhood of men. We see this in the common faith of all in

some superior power or divinity, to which all are subject, and on which all are dependent. We see this common brotherhood in the general interest which all take in the great problems of life, such as the origin and end of man, the cause and cure of evil, and in the general belief which all have in another life.

These folk-lore stories help also to show the great value of the light which the Bible throws upon all these problems, and, indeed, upon every question that we really need to have solved for us in the present state. We see, too, what cause we have for gratitude that our lot has fallen to us under the hallowed teachings and influence of the Gospel of Christ, and what obligation we are under to help extend a knowledge of these great blessings to those who grope and suffer for the want of them.

THE LAST OF THE COMBERS.

SIX LIVES SACRIFICED.

The death of Rev. Percy E. Comber from the terrible African fever terminates a pathetic episode in the history of the Congo Mission. Three brothers, one sister, and two wives—six in all—bearing a name ever to be honored and revered, have now found a grave beneath the palms. We question whether a similar example of family devotion to the missionary enterprise can be found in the entire annals of the Christian Church. In the beginning of the year 1878 Thomas, the eldest brother, left Cameroons with Mr. Grenfell for the preliminary expedition to San Salvador, these two being the first Protestant missionaries to enter the Congo country. The following year, after a home visit, Thomas Comber returned with his bride, but the happy companionship was to last but three brief months. Sidney, the doctor, who had distinguished himself at Edinburgh University, and from whose medical attainments helpful service was anticipated, was the next to fall. Referring to his brother's death, Thomas wrote :

“Twenty years ago our dear mother, after committing us all to the care of our Heavenly Father, was called away home. One after another we have all given ourselves to mission work in Africa. My brother Sidney and I were on the Congo, my sister in Victoria, and Percy, my youngest brother, is preparing at Regent's Park College for the same work.”

In 1886 the sister Carrie died on the West Coast ; the next year Thomas himself, and now Percy has passed away, surviving his young wife only some twelve months. Very touching are the few words written in haste by one of the missionaries, telling how he was engaged in placing the memorial stone sent by loving friends from the home country over the wife's grave on the very day the widowed missionary had rejoined her.—*The Christian.*

WILLIAM CAREY, THE MISSIONARY ORGANIZER, PREACHER, AND TEACHER.—PART II.

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

The same hand of God, in history, which guided Columbus to America, when he set out for India, led William Carey to India, when he had desired to go to Tahiti. So, three quarters of a century later, David Livingstone determined to be a medical missionary to the Chinese, but God kept him for Africa. The "fulness of the times" came in India, as in Great Britain, America, and France, in the last quarter of the eighteenth century. When Carey was mastering seven languages, as he sat on his cobbler's stall at Hackleton and Moulton or among his flowers and birds opposite his chapel in Harvey Lane, Leicester, the surgeon of an East Indianman, John Thomas, was rudely trying to convert the natives of Calcutta and Bengal. He had no scholarship, and little common-sense, but he yearned for the souls of men, and in his three voyages he had learned the local facts. Filled with these, he met Fuller, Ryland, and Sutcliff—the three to whom, as the executive of his own Baptist Missionary Society, Carey had offered himself. He met Carey also, when they embraced each other with tears of joy, and Bengal was chosen as the scene of the mission. Carey and Thomas went forth, two together, one an ordained and the other a medical missionary, with their families and £150 a year between them, to win to Christ the Hindus and Mohammedans, first of a province in which they now number seventy-five millions, then of all Northern, Central, and Western India, and then of the half of Asia from the Gulf of Persia to the Yellow Sea of China. While we thank God for Carey's faith and love, which the delays of twelve years had only intensified, let us not blame the thirteen ministers who, at Kettering, subscribed £13 2s. 6*d.* wherewith this mighty enterprise was begun.* As with a few loaves and fishes the Son of Man fed the multitudes of His day again and again in the wilderness, so the Risen Lord and Reigning King multiplied the first mites then cast into His treasury, till before he died Carey saw them grow to £400,000 a year. And now, after a century, we reckon them at £2,500,000 a year, and count that all too small. Carey's minimum for "every person" was 10s. 6*d.* a year, which these poor struggling ministers more than doubled at starting; and if every communicant of the Evangelical churches had given even the minimum in the last hundred years, there would not be

* This is the ever memorable list:

	£	s.	d.		£	s.	d.
John Ryland, Northampton.....	2	2	0	Samuel Pearce, Birmingham.....	1	1	0
Reynold Hogg, Thrapstone.....	2	2	0	Thomas Blundell, Arnsby.....	0	10	6
John Sutcliff, Olney.....	1	1	0	William Heighton, Road.....	0	10	6
Andrew Fuller, Kettering.....	1	1	0	John Eyres, Braybrook.....	0	10	6
Abraham Greenwood, Oakham.....	1	1	0	Joseph Timms, Kettering.....	1	1	0
Edward Sharman, Coatesbrook.....	1	1	0	A Contributor, name not recorded			
Joshua Burton, Foxton.....	0	10	6	(Carey ?).....	0	10	6

a thousand million of human beings alive who know not Christ. It was the poor of Christ's flock who sent forth the first English-speaking missionaries, and who have supported their successors all through the century. It is still the comparatively poor who deny themselves to raise every year the two and a half millions sterling administered by the missionary churches and societies.

William Carey was thirty-three years of age when, on November 10th, 1793, he landed at Calcutta, and began there the forty-one years of his missionary career. After months of poverty and hardship causing misery to his wife, which soon affected her reason, yet himself ever working for his Master among the natives, Carey found himself nominally an indigo-planter in the service of the godly Bengal civilian of Malda, Mr. George Udny, on £250 a year. No apprenticeship could have been better than the seven years which he spent among the Hindus of the district now known as Dinajpore. He had been ejected from the East India Company's ship in which his first passage had been taken, and had reached Calcutta unobserved in a Danish vessel. As a missionary he would not have been allowed to land, or, having landed, he would have been deported as some of his successors were. As a planter, daily doing missionary work, he was not interfered with, while he not only supported himself at no cost to his society, which he urged to send missionaries to Africa with the old salaries of Thomas and himself, but he gave more than half his income to extend his own mission. The self-supporting system was that on which the only evangelical missionary agency then known—that of the Moravian Brethren—was conducted; and Carey and his colleagues so carried it out till they died that they personally gave £90,000 to their mission. Carey's first congregation were the ninety Bengalees and Eurasians whom he employed, and for whose children, as well as those of the other peasantry, he opened schools. His first convert was the Eurasian trader, Fernandez, who at once built a chapel next his own house, and who acted as a missionary at Dinajpore till he died, four years before Carey.

The first letters of Carey and Thomas were not received by Andrew Fuller, the Secretary, till the end of July, 1794, and they were little more than a modest record of toil at the languages, of conversations with the natives, of hardships from the climate, and of the hypocrisy of the one Bengalee whom Thomas had previously attached to himself as a catechuman and interpreter, Ram Bose. But Carey's faith and sacrifice lighted up the whole evangelical world of Great Britain—Anglican, Nonconformist, and Presbyterian—when Fuller published No. I. of his *Periodical Accounts* relative to the Baptist Missionary Society, following Franke's Pietist example of 1710. Charles Grant, John Newton, and the Clapham men in London, and Charles Simeon in Cambridge, were delighted and resolved to renew their former attempt, which in a few years resulted in the establishment of the Church Missionary Society. Ryland, in Bristol, called friends like Dr. Bogue to rejoice with him and spread Carey's letters

before the Lord, so that the London Missionary Society sprang into being. In the far north Dr. Erskine and Greville Ewing founded the Scottish Missionary Society ; and the Haldanes, selling all they had in the beautiful estate of Airthrey, laid £35,000 at the Lord's feet. Every true Christian in the land was moved as successive numbers of the *Periodical Accounts* appeared, till in the two Quarterlies Sydney Smith scoffed and Southey rebuked him, while even the doubting churches began to deluge Parliament with petitions, which ended in the comparative toleration of the East India Company's charter of 1813.

Carey's own society was not idle, for Fuller and Ryland were its executive who had vowed, by prayer and toil, to hold the ropes while he worked below in the gold mine of the unconverted souls of the millions of Southern Asia. Before the eighteenth century closed four colleagues and their families were sent out to him ; but going as missionaries, they could not then sail in a British ship or land on the East India Company's territory without the license or passport refused them. Again the hand of God appeared guiding the infant mission. At the very time when Carey's position in the Company's territory was becoming so intolerable that he seriously proposed to cross the Himalayan frontier into Bhootan, Charles Grant, a director and twice chairman of the Company, advised the four to seek the protection of the Danish flag, at Serampore, fourteen miles up the Hoogly from Calcutta. They shipped in an American vessel, the *Criterion*, of which a Presbyterian elder of Philadelphia, Captain Wickes, was captain ; he sent them off in boats just before entering the port of Calcutta, and they landed without difficulty at Serampore on the "Lord's day, October 13th, 1799." Next day they were welcomed by Mr. Forsyth, of the new London Missionary Society, who afterward settled at Chinsurah, higher up the river. Next Lord's day the Danish Governor, with his staff, worshipped at their first service. Denmark ever after protected them, and has not ceased to be proud of its trust up to the present Sovereign, although, in 1845, Serampore became British by purchase. Under a Danish passport, Ward, whom Carey himself had chosen when a printer and editor at Derby, went off to Dinajpore to persuade him to share the security of such a centre. January 10th, 1800, found the five, afterward joined by Thomas occasionally, united in loving fellowship and toil in what has been called the Canterbury of Asia. America and Denmark combined to save the infant mission from the persecution of the trading monopoly of the East India Company until, in 1813, and finally in 1833, the Christian opinion of Great Britain compelled the directors, by Act of Parliament, to learn full toleration. America thus really provided an asylum for its own sons and daughters when, having in its turn become missionary, it sent forth Adoniram Judson and his companions, and Carey helped them to found the great Baptist Mission in Burma, and the noble missions of the American Board of Commissioners for Foreign Missions in Bombay.

When Carey transferred his India mission to the unique and beautiful

centre of Serampore he was in the perfection of his life and powers of every kind. Forty years of age ; seasoned to the climate ; master of the great Hindu languages of East and West, Bengali and Marathi, and having the key of Sanskrit from which they spring ; knowing and loving the people of every class, especially the peasantry, artisans, and Brahmans ; familiar with their intellectual and economic condition, their resources and agricultural wants ; in command of the printing press and all its appliances ; having translated the New Testament and written vernacular works ; above all, yearning for the salvation of every man the more he knew the misery and the ignorance of all, William Carey stands before us at the opening of the Nineteenth Century the greatest—and is he not still the greatest ?—of the thousands whom Evangelical Christendom has sent to the conquest of the world. Of his colleagues we have mentioned the gentle, the accomplished, the practical Ward, of whom we shall see more when we come to the translation of the Scriptures. The other was Dr. Joshua Marshman, of Bristol, who took with him the first great woman missionary—before Anne Judson, of Burma, and Isabella Wilson, of Bombay, long after—the devoted Hannah Marshman.

For the six missionaries and their families Fuller had promised £360 a year ; but Carey had not been with them more than eight days when they took the first steps to form a brotherhood, by adopting “ a set of rules for the government of the family.” On the early death of three of them, and as the others made the common fund not only self-supporting, but the means of planting new missions, their Agreement took the form of 1805, spiritual and administrative, under which, in loving unity, they sought to win Asia for Christ. Of their eleven “ great principles,” this was the first : “ It is absolutely necessary that we set an infinite value on immortal souls ; ” and this the tenth : “ That we be constant in prayer and the cultivation of personal religion, to fit us for the discharge of these laborious and unutterably important labors. Let us often look at Brainerd, in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy.” In the eleventh we again trace Carey’s experience and language : “ No private family ever enjoyed a greater portion of happiness than we have done since we resolved to have all things in common. If we are enabled to persevere, we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country.”

Krishna Pal was the first of these “ multitudes,” ascertained by the India census of February, 1891, to be 2,284,000, or above two millions, if we confine ourselves to natives, besides the millions of redeemed Asiatics who have joined the multitude which no man can number. He was an intelligent adult only a few years younger than Carey ; a carpenter who read one of Carey’s tracts as he lay with a dislocated arm ; an inquirer whom Thomas healed, and who came, the first fruit of Bible and medical missions, to Jesus. He became a missionary to his countrymen in

Calcutta and Assam, and a writer of such hymns as that which, in its English version, many besides those who use the Baptist Hymnal are singing this year with peculiar fervor :

“ O thou, my soul, forget no more
The Friend who all thy misery bore :
Let every idol be forgot ;
But Oh, my soul, forget Him not !”

Krishna Pal's baptism, along with one of Carey's sons, in the broad Hoogly River, beside the mission house, on the last Sabbath of 1800, in presence of the Danish Governor and his native subjects, was to the long-waiting and often disappointed missionary of eight years' standing an event " of great joy. I had the happiness to desecrate the Gunga (Ganges) by baptizing the first Hindu. . . . I addressed the people in Bengali, having sung a Bengali translation of the hymn ' Jesus, and shall it ever be ? ' and engaging in prayer after the address, I administered the ordinance of the Lord's Supper." Converts followed slowly at first, and then faster from all castes and classes—from Brahmans as well as Mohammedans ; from Eurasians and Europeans ; from English soldiers and their officers. Sir Henry Havelock was one of the last class. Calcutta city and its neighborhood became quite as much the scene of his missionary labors as Danish Serampore, for in the most intolerant times Carey, as professor in Lord Wellesley's College of Fort William, was to the authorities a *persona grata*, and as the years went on active opposition ceased. Like every wise missionary since St. Paul, and unlike many ignorant critics of missions even in the present day, Carey followed every method, if by any means he might win men and women and their children to Christ.

But his twin methods of evangelizing the Natives and Eurasians were those of teaching and preaching. From the first he and Marshman opened schools—Bengali and English. From the first he and all his coadjutors, English and Bengali, preached Christ in season and out of season in the country languages. Dr. and Mrs. Marshman's schools for Eurasian children were the finest in the East, and most profitable to the mission. Carey's College, paid for out of his earnings as professor chiefly, is still the noblest educational building in India since he and Marshman erected it, in 1818. He never depreciated educational evangelizing based on grants-in-aid from the State, which he was the first to take, and he encouraged young Alexander Duff to follow the same method in happier circumstances in the metropolis of Calcutta. Would that the successors of Andrew Fuller and John Ryland had been Christian statesmen like them and the immortal three of the Serampore Brotherhood !

For on Fuller's death, soon followed by Ryland's, Carey's Society, in spite of Robert Hall, John Foster, Christopher Anderson, and the best of the Baptists, led by Ryland's inexperienced successor as secretary, were guilty of so acting that the brotherhood were deprived of their own personal

property, and in their last years the old heroes were wounded to death. There is no one who does not bewail the conduct of Dr. Marshman's assailants now. Alas! it is written in history forever, and it has not been atoned for, else would the great college, made over to the Society by Dr. Marshman's distinguished son and successor, not now be neglected. Writing in 1827 of the "unceasing calumny" of sixteen years, for action of which Andrew Fuller approved almost with his dying breath, Carey and his colleagues of that time declared: "We confidently appeal from the decision of the present age to the judgment of posterity." Sixty years afterward I republished that appeal, and have found Carey's confidence justified. All the more because this year is a centennial period of thanksgiving is it right to ask the Church and the world to ratify the verdict.*

THE DECENNIAL MISSIONARY CONFERENCE.

(1) *Place*.—The next Decennial Conference will be in Bombay. The daily sessions will be held in Wilson College Hall. A larger hall will be engaged for public meetings in the evenings.

(2) *Time*.—The Conference will open on the Wednesday following Christmas, December 28th, 1892, and will occupy a full week, possibly more.

(3) *Plan*.—This Conference will convene on much the same lines as those of Allahabad and Calcutta, and all missionary workers and helpers will be regarded as members. There will be no "Ladies' Day" as such, but men and women will be accorded equal privileges, and be expected to participate freely in the discussion.

(4) *Papers*.—In order to save time for discussion the papers will be printed beforehand, and not read to the meeting. Each writer will be requested to furnish at least 300 copies of his paper for distribution among members a day or two before his topic is taken up.

(5) *Topics*.—Many topics have been sent in by our friends in India and at home. These have been chosen for the programme, which will be given to the public after the names of writers and speakers and other details have been settled—viz., Work for the Depressed Classes and the Masses; Missionary Comity; The Religious Education of the Young; How can our Missionary Schools be Made more Effective as Evangelizing Agencies? Work among English-Speaking Indians; Special Evangelistic Work for Women; The Native Church in India; The Christian Press; Attitude of Missionaries toward Reform Movements—*e.g.*, The Sabbath, Temperance, The Congress, Marriage and Divorce, The Social Evil; Miscellaneous Topics—*e.g.*, Work for Lepers, Statistics in Missionary Work, The Relation of Missionary Societies to the Management of the Work in the Field, The Relation between European and Indian Christians, The Influence of the Jesuit Movement on Protestant Missions, Home Evangelists in India, and Work for our own Countrymen.

* See the principal facts and documents of the Dyer Controversy in the "Life of William Carey D.D., Shoemaker and Missionary" (2d ed., London, John Murray, 1887), in which the late Charles H. Spurgeon wrote. "The Sec. a-pore mistake is wisely treated."

THE ORIGIN OF MISSIONS IN AMERICA.

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

From the founding of the first European settlements in the New World somewhat of zeal for the evangelization of the heathen has always existed, and Protestant efforts looking to that end date from the very beginnings of New England. Concern for the spiritual well-being of the aborigines manifested itself in various ways. Appropriations of money were made by the civil authorities, and urgent appeals for financial aid were sent back to the mother country. But much more, labors abundant and truly apostolic were bestowed by Eliot and by the Mayhews through five successive generations, and were continued in the century following by such as Sargent and Edwards. A school was opened at Lebanon, Conn., for the education of Indians and missionaries, where Occum, a Mohican, was trained for the ministry, and Kirkland, who for forty years devoted himself to unwearied toil for the Oneidas. As early as 1643 the Gospel was carried in their own tongue to the Mohawks in the vicinity of Schenectady by ministers of the Reformed (Dutch) Church ; many were converted, and for their use the liturgy and portions of the Scriptures were translated. In 1741 the Scottish Society for the Propagation of the Gospel established a Board of Correspondence in New York, and sent Horton as missionary to the Indians of Long Island ; David Brainerd to the Forks of the Delaware, and, after his death, his brother John to the same region. The latter was supported almost entirely by American Presbyterians. But, on account of a strange succession of serious hindrances, no lasting results were secured ; and finally, after the close of the Revolution, these efforts almost entirely ceased.

At the beginning of the present century the idea of world-wide missions, the evangelization of the entire race, had not begun to dawn upon the consciousness of American Christians. Though for sixty years the Moravians had been bearing the glad tidings to distant lands ; though Schwartz, Ziegenbalg, Carey, and Vanderkemp had been preaching Christ in pagan India and Africa ; and though already in Great Britain three missionary societies had been formed, still on this side of the Atlantic, even among the most earnest-hearted, the only heathen who had any claims upon them were the aborigines at their own doors. To not a soul came overwhelming conviction and longing. Hitherto the best efforts had been unsystematic, sporadic, and transient. There had been no attempt at coming together in combination and co-operation to fashion some comprehensive and far-reaching scheme to carry the light far and wide through the lands of darkness. The first signs of something better to come appeared as the result of the call of the Scottish Christians, in 1746, for monthly, public, united prayer for the universal spread of the Gospel. When Brainerd died, his last message to his Indians contained an injunction to

observe this day. The Massachusetts Baptist Missionary Society was organized in 1802 "to promote the knowledge of evangelical truth in new settlements of the United States, or further, if circumstances should render it proper;" and, two years later, the Massachusetts (Congregational) Missionary Society changed its constitution so as to read: "Among people of newly settled and remote parts, among the Indians, and through more distant regions as circumstances invite and ability admits."

The fact is patent that missions in America were an outgrowth almost direct from missions in Britain, though of course at the same time various causative forces, mighty, though less visible, were operating throughout Christendom, so that William Carey was the father of the former as well as of the latter. In spite of the violent sundering which had recently taken place between the colonies and the mother country, the relations still existing were most intimate, especially upon the intellectual and religious side. Great movements starting across the sea were quickly known and deeply felt here also. When, consequently, in 1792, the Baptists launched forth for their sublime endeavor, and when, soon after, Carey sailed for India, the New World also was looking on with wonder and admiration. In particular, the Baptists of this land were eager watchers. Dr. Staughton, later a pastor in Philadelphia, heard Carey's famous Nottingham sermon; like all the others, was stirred to the depths; into the collection which followed cast a half guinea, borrowed for the purpose, and "rejoiced more over it than over any other sum he ever gave in his life." Letters and missionary reports sent by English Baptists were circulated quite extensively. Since Carey, with all his stalwart faith in God, was also a staunch believer in the grace of vigorous works, and was a most indefatigable letter writer, information and exhortation were poured forth in all directions from his pen. Thus communications not a few reached New England and the Middle States, were read with interest, and, as a result, considerable sums of money were forwarded to Calcutta. In 1806-7 he acknowledges the receipt of \$6000, and says: "The Lord has wonderfully stirred the whole religious world of every denomination to favor our work and contribute to a large amount; and our American friends have special claims on our gratitude in this respect." And, further, in 1811, through the action of the Boston Baptist Association, \$4650 were contributed by persons of different denominations in Eastern Massachusetts, to aid in carrying forward his numerous translations of the Scriptures into Asiatic languages. Hence the assertion is abundantly justified that "We are indebted to those pioneers for the example which gave a powerful impulse to missions by arousing the interest and embodying the efforts of all denominations."

But an impulse vastly greater was imparted three years later when the London Missionary Society leaped suddenly forth into vigorous life. Says Rev. Kiah Bayley: "In 1797 Rev. Alexander McLean, of Bristol, Me., received from Scotland the sermons of Dr. Haweis and others preached at

the organization, was charmed by reading them, and loaned the pamphlet to me. I took it to Newburyport, where it was soon reprinted and read with avidity by various others, and among them by the Rev. Samuel Worcester, who thus caught the sacred flame. And so was started the rill which led to the river." In 1796 a society was formed in New York, in which Presbyterians, Baptists, and Dutch Reformed were united, and monthly meetings were held to pray that "the God of grace would pour out His Spirit on His Church and send the Gospel to all nations." By 1807 five societies had been organized in Massachusetts to propagate Christianity, and similar ones in all the New England States, with some also in the Middle States. During the first five years of the century these periodicals were established, and combined to diffuse missionary intelligence from the Old World : the Connecticut *Evangelical Magazine*, the Massachusetts *Missionary Magazine*, the Massachusetts *Baptist Missionary Magazine*, the *Panoplist*, and the (Presbyterian) *Religious Intelligencer*. In 1804 the Massachusetts Society chose the President of the London Society an honorary trustee. It was during this same period that Melville Horne's "Letters on Missions" and Claudius Buchanan's "Star in the East" were published, and produced an impression widespread and profound. In addition, the churches began to be moved by missionary discourses as never before. Upon the General Assembly in 1806 Dr. Griffin "urged the claims of the heathen and the greatness and excellence of missionary work with an eloquence and earnestness seldom, if ever, surpassed." The next year, Parish, before the Massachusetts Domestic Missionary Society, dwelt upon "the growing conviction of the value of Christianity ; and so it was a good time to send missionaries to every nation." In 1808 the General Assembly appointed a day of fasting and prayer to beseech "God to bless the efforts of His people to Christianize the heathen and to extend the Gospel." The same year, in Cambridge, Holmes hailed the approaching day when idols would be cast to the moles and bats, and all false faiths be superseded by the glorious Gospel of God. Only a few days before the American Board was organized, at the annual meeting of the Massachusetts Society, Norton had boldness sufficient to inquire : "Is the expectation visionary and unfounded that the time is not far distant when from the United States missionaries will go forth to every region of the globe, accompanied with the fervent prayers of thousands ?" Finally, as early as 1806 Norris, of Salem, had given \$10,000 to found Andover Seminary, and declared, "My object is the foreign mission enterprise, for we must have ministers if we would have missionaries."

These were some of the preliminary and preparatory steps, and such were some of the more significant signs of the times. Hitherto zeal has been only general and indefinite, destitute of specific object and aim ; but now we come upon desires and convictions burning in the bosoms of godly and heroic men, which cannot at all be contained within the realm of thought and emotion, but must leap forth and incarnate themselves in

action. "With such feelings and utterances among the elders it is not strange that from among the young men some should catch the spirit and propose actually to engage in missions." At this point, in the person of Samuel J. Mills, there begins to come into very prominent view one who without doubt may be properly termed the American counterpart of William Carey. If there were need of proving this affirmation, it would be sufficient to set forth the distinguished and essential part he played not only in the formation of the American Board, the Cornwall School, and the mission to the Sandwich Islands, but also of the United Foreign Missionary Society, the American Bible Society, the American Colonization Society, and the school in New York for the education of Africans. Like the Hebrew Samuel, from his birth Mills had been lent to the Lord—not to serve in the tabernacle, but to offer living and life-long sacrifices in pagan lands. When a child he "accidentally" heard his mother mention to a neighbor this fact of his consecration, and he never forgot it, but was inspired and impelled thereby to his dying day. She often also told him stories of Eliot, Brainerd, and others. Converted in 1802, at the age of nineteen, his controlling purpose was already so clear and so strong that he could say to his father: "I cannot conceive of any course of life in which to pass my days that would prove so pleasant as to go and communicate the Gospel of salvation to the poor heathen." And even then his longing was to be a missionary, not to the Indians at home, but in some foreign land.

Entering Williams College in 1806, his heart was too much aflame with another passion to allow him to excel in his studies. Soon a few familiar spirits like Richards and Hall were found or fashioned, and at once they began to pray and plan. There is no time to dwell upon the memorable meeting under the haystack, or the secret society with its solemn pledge binding to the foreign work, or their careful canvass of prudent and efficient ways and means for furthering the momentous project they had so fervently at heart. The object of the organization was "to effect in the person of its members a mission to the heathen," and the constitution was drawn up in cipher, "public opinion being opposed to us," and "lest we should be thought rashly imprudent, and so should injure the cause we wish to promote." They made the acquaintance of various clergymen of influence, and opened a correspondence with others. They secured the publication and distribution of various sermons and other works on missionary subjects. They visited several colleges, or wrote thither to kindle the holy flame in the breasts of other young men. Here, surely, was found a remarkable combination of fervent zeal and knowledge of men and affairs. Yet with all their boundless ardor, anything approaching dangerously near to fanaticism would be hard to find. The spirit which lifted them up and bore them onward may be discerned in the reply of Hall, when, later, he was urged to take a pastorate: "No, I must not settle in any parish in Christendom. Others will be left whose health or pre-engagements require them to stay; but I can sleep on the ground and endure hunger and hard-

ship. God calls me to the heathen. Woe to me if I preach not the Gospel to the heathen."

In 1809 the scene shifts to Andover, the doors of the theological seminary having opened for the reception of students only the year before ; and the little band from Williams was re-enforced by Nott and Newell, and a few months later by Judson, coming each one from a different college, and each also having arrived independently at the dominant conviction. Judson had read Buchanan's "Star in the East," and "the evidences of Divine power manifested in the progress of the Gospel in India fell like a spark into the tinder of his soul." "I could not study ; I depicted to myself the romantic scenes of missionary life ; I was in a great excitement." A few months sufficed to bring him to the fixed purpose to devote his life to a missionary career. And though several with whom he counselled thought the idea was irrational, he would not change his determination, but wrote to the London Society, and so began to move before he knew of any other who was like-minded. The meetings of these young men to strengthen one another in their planning to extend the dominion of their dear Lord has been likened to that striking scene in the chapel at Mont Martre, where, nearly three hundred years before, the seven founders of the Society of Jesus met to exchange their vows. Though wholly of one desire and purpose, they were as yet also wholly without knowledge as to who would authorize them to go and send them forth, as well as to what particular portion of the wide world they should direct their efforts. Consulting the faculty, and their designs finding favor, a conference with several clergymen was arranged for June 25th, 1810 ; they were advised to petition the General Association to move in the matter, and that body was to meet the next day. The petition was duly prepared and presented, signed originally by the entire six ; but lest the large number should strike some through with terror, two names were taken off. The petition set forth that their "minds had long been impressed with the duty and importance of personally attempting a mission to the heathen," and inquired if they could expect "patronage and support from a society in this country, or if they must commit themselves to the direction of a European society." And it was as the direct result of such urgency of appeal on the part of this consecrated company that the American Board of Commissioners for Foreign Missions came into being, the first of the kind on this side of the Atlantic, whose aim was to go into all the world and preach the Gospel to every creature. Thus, in 1810, American missions were born.

It is affirmed that at this date not less than eighteen or twenty persons had been seriously considering the personal claims upon them of missionary work, and, of course, more or less of interest had been excited in the minds of many. But even now only a few ministers—and of laymen fewer still—had attained to the fulness of faith and zeal. The Prudential Committee were thoroughly persuaded that a considerable time must elapse before they could sustain a mission on a promising scale in any land.

One of their number, a Boston merchant, was opposed to sending out any men unless a fund of at least \$60,000 was in reserve for use in case of inadequate receipts; and a fruitless effort was made to raise a large sum for investment, while but one was venturesome enough to insist that they should go forward just as soon as an eligible field was found, fund or no fund, holding that the Lord's hand was in the matter, and that the way would be opened if they bestirred themselves. Meanwhile, the young men were counselled to pursue their studies and wait in patience. Recourse was had to the London Society to see if the candidates could not be sent out by the two bodies in co-operation, and Judson was sent to England to confer. Fortunately, however, nothing came of that timid project; and so all concerned were compelled to trust to God and their own exertions. And, verily, those were the days of small things. At the end of the first year the receipts had reached but \$999.52, and when the next year was well advanced the treasury contained only \$1200. So, with a minimum of sight for a foundation upon which faith might stand and plume itself for flight into the unseen, it is not strange that there was great hesitation about making the tremendous venture. But now, without warning, the supreme test of faith was thrust upon them. Word was brought from Philadelphia that in a few days a vessel would sail from that city, in which missionaries might take passage for India, an opportunity not likely to occur again for a period indefinitely long. Then, a little later, came intelligence that about the same time from Salem another ship would set forth for the same region. With this golden opportunity, and with four men ready and waiting, most eager and urgent to be sent, what should be done? To add to the sore perplexity, behold a fifth petitioner appears in the person of Rice, asking to be ordained and dispatched with the others. The courage of the Committee rose grandly to the height of the great occasion, and they determined to go forward. They stipulated, however, that Rice should himself secure the wherewith for his outfit and passage, and suggested that the four wives would better remain behind for a season to save the extra expense, and further intimated that if the worst came, a portion of the number, or even all, might be transferred to the London Society. Nor did the outcome fail superabundantly to justify this act of faith. A call was issued to the churches for money, and arrangements were made for the ordination services. Fortunately, too, the day of sailing was postponed for a fortnight. Now enthusiasm began to rise. So many hearts were opened, and so great was the eagerness to give, that by the end of three weeks more than \$6000 were in hand, Philadelphia alone contributing more than \$1000. Thus it became possible for wives and all to depart, with salaries paid for a year and a half in advance! On February 19th, 1812, Judson and Newell sailed from Salem, and on the 22d, Hall, Rice, and Nott from Philadelphia. In June following war was declared against Great Britain, and for years communication with the East was practically closed.

The instructions drawn up in haste for the guidance of these pioneer

American missionaries, though, on the whole, surprisingly wise, both in what they contained and in what they omitted, have yet some passages which read strangely in the light of what experience has since taught. Thus they were enjoined to adopt as soon as possible "some plan of polity or social order," a sort of family or communistic arrangement such as Carey had contrived. And, still further, "to lighten expenses, apply yourselves to the most eligible ways and means of support, agreeable to the example of the English missionaries, and even of the apostles." But a few years were sufficient to demonstrate that neither of those ideas could profitably be reduced to practice. In those primeval days, as well as for more than a generation later, the conviction was prevalent that to send women to countries heathen and savage was of more than doubtful propriety; for not only was the matter of delicacy, modesty, and even the greatest danger of gross ill-treatment involved, but, since they could not help, they would prove a serious encumbrance! But, somehow, it has happened that the weaker sex to this day has continued to get itself commissioned of God and of men to proclaim in darkest and vilest lands the Glad Tidings.

Ever since the organization of the Board, the two burning questions had been concerning finances and the location of the missions. During the early conferences of the student originators "sometimes we would cut a path through the moral wilderness of the West to the Pacific and sometimes to South America, the object always being the salvation of the heathen." The London Society suggested the Indian tribes and Hindustan. For long months the committee watched eagerly for the rising and moving of the pillar of fire. In 1811 they reported that "scarcely any portion of the world is more important and inviting than Burmah," and that "Providence points to Canada and the Caghnawaga tribe;" the latter, since they know of a pious native who longs to carry the Gospel to his people, and is getting an education for the purpose. India was looked upon with favor because of the presence there of the English missionaries, though Burmah seemed to be a more desirable field, being outside of the East India Company's domain.

When, in November of 1812, the actual beginning of a mission was heralded by the sailing of the first five men for Asia, this is the language employed: "The magnitude of the event, if estimated by the probable consequences, is such as to form an era in the history of the American churches, though the immediate consequences may be such as to disappoint"—words profoundly wise and prophetic as well. Up to this point the work had been but that of putting the hand to the plough, and now were to follow long and weary years of toilsome seed-sowing and anxious waiting for the harvest. Just ahead were in store struggles against obstacles numerous, multiform, and well-nigh insuperable. The first message which came from the missionaries was to the effect that they, arriving at Calcutta, had been ordered to leave the country at once; and the next, even more

crushing, that two of them had withdrawn from the Board and gone over to the Baptists. As was natural, the surprise and consternation which followed this revolution in sentiment was not unmingled with indignation, though, on the whole, the humiliating set-back was borne with commendable resignation and forbearance. These words appeared in the next annual report: "The committee has no disposition to impeach the sincerity of these men, but they regret that the subject was not examined before so late a day. Nevertheless, the foundation of God standeth sure. We repose our hopes on this in spite of the instability which we lament to record, but against which no human foresight could provide. Let it rouse a holy zeal; and should it be overruled and bring an accession of strength, it will be a joyful event."

In noting the most impressive series of providences which followed, it will be profitable to transfer ourselves to the foreign field. After a voyage of five months Judson and Newell had arrived at Calcutta June 17th, 1812. At once a command was served upon them to return to America in the ship which brought them, nor would the *Caravan* be permitted to sail without them. Later it was concluded that they might depart to any region not within the Company's jurisdiction. Presently information was received which "decisively deterred" them from attempting to enter Burmah; and as no door, either open or likely to open, appeared in that direction, their eyes were turned westward toward Bombay and Africa. On August 4th Newell and his wife took passage for the Isle of France in a vessel which could carry but two, leaving the Judsons to follow as soon as possible. And, behold, only four days later the *Harmony* arrived, bringing Hall, Nott, and Rice. They too were bidden to be off at the soonest. A passport was therefore procured by the two former from the police, passage was engaged, and their belongings were put on board, when the order came to go to England in the fleet about to sail; but, notwithstanding, they went on board by stealth and made their escape. Judson had already been baptized in Serampore, and Rice had followed him a few weeks later. Meanwhile, the Newells were enduring wave upon wave of trouble and sorrow. For a month they were beaten up and down in the Bay of Bengal, Mrs. Newell being very sick of a fever; and then in distress the ship put in at Coringa and lay for a fortnight. It was November before they reached the Isle of France, and on the last day of that month Mrs. Newell died; and, as the event proved, thus accomplishing far more for the cause for which she exultingly laid down her life than she could have done by the longest term of most devoted service.

After a voyage of eleven weeks, on February 11th, 1813, Hall and Nott landed in Bombay. But knowledge of their movements had preceded them thither, and they were met with a command to depart forthwith for England. Appealing to Governor Nepean, fortunately a man large-hearted, and thoroughly Christian, he promised to do the best possible for them, and wrote privately to Calcutta in their behalf. They began at once to

study the language. Just now came the news of the war between Great Britain and the United States, and, as was not strange, the missionaries became objects of political suspicion. In August they learned that their names were down on a list as passengers in a vessel which was to have sailed at once, but on account of a leak was delayed. In September they asked permission to depart for Ceylon, where Newell now was ; but consent was withheld. A few weeks later, learning that a ship was to start in a few hours for Cochin and go thence to Ceylon, they went on board, leaving Mrs. Nott behind, and a letter for the Governor, explaining why they had left without authority from him. Delayed at Cochin, letters arrived ordering them to be returned to Bombay. On December 22d they must sail for England. As a final effort, a most solemn memorial was addressed to Sir Evan Nepean as a man and a Christian. But preparations were made for departure, goods were packed and labelled, coolies and boats were engaged. As a last step the captain applied for the passage-money at the pay-office, but it was refused ; and not long after came a message granting permission to remain in the city. Newell soon joined them, after ten months in Ceylon ; and at once the foundations began to be laid of the first American foreign mission.

At the annual meeting of the Board, held in Salem, September 20th, 1815, in the sixth annual report, this is the language chosen to set forth most fittingly both the achievements hitherto made and the current situation : " The last two reports had recitations of the pilgrimages and adventures, perils and deliverances, discouragements and consolations of our missionaries in the East, seeking a door of entrance, but obstructed, disappointed, and in continual anxiety and suspense. But thus have been showed the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren, and proofs, affecting and animating, of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. This report has less striking narrative and affecting incident, and because they have found an open door and a resting place, though even now they have scarcely commenced their public labors." The glad announcement was also made that, after three years of war, peace had returned.

During all this protracted period of sore trial, so well had the faith and patience of the saints at home endured, that now, a brighter day having dawned, the way was open for an enlargement of the work. Five men, who had long been waiting for the opportunity, were now dispatched—some to Bombay, to re-enforce the mission there, and the others to Ceylon, to break ground for a second station. The year after, various hindrances, which had hitherto prevented, having been removed, a mission was started among the Indians of Northern Georgia. It is in the annual report of 1817 that for the first time several distinct fields could be named. It informs us that \$2200 had been sent to Bombay with which to open schools, and that a house of worship was much needed in that city. In Ceylon the

Government had granted the use of certain old Roman Catholic churches, with their manse and glebes. Among the Cherokees, Mr. Kingsbury found much encouragement. Also a mission school had been founded at Cornwall, Conn. And this significant item appeared: "The late glorious events at the Society Islands—particularly at Otaheite and Eimeo—make our hearts burn with desire to witness the same triumphs of the cross at Owyhee and Woahu [Hawaii and Oahu]. From all accounts this field is white for the harvest."

In 1819 details are given concerning no less than seven missions—Bombay, Ceylon, Palestine, among the Cherokees, the Choctaws, the Indians of Arkansas, and in the Sandwich Islands. "The first only six years ago was struggling for a place and even for existence, the last just ready to embark, and in all extending from east to west more than two thirds around the globe." In the North Pacific the way had been strangely prepared by the advent into this country of Obookiah, his quasi-adoption by Mills, his conversion and education with other Hawaiian youths at Cornwall, and their letters sent home telling of the Christian faith; and perhaps even more, by the news carried by sailors that the idols had been cast out in Otaheite, as well as by the return of certain Hawaiians after their conversion in the Society Islands. It was a great event in the history of the American Board when, in 1819, Bingham and Thurston and twenty others—by far the largest missionary family that had yet been gathered and sent forth at one time—set sail in the brig *Thaddeus*, bound for the Antipodes, to tell to the perishing the Gospel story.

Little came directly from the projected mission to Palestine, from which so much was fondly anticipated, and about which so much of enthusiasm and fine religious sentiment had gathered; though indirectly and more remotely it led to the opening of the Board's most important work among the Oriental churches in the Turkish Empire. The Committee wrote: "Western Asia is an interesting region, and has powerful claims upon us. We owe to the Jews a great debt, and they are to obtain mercy. A disposition manifested lately and extensively, and recent successes among them, are indications not to be disregarded. Our minds and hearts have long been drawn toward Palestine in particular, and we determined to send a mission thither as soon as preparations could be made. So Parsons and Fisk were chosen and sent upon an extensive tour among the churches as missionaries to Jerusalem, whereby a wide and lively interest was excited, and a distinguished liberality of contributions was the result." As one says: "The vision arose of a reconquered holy city and an ingathering of the chosen people. They were to go to Zion, view her battlements, and from her towers get views of the land soon to be possessed for the Son!"

In 1820, after ten years of most careful planning and most arduous toil, this is the summing up of tangible results. The cost in money had reached \$200,000. From \$1000, the receipts of the first year, the annual gifts rose to \$12,266 in 1814; fell to \$9494 the year after, on account of

the war, and then climbed steadily to \$37,521 in 1819. At the end of the first decade 110 missionaries in all had been appointed, of whom 62 were men ; and of the 88 still in service or on the way to their fields, 28 were men ordained. Of the entire force 44 were laboring among the Indians, 25 were in the East, 17 in the Sandwich Islands, and 2 in Western Asia. As to fruit-gathering, even yet the report is : " We cannot reckon up much of tangible results." The ten years following were devoted almost wholly to the development of fields already occupied rather than to the founding of additional missions.

Thus far we have been dwelling upon the early designs and doings of the American Board and the New England Congregationalists. In fact, for a number of years the bulk, both of money and men, was derived from the children of the Pilgrims. Williams College, Andover Seminary, and Massachusetts General Association were called of Providence to play a most prominent part in arousing and organizing the forces which laid the foundations and began to rear the superstructure of American missions. It was from accident rather than design—was the result of circumstances—that of the first eight commissioners chosen, five were from Massachusetts, and the others were from Connecticut. But no setting forth of the origin and growth of missions in the United States would be at all complete which did not make mention of the hearty sympathy and generous co-operation of various other denominations, and as well of other missionary societies, to which, directly or indirectly, the work of the Board gave rise. We have already seen what liberal contributions were bestowed by the Philadelphia Presbyterians when the first men were sent out in 1812. The same year the General Assembly was invited by the secretary to form a similar society to co-operate with the Board ; but that body, in reply, expressed the conviction that foreign missions would be best served by a single organization, and added that their " churches rejoiced in the American Board and would sustain it to the best of their ability." For a generation that pledge was well kept. In order to secure increased denominational comprehensiveness, at the second annual meeting an addition of thirteen commissioners was made to the corporation, of whom eight were Presbyterians. In 1832, out of sixty-two corporate members, thirty-one were Presbyterians, twenty-four were Congregationalists, six were Dutch Reformed, and one was Associate Reformed, while the missionaries were chosen in about the same proportion. The German Reformed also assisted with their gifts.

But special mention must be made of a second organized missionary movement, whose beginning constitutes one of the very strangest passages of missionary history, and which came into existence by what seemed to most to be a piece of human frailty. Out of disappointment and sorrow, out of apparent failure and disaster, came most remarkable success and enlargement to the kingdom. It was evidently the Lord's doing, and even yet is marvellous in our eyes. Of course the reference is to the famous change of opinion with regard to baptism on the part of Judson and Rice,

soon after they had reached India. We have seen what impression that revolution in sentiment made upon the Executive Committee. In their deep perplexity Hall and Nott wrote home as follows : " What the Lord means by thus dividing us in sentiment and separating us from each other we cannot tell. The Lord seeth not as man seeth, and it ill becomes us to be dissatisfied with what He does. We hope and pray that it will not damp the missionary spirit, but that it may burn with a brighter and purer flame." That hope was well founded, and that prayer was not unheard. The work already begun was not weakened a whit except for a very brief period, while presently an entire denomination was set on fire with zeal for missions, and ever since has felt the tremendous impulse then received. Among the fruits of that earliest " failure " we may reckon the almost unmatched victories of the Gospel among the Karens of Burmah, and in our day among the Telugus of India !

As soon as the decisive step had been taken the two chief actors wrote to the American Baptists of what had come to pass. Carey also wrote, and their letters all reached Boston by the same mail in February of 1813. It will be remembered that Judson, on his departure, had suggested the formation of a Baptist society ; but the time was not yet. Now, all unsought, undesired, unlooked for, and of a sudden, they find two missionaries already in the foreign field, joining their fellowship at terrible cost, and fairly thrust upon them for support. Here were straits even greater than those in which the Board had found itself with five men on its hands, and with a treasury poverty-stricken. Here, too, was a question without a negative. Almost at once a local society was formed, and circulars were soon sent out looking to a gathering to unite the whole denomination. The proposition was made to the Baptist Society in England to receive the two men into its Indian mission, their support being supplied from this side the Atlantic ; but Fuller wrote in reply, and how fortunate for the Lord's work in the world : " Late events point to the origin of a distinct Baptist society in America." " The intelligence spread with electric rapidity, and gave to benevolence and Christian obligation a depth and fervor never before experienced. One sentiment of deep thanksgiving prevailed. The providence was too plain to be mistaken. The way had been opened, the field had been prepared, and the true-hearted must enter and prosecute that to which they had been summoned." In May a preliminary convention was held in Philadelphia, attended by twenty-six ministers and seven laymen representing eleven States and the District of Columbia. As yet no meeting had ever been held for any purpose, which stood for all the churches ; but now arrangements were made to form the " General Convention of the Baptist Denomination in the United States of America for Foreign Missions." Much fuel was added to the flame when, in September, Rice reached home and began to tell what wonders he had seen and heard. " Here was one who had actually stood among the temples of heathendom and beheld the cruel abominations." His was an imagination

most ardent, and his pictures were painted in vivid colors. "He reproduced the rapt predictions of the prophets of the Old and New Testaments and the thrilling exhortations of the apostles concerning the kingdom of heaven, and multitudes hung on his lips and followed his footsteps with an enthusiasm seldom known since Whitefield." Nothing could withstand the swelling tide of zeal which now set in. Before it indifference and prejudice—for the time at least—were swept away.

In the mean time, Judson, with no human arm to lean upon, but with unswerving confidence in the protection and guidance of his unseen Master, looked forward only to the accomplishment of the work to which he had been called. Ordered to England, he yet managed, by a remarkable train of circumstances, to escape to a ship bound for the Isle of France; after three months, returned to Madras, was immediately ordered to depart, and, as the only possible resort, took passage in a vessel with Burmah as its destination. So it was that July 14th, 1814, thirteen months after his departure from Salem, with his equally heroic wife, he was landed at Rangoon, in a region to which he had been originally assigned, but into which no door of entrance had been visible while in Calcutta. Here we must leave him upon the threshold of his work, the story all untold of the years of incredible toils, and sufferings, and afflictions next to follow, as well as the distinguished successes which even in his life-time began to appear. His name will ever stand high among the names of Christian heroes.

Space remains only to touch very briefly upon the beginnings of missions in the Methodist Episcopal Church, which started only at the close of the period to which this view is limited. Here too is found a peculiar ordering of Providence, which lends to the story an element of romance. As so often happens, it was but a commonplace incident, a mere accident, that started a movement of great importance. At Marietta, O., a drunken negro, Stewart by name, while on his way to drown himself, was arrested by the voice of a Methodist preacher; was converted by the sermon, and not long after in a vision was called to set forth northward and westward to preach the Gospel to the perishing. Making his journey through the forest, he at length appeared among the Wyandots upon the upper Sandusky River, and immediately began to call those pagans to repentance. A revival ensued, the mission was continued, and later, the facts coming to the knowledge of Nathan Bangs and others in New York, their hearts were stirred, and they proceeded to organize a society which should systematize the work of evangelizing the heathen at home and abroad. For years the entire missionary zeal of this Church was expended upon the Indians; and it was not until 1832 that a venture was made in foreign lands by sending Melville B. Cox to Liberia.

The Protestant Episcopal Church was the next one to organize. The English Church Missionary Society as early as 1817 had urged the founding of a society, and in 1820 the Domestic and Foreign Missionary Society was instituted; but not until ten years later were missionaries sent out; then two

were despatched to Greece, and, five years later, the mission to China was opened. By this time almost every denomination in the United States had at least begun to heed the command from Heaven to preach the Gospel to every creature. And finally the supreme test of loyalty to Christ has come to be the question : How abundant in labors, how liberal in giving, how earnest in prayer is an individual, or a body of Christians, for the redemption of the world ?

THE MISSIONARY AND THE LARK.

BY HUGH P. McCORMICK, ZACATECAS, MEXICO.

Through leagues of desert sand, from break of day,
A weary traveller pressed his lonely way ;
And though his heart on mission high was bent,
His tardy course betrayed a spirit well-nigh spent.

“ What worth my journeying ? What recks my haste ?
Why sow my life on such a barren waste ?
My fainting heart by doubt and dangers torn,
As are my limbs by cactus and acacia thorn.”

Repining thus, he spoke—when his deep sighs
All suddenly were hushed in glad surprise ;
For, perching lightly on an ancient palm
Hard by the way, a field-lark raised its vesper psalm.

As water from the rock to Israel's eyes
The pleasing sight and sound bade Hope arise
Anew within the falling heart, and woke
Afresh Faith's dying flame. Revived again, he spoke—

“ O childhood's mate, by what stern duty pressed
Hast left thy native hedge, thy meadow nest,
For this unfriendly clime ? And canst e'en here
Forget thyself a fellow-traveller to cheer ?

“ O Singing Angel, sent from God ! To me
Thou hast performed a holy ministry.
Within my heart I'll bear thy sermon song,
And learn, like thee, to sing the thorny way along.

“ Like thee, sweet bird, a missioner I'll be
Of joy to spirits faint. My minstrelsy
A lightsome one, that all the desert ways
My pilgrim feet may tread be redolent of praise.

And will press on, o'er thorns and burning sand,
With tuneful heart and lips, and helping hand,
Till streaming down upon my paling face
Shall fall the light of my eternal resting place.”

A DYING TESTIMONY.

[From Graham Wilmot Brooke, of the Sudan Mission, C.M.S., who died at Lokoja, on the Niger, March 5th, 1892, perhaps the noblest young missionary of our time.—A. T. P.]

He says, in his last letter : “ Three great questions must determine our conception of the conditions amid which we work ; and these I state, leaving my narrative of facts to supply the answers in some measure.

“ 1. Is it part of God’s plan that such mighty manifestations of the Spirit’s power among the heathen as are recorded in the Acts of the Apostles should be as much a thing of past ages, as those mighty manifestations of animal energy which we wonder at in the gigantic skeletons at the British Museum ? This position is often maintained.

“ 2. Is it true, as is often maintained, that ferocious and savage tribes have sunk themselves so low that they are no longer able all at once to grasp the grand outlines of the plan of salvation ?

“ 3. Is it true that the fearful miseries of Muslim invasion tend, as has been often asserted of late, to bring the few survivors more within reach of the Gospel ? And here I may point out in passing that while Islam prepares the mind to listen reverently to the idea of resurrection and future judgment—ideas quite novel to the pagan—it none the less trains its votaries to receive with indignation and derision the doctrine of atonement and of the Divinity of Christ.

“ Besides these questions, other matters of scarcely secondary importance are constantly engaging the attention of missionaries—great questions as to the principles which should determine our selection of methods of work. I will just state these questions, and then, without attempting to dogmatize for other fields or other workers, will mention the views which we hold on each point, and the reasons that have guided us to these decisions.

“ 1. Should we aim at magnifying or minimizing the benefits of civilization ? We carefully avoid praising civilization or civilized powers to the heathen, and if they themselves are extolling civilization, we tell them that they should not set their affections on things below. We tell them that God has commanded kings *not* to greatly multiply to themselves silver and gold (Deut. 17 : 17), but that holiness is just as much at home in their little villages as in great palaces. Of course I use the word civilization in its strict sense. I do not refer to truthfulness or morality, which are far more likely to be found in the wigwam of the converted American Indian than in the halls of the Palais de Justice at Paris.

“ 2. Should we direct our efforts to the children or the adults ? We preach to all alike ; but in practice we find that the adults give more serious heed to what is preached, and work among them has been more encouraging.

“ 3. Should we regard education as a pathway leading to conversion,

or as a result to spring from it? In these lands, every one, from the Sultan in his palace down to the little child that scares the birds from the maize fields, can *best* be reached by the old apostolic fashion of preaching; and nothing in our experience corresponds to what we hear of India, that educational missions are the only way of reaching certain classes. Moreover, we note that about 99.5 per cent of those who have been educated by the Niger Mission in past years have turned out very badly indeed, and the only effect of education has been to greatly increase their power for evil in the country. We, therefore, at Lokoja are endeavoring to reduce the education of the unconverted to the smallest possible limits, as the work of instructing genuine inquirers in the Scriptures seems likely to demand all our strength.

“ 4. Should we aim at getting influence with the natives as a preliminary to unfolding unwelcome truths to them? or, should we at once declare the whole counsel of God in faith that He will be responsible for our influence? It is our experience in this field that influence which is gained at the price of keeping unpleasant truths in the background is not worth having; for it parts like a rope of sand the moment a faithful attitude is resumed. On the other hand, we have again and again been amazed at the way in which God has supported a message of uncompromising outspokenness, and has suddenly smitten the hearers with conviction, when, humanly speaking, nothing but curses or violence could have been looked for in reply.

“ 5. Should we adopt in preaching among the pagans the methods prescribed for the evangelization of Palestine in Matthew 10 : 9-15? That we should do so was maintained, as many may recollect, in a very powerful series of papers in the *Christian*, papers which contained so very much that was true and searching that many of us were almost persuaded to adopt the writer's conclusions. Long and careful examination of the question, however, has convinced us all that taking nothing of the Gentiles is the command for *us*; and so, although free gifts of food are heaped upon our delegates in all their journeys, we make a point of paying generously for all we receive, in spite of the people's protestations. A great principle underlies this; for all in these lands, even those who still adhere to paganism, have a great idea of making ‘Sadaka,’ or free-will offerings, to the mallams, as an act of religious merit, and with the great mass of the population a gift to a religious teacher is as much a salve to the conscience as five shillings for a mass is to an Irish Romanist. Those who have worked among Romanists will appreciate my meaning. It is, therefore, of no little importance to refuse such gifts, if we wish our words to strike home with undiminished power of conviction.

“ For the last five or six months our work has been rapidly developing, almost, I might say, in geometrical progression, and that in spite of the steady diminution of our numbers, and the fact that no European, except Miss Griffin, has had any prominent share in the mission work. ‘The

people are yet too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.' These words, the subject of one of our Bible-readings in the end of September, have sounded in my ears ever since. And now this is being still further carried into effect. Mrs. Brooke has been prostrated for nearly a month by a second attack of hæmaturic fever, followed by a very severe and obstinate attack of dysentery, so that a prolonged stay at Lokoja would be quite useless. I may mention that this same attack of dysentery was gradually getting worse and worse for more than a fortnight, in spite of every remedy and every care, when we called a special meeting for prayer. When the party assembled the attack was at its worst, but from that *hour*, literally, all distressing or alarming symptoms vanished, and recovery has since progressed at a wonderful rate. And thus we know how near God is to us, even in our seeming difficulties and disappointments. At the same time Miss Griffin has been invited to take up work in another part of West Africa, and we all feel she has done right in accepting. This, while it will diminish our numbers, need not, to judge from the past, diminish our work, and it will set me free to go with the various agents over all the ground that has been visited.

"The dispensary work has grown greatly, the patients in the last month being as many as in the preceding half year. But the *wonderful* efficacy of the native medicines, in the hands of the best native physicians, must always prevent the dispensary work from reaching very many of those who can pay for native doctors. Indeed, in proof of the skill of *good* native physicians, I may say that, though native medicines are very unpalatable, I would just as soon have a first-class country doctor as a European physician to attend me in any illness with the cure of which the natives are familiar, unless, perhaps, the European had five or six years' experience of the country, which is not very common.* Our dispensary work, however, has been chiefly carried on among the Kakandas, that rude and savage tribe of fishermen who live between this and Egga, whose little huts, now that they have fled in large numbers from Nupe oppression, are crowded along the waterside. These are the only people in all this country from whom we have met with insults or threats of violence, and now, since the district-visitors have been going to their huts, they all receive us eagerly, and flock up the hill-side every morning to bring this or that comrade to have some sore, or cough, or swelling seen to, and to listen to whatever they may be taught. Thus to the *poor* the Gospel is preached.

* While acting for a short time as medical attendant to the local garrison of R.N.C. Constabulary (at that time about 300 men), I always consulted with the native physicians, who became very open, and freely explained to me their drugs and their course of treatment. Many difficult cases I entrusted to them, and whenever they told me with confidence that they had a *specific* for the disease in question, I observed that they effected cures which any London physician would have envied. The natives, accustomed to their own very powerful drugs, look upon our mild remedies just as most English M.D.'s do on a bottle of homœopathic pills.

“At the church we are holding special Gospel services daily, to urge decision upon the many who are now thoroughly instructed as to the way of salvation, and we see many signs that our efforts will be blessed of God.

“Thus closes 1891, the results of the work equalling our most sanguine expectations, for the Word of God has been fully preached over an area equal to Hertfordshire, Middlesex, Kent, Surrey, and Hants. But the means chosen of God have been different to what we had planned. ‘The people . . . are too many for me’ was written in large characters across the record of the first half year, and now, ‘The people are yet too many’ is written across the record of the last half year. The least we can do is to accept God’s will, and not be as the horse or mule. He would seem to wish that we should give up for a little any feverish attempts to reinforce the work with new men, but just wait on Him, and see how many He can turn to Christ with those whom we have already got. ‘Come and let us go over, . . . it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.’

LIVINGSTONE'S ANSWERED PRAYER.

BY MISS LAURA M. LATIMER, ROCK CREEK, O.

“And it shall come to pass that, *before they call, I will answer.*”—*Isaiah 65 : 24.*

In the year 1866 Dr. Livingstone was exploring Central Africa, in order to discover the sources of the Nile. Ten men deserted him. They made their way back to Zanzibar, and to excuse their sudden return and to obtain money they circulated the report that Dr. Livingstone was murdered by the natives on the western shore of Lake Nyassa. This was believed by his friends in England. He had ordered five hundred pounds sterling worth of goods to be sent him from Zanzibar. The man to whom they were intrusted stole all these necessary supplies and sold them for ivory and slaves. Dr. Livingstone was pursuing his way on foot through wild, trackless forests, wading knee-deep across deadly bogs and marshes, in damp, poisonous jungles, over famine-stricken plains, through broad districts desolated by war, trying faithfully to accomplish the object of his journey, and in total ignorance of the train of circumstances conspiring against him. In the year 1871 he was nearly to the end of the geographical part of his mission, when suddenly his men refused to go one step farther. Bribes, coaxing, nothing availed to change their purpose, and he knew that there was a plot to kill him if he forced them to go on. When he thought of his children, whom he had not seen for six years, the desire became very intense to finish his work. But it was impossible, and heartsore and greatly depressed in spirits, he commenced the long, weary

tramp back to Ujiji on foot, every step of the way in pain. It seemed so unnecessary to him, this long journey back—five hundred miles under a burning tropical sun. But he comforted himself each day of the toilsome way that there would be letters from his family at Ujiji, news from the dear home-land, and plenty of necessary supplies, comforts, and medicine ; and he would find faithful men who would return with him to finish his explorations.

He arrived at Ujiji October 26th, 1871, "almost at death's door," and found that the supplies which he had left there for this hour of need had all been sold ; the goods sent to him from Zanzibar were stolen. Not a single letter from his friends had reached there. Sick and without medicine, he seemed forsaken ; for he knew of no possible way by which help could come to him. He said that he was like the man in the Gospel who fell among thieves ; but in his case he was sure that there was no possibility of a priest, Levite, or Samaritan passing that way. Almost on the verge of despair, and in great destitution, he took up his abode in the poorest habitation in Ujiji. This new trial of his faith was very hard to bear, for the thought of beggary among the Ujijians made him very wretched. It was impossible for any letter to reach his friends while the fierce Mirambo was waging such a deadly war with all the tribes between him and the coast.

In the year 1869 Henry M. Stanley, who was in Spain, received a telegram from James Gordon Bennett, editor of the New York *Herald*. It read : "Come to Paris on important business." He reached there the following night, and in haste made his way to the Grand Hotel and awoke Mr. Bennett from sleep to learn why he was so hastily summoned to Paris. Mr. Bennett said : "Where do you think Livingstone is?" And he added, "I think he is alive and that he can be found, and I am going to send you to find him." Stanley looked at him in surprise and said, "Do you mean me to go to Central Africa?" "Yes," the young editor replied ; "I mean that you shall go and find him wherever you may hear that he is ; and perhaps," delivering himself thoughtfully and deliberately, "the old man may be in want ; take enough with you to help him should he require it. Draw a thousand pounds now, and when you have gone through that draw another thousand, and when that is spent draw another thousand, and when you have finished that draw another thousand, and so on ; but *find* Livingstone." That night Stanley started for Central Africa. After a perilous journey of nearly two and a half years, he stood upon a rugged height and looked down upon the great Tanganyika. Below him was Ujiji embowered in palms, the waves of the silver waters of the lake rolling at its feet. Those dark, deadly, fever-haunted forests, with their appalling, intense silence, were behind him, and with our flag flying in the breeze, and with the firing of guns and the glad shout of his men, he marched into Ujiji and clasped the hand of the hero of Africa.

The *Herald* expedition arrived there just sixteen days after Dr. Living-

stone reached there. Mr. Stanley said : " Had I not been delayed at Unyamwebe by the war with Mirambo, I should have gone on to Manyema, and very likely should have lost him ; but I was detained by a series of circumstances which chafed and fretted me considerably at the time, only to permit Livingstone to reach Ujiji a few days before I appeared. It was as if we were marching to meet together at an appointed rendezvous, the one from the west, the other from the east."

The expedition had been kept a secret ; for the young editor of the *Herald* was sending thousands of dollars to Africa to help a missionary whom nearly all the world believed was dead and buried years before. Stanley himself felt that he was pursuing a shadow, and yet he was on the way more than two years before Dr. Livingstone knew that his supplies were stolen ; he was pressing on with all possible speed, " lifting up his head and asking the silent plains around, and the still dome of azure upheaving to infinity above, Where can he be ?" and at last reached him, just at the hour of his extreme need.

NEWS FROM THE SOUTH AFRICAN MISSION FIELD.

BY WILLIAM J. NEETHLING.

On Friday, February 26th, the minister of Stellenbosch received the following telegram : " Christening on Sunday, 11 A.M., chief, wife, and thirty-one others ; pray for us."

This was from Moçuli (Pilands Mountains, Rustenburg, Transvaal), where Mr. Beyer, the missionary, is working on behalf of our Dutch Reformed Church in Cape Colony.

This is a great event in the history not only of that station, but also of the Mission Society of our Church, that Linque has at last yielded himself to the Lord and consented to baptism.

He has long been favorable to the mission and built a church, but the attractions of heathendom—polygamy and the like—have hitherto kept him back. Now he is coming out openly for his belief, and we rejoice with the missionary and his lady assistants.

On Sunday 28th we heartily responded to the request. In our young men's meeting and in our large gathering in the Church special prayer was offered for a rich blessing on the ceremony, and for further manifestation of the power of the Holy Ghost in the hearts of the chief and those around him. All throughout the Sabbath our hearts were full of praise and thanks.

Most likely political troubles will arise from the heathen faction to test the Christian endurance of the king and other converts. They will need special grace to remain steadfast.

" If we Christians," wrote a lady from the mission field, " find it so hard to be spiritually minded how much more they who are undeveloped and in such surroundings !"

Let us then ask for the prayers of Christians who love mission work, that the Lord may send His Holy Spirit into their hearts ; that they may grow in grace and in favor with God and man, and lead many of the other heathen to the foot of the cross.

Dr. Laws, of the Nyassa Mission, has been making a tour through some of our towns in the Colony on his way to Scotland from Bandawe on furlough. He has everywhere delivered addresses, appealing to the young people to go to the mission field, explaining the needs and nature of the work, and telling us "what great things the Lord had done." He has been greatly blessed in this piece of service for the Master. His remarks are specially interesting for their sober, practical sense. His ideal missionary is to be (1) under six feet ; (2) slim and wiry, not too much "beef ;" (3) he must be a good sleeper ; (4) must have good digestion ; (5) must be of a calm, untroubled temperament, and more requirements of the same sort. All are welcome, however, provided they have the last (6) qualification—consecration. "Is every one to have the fever?" "Most decidedly. Just make up your mind to that at once. If the malaria seizes upon you at the start—*i.e.*, if the malaria works outward—you are safe ; but if you do not get it within a year, the doctor gets anxious ; and if not within two years, he knows that there is small hope of your living more than another year or two."

"Are we future missionaries to go to the mission field married?" Dr. Laws : "No, it would be very imprudent." "What, are we to remain unmarried?" "No ! You must marry. But don't you see that your wife can follow later on ? You first go, get a year or two's experience, find her a place, build a house, etc., and then by all means get married."

Such were the remarks he offered. It was to us thrilling when he pointed out the crying need and claims of the heathen, and when he mentioned the few devoted workers surrounded by millions of ungrateful heathen. Much has been done, but oh ! how much more remains to be done before we can meet our Master !

NEW MISSION IN AFRICA.

On June 5th last year, Rev. Dr. Stewart, of Lovedale, left this country for East Central Africa, at the request of Sir William M'Kinnon, Mr. A. L. Bruce, and others interested in the welfare of Africa, to found a mission to the natives in the Imperial East Africa Company's territory similar to the mission of the Free Church, Lovedale, South Africa. At Mombasa the other members of the mission joined him, and thence they proceeded inland. Much difficulty was encountered in procuring the two hundred and fifty porters necessary for the transport of the goods, and also on their inland march through the Taro desert, where for three days they were with-

out water. The original intention was to place the mission at Machakos. A little more than half way to that place, however, Dr. Stewart was much struck by a site on the banks of the Kibwezi River. There was good water, good timber, good soil, elevation three thousand feet, and the people so friendly as to invite the mission party to remain with them. It was thought advisable to make a temporary camp there, while Dr. Stewart, accompanied by Mr. Wilson and fifty native men, proceeded to Machakos to compare the two sites. While journeying to Machakos the chiefs and headmen were visited and friendly relations established. The chiefs were invited to send deputations to visit the white men to see what they were doing, to study their ways, and to return and report to the old men of their villages. The march for two days was up the bed of a river, that being the only road. Although only the beginning of the rainy season, there was a foot or so of water, which, of course, meant considerable discomfort during the march.

The comparison of the two sites was found to be decidedly in favor of the Kibwezi. Although Machakos is cooler, being five thousand feet above sea level, the disadvantages of the want of a plentiful supply of water, want of timber (the nearest being ninety miles off), and the great distance from the coast entailing so much expense in the carrying of goods—all seemed to outweigh the single advantage of cooler climate. A further consideration is, Machakos is situated at the extreme inland side of the Wa-Kamba tribe, while the Kibwezi is on the coast side, this being an advantage in the case of any disturbances arising in the country. Dr. Stewart's intention, however, is to work inland, establishing a chain of stations. Machakos would ultimately serve as a sanatorium for all. The site being fixed, on the return of Dr. Stewart and Mr. Wilson to the Kibwezi plans were drawn up, and the party at once set to work to lay out the station. Two miles of roads and paths have been made round the station. Seven buildings of strong wooden frames, wattle and daub and thatch, are in various stages of completion. These are the church and school combined, dispensary, workshop, store, and three dwelling-houses. English vegetables have been used from the gardens laid out, and six of the small oxen of the country have been trained to the yoke. This last item may seem of little importance to many, but in reality it means the ultimate freedom of the Wa-Kamba women from being the general carriers and burden-bearers of that country. During the months ending December 22d, 1891, the services of the medical part of the mission, conducted by Dr. Moffat, included the following: Dressings and attendances, 354; new cases during the four weeks, 99. Sunday services are held in English for the Europeans; in Swahili for the coast men, who went up as porters, and remained to assist in the laying out of the station. The larger number of these men, however, are Mohammedans. Wa-Kamba services have also been held; but the natives have yet to comprehend the reason why the white man has come to live in their country. Therefore the work among them will be very slow.

Industrial training is also being introduced, and will constitute an important educational factor in the mission. Thus far, therefore, the new mission to East Central Africa may be said to be fairly set a-going; and Dr. Stewart looks forward to a great future for it with God's blessing and wise management. A cablegram received on the 22d instant from Dr. Stewart announces his arrival at Mombasa, whence he sails on the 28th instant for this country.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MAS

AFRICA.

—Our French brethren in Basutoland have experienced a heavy loss in the death of M. Louis Duvoisin, missionary at Berea. The *Journal des Missions*, speaking of his articles, says : “ They enable the readers to appreciate all those qualities of style, of penetrating observation, of delicate and sagacious judgment, which distinguished M. Duvoisin, and which stamped him as being, in the true sense of the word, a thinker. But that which these articles do not reveal, and which only his intimate friends and associates have been able to appreciate, are the moral qualities which distinguished him—that goodness, that sweetness, that charity, that piety which beamed from his countenance, and gave him, above all when he prayed, an expression almost celestial.”

—A writer in the *Catholic Review*, remarking on the apparent sickness of the Catholic Church in Southern Europe, is quoted as asking whether it can be that the instrumentalities of religion have there too much taken the place of that which alone gives them value, namely, the Christian regeneration of the individual. The following remarks of Professor Kruger, in the *Journal des Missions*, appear to confirm this surmise of the correspondent of the *Catholic Review* : “ The King of Congo is dead. The political journals have said little about it ; and more than one reader will perhaps ask who is this sovereign, mortal like others, but whose death causes so little stir. Dom Pedro V. died February 14th, 1891, in his capital city of Ambassi, better known by its Portuguese name of San Salvador, where he had been reigning since 1859 ; he filled a throne whose occupants once treated as brethren with the powerful Portuguese sovereigns of the sixteenth century. Their court then courted dukes of Sundi, counts of Sonho, marquises of Pango, and of Pemba. Great cathedrals reared their spires toward heaven ; processions traversed the capital, upon whose sumptuous sacerdotal ornaments the sun of Africa gleamed resplendent, and above whose ranks floated the standards of white and gold blessed by the Pope. Dom Pedro V. still kept, as an ægis, the Standard of the Cross blessed by Innocent VIII. about 1490. This, some crucifixes, some images of saints treated as fetishes, a sonorous and empty title of sovereignty, are all that is left of those Congo missions so much vaunted by the Portuguese Dominicans and the Italian Franciscans of the sixteenth century.

“ What a lesson for the missions of the nineteenth or twentieth century ! Is it, then, that the monastic orders which preached Christianity in the kingdom of Congo from 1491 until the bishopric of St. Thomas and of Congo was created, in 1533, were wanting in zeal or in sincerity ? Neither zeal, nor resources, nor successes failed them ; their enthusiasm in the sixteenth century is comprehensible, if Christianity consists in ceremonies, if the Church is a passive throng which conforms its movements to a prescribed ritual. That is precisely the germ of death which has killed Congolese Christianity ; the outward institution has been accounted more important than the sinners who ought to have been summoned to a personal experience of salvation at the foot of the Cross of Christ ; the imposing framework has hidden and smothered the individual ; the name has been more than the reality ; there were churches, priests, canons, and chapters ; there was a fully organized Christian nation—and no Christians.”

ARABIA.

—Major-General F. T. Haig, of the British Army, has published an interesting pamphlet entitled “The Evangelization of Arabia.” He remarks that missions in many parts of Arabia, contrary to popular impression, cannot be compared to going forth “as sheep in the midst of wolves,” and that, though not destitute of risks, they involve risks far less than those of Paul and his fellows.

—As Islam was born in Arabia, we are apt to imagine that all its people are Moslems. Yet the Bedouins—one third of the Arabs—are for the most part only Mohammedans in name, and many of them hardly even this. They have a strong sense of natural religion, and are wont to pray, “Lord, forgive us in Thy great compassion, and have mercy on our friends that have gone before us,” and there they stop. Even of the civic Arabs, those in the East follow all manner of opinions, and are rather hostile than friendly to Islam. In Yemen also, especially near the British post of Aden, there is considerable opportunity to present the Gospel. The simple, stern, and ferociously Mohammedan Wahabees, in the centre, are, indeed, at present inaccessible. “How such a mission would in time develop it is impossible to foresee; but the Arabs are a noble race, with great capabilities. They once bore the standard of the False Prophet from Persia to the Atlantic, and if fired with a similar enthusiasm for the glory of Christ and the salvation of men, might yet prove to be a powerful factor in the conversion of the world.” There seems little doubt that Arabia Felix will soon fall from the hands of the Turks into those of the English.

“The work will be one involving suffering, occasional loss of health, and even risk to life; but it is one which Paul would have chosen and an angel might envy. Can the churches of Christ in Great Britain take it up, or is it of altogether too adventurous a type for our modern Christianity? The probability is that the difficulties besetting it are greatly magnified in most minds by ignorance of the real feelings of the Arabs, and that those who approach them in a spirit of Christian love and kindness would be met, as the missionaries among the Mohammedan races of Algeria and Morocco have been met, not with fierce hatred and violence, but with a hearty welcome and the utmost readiness to listen to the Gospel message. We live in a wonderful time; it is the day of the Lord’s power and Abraham’s prayer. ‘Oh, that Ishmael might live before Thee!’ has yet to receive its full answer in the conversion to God of his descendants and of the other long-neglected races of Arabia.”

—The *Church Missionary Intelligencer*, speaking of the infamous practice among the Hindu opponents of the Gospel of fitting the most loathsome words to revival melodies, and singing them about the streets as samples of Christian hymns, remarks: “For, failing to revive enthusiasm for the Hindu deities, has Hinduism thus recourse to the Indian Acheron alone. She cites to her assistance, out of the nethermost depths of unbelief, the free-thinkers, the atheists, and the agnostics of other lands. She honors our own country with large orders for such mischievous wares. For these Hindus everything of the foreigner is hateful save his vices and his infidelity. With such Hinduism scruples not to ally itself in closest amity. Anything which is an enemy of Christ is the friend of Hinduism. One of our missionaries describes to us very touchingly the effect, fatal and instantaneous, of one of these sulphurous shafts of infidelity. A Hindu actually on his way to baptism had placed in his hand one of these mis-

sives of atheism. He paused, he read it, his faith was destroyed ; permanently and completely was his trust in Christ uprooted. 'I would give worlds,' was his bitter lament, 'might I again recover again the faith which I have lost.' We believe it is impossible to duly estimate the deadly influence of the scepticism of the English materialist. We are convinced that the persistent assaults of infidelity represented in the coarse and vulgar secularism of the halls of science, or the refined criticism of popular reviews, is efficacious especially in our Indian dependency. We are even of opinion that many of such articles are penned for a far wider circle than our domestic England. Often their contention seems not to move in the same plane with the arguments they assail. We have, we believe, detected also an inaccuracy of uncritical statement, a frequent misrepresentation of the most obvious positions of the faith, which seemed to indicate that the writer held not in his view so much the more immediate environment of his educated fellow-countrymen, as the credulous receptivity of a crude, because ill-informed, Indian *clientèle*. These prophets of scepticism are not without honor, but it is not at the hands of their educated countrymen they receive it."

—"The wilderness hour of this great Society, her time of weakness and peril is past. The time when five men in a room in London looked out on the desolate wilderness of the world and asked, 'What shall we do for the heathen?' the time when the power of a Christian State was arrayed not for, but against missions, and for heathendom ; the time when to advocate missions was to incur, as its least punishment, the open contempt of the wise and prudent and even the good—all this has passed. Our Society has won her way to a high and honored place ; she stands on the pinnacle of the edifice of Christian effort. Let us beware ! The hour of prosperity is the hour of trial. When the seed becomes a great tree the fowls of the air lodge in its branches. Remember the promise is still that God will be with us only in our appointed ways. Still, the wider our field the greater our success, the greater need of humility and caution ; need, in our missionary churches abroad, of wisdom, and power, and a sound mind in dealing with all the difficult questions that arise in new and growing churches ; wisdom in avoiding all offence save the offence of the cross ; faithfulness that never shrinks from truth—strict, rigid faithfulness in dealing with errors of heathendom as such ; wisdom and gentleness in dealing with the natural prejudices and infirmities of weaker brethren. Ever as our churches grow will grow their difficulties from these sources. False doctrines, heresies, schisms, have yet to be encountered. The struggle of the earlier Church is for existence ; as it grows its trial is to order its life aright."—ARCHBISHOP MAGEE.

—"Not in creeds, not in formularies, not in traditions, not in Bibles even, but in the hearts of those who believe the creeds and repeat the formularies and read the Bible does Christ dwell. Remember that if He is present to bless He is present among the golden candlesticks to trim or remove the waning light ! Let us not be high-minded, but fear. Let us pray to be delivered from self-glorification or party-spirit ; delivered by a love of Christ and of His truth from the sin of tempting the Lord our God by spiritual pride and presumption."—ARCHBISHOP MAGEE.

—"The kingdoms of the world are the objects of the lawful ambition of the Church of Christ. To conquer them for her Lord is her aim, and her success in that conquest is her true glory. But it must be for her Lord she conquers them ; the cities she wins must be called by His name and

not by hers ; it is His kingdom, and His alone, she is to establish. That kingdom is the kingdom of the Cross, the Cross of Christ. Not the Cross of Jesus, the great moral teacher, with its lesson of merely sublime self-devotion of man for men ; but the Cross of Jesus, the Christ, the Son of God as well as the Son of man, with its revelation of the infinite love of God for man. Not the Cross as some would have it, whereon hung a patient, loving, self-sacrificing man, whose death distresses us by its cruel injustice, and whose life perplexes us by its inconsistencies and its errors ; but the Cross on which was offered up the spotless Victim provided from everlasting for the sins of men.”—ARCHBISHOP MAGEE.

—“The new Christianity shall conquer the world for the new Christ, and all men own the Fatherhood of God, and all men feel the brotherhood of man. Yes ! All these will I give thee, and the power over them, and the glory of winning them, if—if only thou wilt fall down and worship, only do homage to the father of all falsehood by yielding the supremacy of truth ; only acknowledge that yours is not the true faith, but one of many, all partly true ; only bow yourselves to me as you enter those temples where men sacrifice to me, and these shall vanish away, and in their place shall rise a great world pantheon, where your Christ shall still have high place, but others take their place beside Him ; only be disloyal to God and God’s truth, and you shall have the world now !”—ARCHBISHOP MAGEE.

—“Be ours the glory of the warfare beneath the Cross. Let His be the glory of the final victory ; but never let us be tempted to win the very smallest portion of our Lord’s inheritance by compact or compromise with him who has usurped it. No truce in our warfare ; no armed neutrality ; no alliance, but war, stern, uncompromising, open war, for the truth, for all the truth of God against all the lies of the enemy ; and, most of all, against that greatest of all falsehoods, which proclaims his lie to be greater than God’s truth, which bids us do homage to the false in order to advance the true.”—ARCHBISHOP MAGEE.

—The *Chronicle* for June mentions the Decennial Report of the London Missionary Society, which, however, does not accompany it. It remarks : “Among the many striking facts may be noted : the openings in China for a great extension of country work ; that in India whole villages have gone back to heathenism ‘because, having waited long for teachers, no teachers were forthcoming ;’ the work of the Native Missionary Society in the Imerina Province of Madagascar, which has raised more than £3000 during the past ten years, and sent out twenty-three agents ; the baptism of our first convert in Central Africa at the close of the decade ; while the New Guinea decade ends with the arrival of the Rev. W. G. Lawes in England with the manuscript of the New Testament in the most widely used language along the southeastern coast of New Guinea.”

—The *Missionary Herald* of the English Baptists for October, 1891, says : “There can be no perennial freshness in a superficial acquaintance with the Gospel, and if the churches fail to apprehend the end or purpose of the Gospel, then they lose at once its unfading charm. If the truths of Christianity are regarded simply as valuable treasures that are to be kept locked up in a sacred ark, and carefully guarded from all robbers, then we may expect them to become mouldy and rusty ; but if they are regarded as Heaven’s coins for circulation throughout the world, or as weapons that have to be used in the conflict against sin and error, then they will always retain their brightness.”

AFRICA.

—The Free Church of Scotland, in its last report, says : “ Almost year by year the Committee has rejoiced to be able, in the good providence of God, to form new and practical relations of co-operation with other churches and societies, as in the case of the Moravians and Berlin Lutherans above recorded. Such relations now exist with the following : With the United Presbyterian Church of Scotland in Nyassaland, and to some extent in Kafaria and Bombay ; with the Established Church of Scotland in British Central Africa, and—as proposed—in Calcutta ; with the Church Missionary Society and the Wesleyan Missionary Society in Madras ; with the Irish Presbyterian Church through the Wilson College, Bombay ; with the Canadian and Australasian Presbyterian churches in the New Hebrides ; with the Dutch Reformed Church of South Africa in Nyassaland ; with the London Missionary Society, South Africa, and now with the Moravian and Berlin Lutheran societies. Such co-operation of the different regiments of the Lord’s army extends His conquests in a way which amalgamation even if it were possible, would arrest or weaken.”

—*Periodical Accounts* for June (Moravian) has an appeal from Rev. A. G. Hettasch, pastor of Genadendal (Gracevale), in South Africa, which is interesting. He says : “ What a church for Genadendal, the mother-congregation of the mission in Africa ! I fear the police at home would never allow a thousand people to assemble within those walls, only kept from falling in by solid beams inside and large buttresses without. Yet it is not to be wondered at that this church presents such a miserable appearance, for it is the very first place of Protestant worship ever built for the children of Africa, and is nearly one hundred years old. It is a structure full of days and full of honors, but the tooth of time has long been gnawing at it, and the process of destruction is far advanced. *Genadendal must have a new church.*”

—“ The Incarnation, involving the crucifixion and the present work of the Holy Spirit, is the abhorrence of Islam. Islam seems to make much of the will of God, and does of an external will of God. But its thought is of submission to the will of God, and not of suffusion with the will of God” (“ Shall Islam Rule Africa ?” by Rev. Lemuel C. Barnes, in *Regions Beyond*). This is a singularly thoroughgoing article. So also : “ In general the fruits correspond to the roots. The result of Islam is stagnation ; the result of faith is progression. Islam causes atrophy ; faith causes development. There is one refrain on the lips of Muslims always : ‘ There is no God but God, and Mohammed is the apostle of God.’ Their thought is of the arbitrary, fixed, *mechanical* ; three characteristic words of Christianity are ‘ Faith,’ ‘ Christ,’ ‘ Life.’ They speak of that which is *dynamic* !”

—Mr. Barnes remarks that Islam and Rationalism resemble each other in disliking the Cross. This reminds us of Mr. Wilfrid Blunt’s remark that Islam, strictly speaking, is a rationalistic creed.

—M. George Liengme has been sent out to Delagoa Bay, Southeast Africa, as missionary physician by the Free Church Mission of French Switzerland. He has been also ordained as a minister in the Oratory at Geneva.

—M. Grandjean, of the same mission, writes : “ As our mission extends

toward the north, that of the Americans of Inhambane will advance to meet it ; with them we are always able to extend ourselves, and labor hand in hand."

—M. Junod, of the same mission, remarks : " I am so delighted when our blacks preserve their individuality and originality. There is not yet apparent in these converts that varnish of imitation wherewith so many Negro Christians love to decorate themselves, and which in reality disfigures them."

—" A cardinal of the Roman Church sends out *soldiers* as champions of missions, and *hallows their swords*, as if Christ had never said : ' All they that take the sword shall perish with the sword.' These soldiers fail, sword in hand, and are then glorified as martyrs ! What a cry would go through the world if any such anti-Christian thing was done among Protestants—above all, among *English* missionaries ! But in Roman Catholic missions everything seems to be allowed, and everything to be extolled."—*Allgemeine Missions-Zeitschrift*.

—It does seem to be a little late to return to the Crusades. Cardinal Lavigerie, in his speeches addressed to these military monks, blends Christ and France, Gospel and sword in such an indistinguishable amalgam that it is hard to say what we are to make out of it, except that it is something with which a Protestant Christian of Teutonic race can have nothing to do, and with which we are sure that Protestant Christians of Latin race *will* have nothing to do. The latter, if they fight for France, will hardly do it under the banner of Rome. Fortunately, they have no temptation, being held altogether unworthy. Cardinal Lavigerie is a man of eminent qualities, but assuredly evangelical simplicity of aim is not one of them, nor even personal simplicity of character.

—The French brethren of Basutoland (Lessuto) have ordained their first native pastor, Carlisle Motobang.

—One of the most self-denying missions in the world is the French Zambesi Mission. After months and years of discouragement, the tide appeared to turn ; the brethren were permitted to baptize their first convert ; the king, Lewanika, began to observe the Lord's day, to oppose himself to intemperance, to cruel punishments inflicted on the pretence of sorcery, and to plundering forays against neighboring tribes ; his young son, Litia, showed very distinct evidences of a Christian mind, and the schools and the Sunday services began to be more largely attended. But " the clouds have returned after the rain." Malicious whispers have once more gained the ear of the king, while loss after loss has reduced the missionaries, whose comforts at the best have been very scanty, to a peculiar depth of privation. M. Coillard regrets to have had to write the saddest of all his letters home. " But the old soldier of Christ would not know how to linger long over a mood of discouragement. He adds : ' But be of good courage, the bark will not capsize.' "

MISCELLANEOUS.

—The *Ceylon Friend* (quoted in the *India Watchman*) says : " We must tell the home churches the whole truth, our failures as well as our successes. There is, of course, a great rage at home for pathetic incidents and striking facts, and they have their use ; but when they are so placed

before our people as to lead them to suppose that they furnish a correct index of the general character of our work they do incalculable harm ; they arouse a momentary enthusiasm, but also hopes which are certain to be disappointed. Our people will never understand our work, appreciate our difficulties, or gain that kind of faith which is necessary to success unless we place before them the whole truth."

—"According to the papal *Osservatore Romano* there still live among the mountains of the island of Sardinia descendants of those 80,000 Jews whom the Emperor Vespasian exiled thither after the destruction of Jerusalem."—*Jewish Intelligence*.

—The *Chinese Recorder*, referring to the abuse lavished by the Lepel Griffins and their confederates on the opponents of the opium trade, quietly remarks : "It would seem rather late in the day to ignore the fact that the conscience of a nation can be aroused, and that there is such a thing as moral stamina among a people." But what can those that have no conscience of their own know about other people's consciences ?

—Bishop French, of Lahore, who threw up his bishopric that he might preach the Gospel to the Mohammedans, and who died of a sunstroke at Muscat, has been not unaptly likened to Raymond Lull, that illustrious missionary of the middle ages among the Moslems, and like him in fact, though not in form, he died a martyr. His brother, a clergyman, writes of him : "His whole time, from morning to night, was spent in preaching in the open air with varied success. . . . His intervals of time were spent in prayer and meditation, and a translation into Arabic of St. Hilary on the Trinity. His diary reads like an apostolic missive. I never knew a man so humble, so self-sacrificing, so perfectly heroic for his Divine Lord. He was a thorough Oriental scholar—Hebrew, Sanscrit, Arabic, Persian, Hindustani, Hindi, Tamil, etc." Such men keep up the succession of saintly witnesses in the wilderness until the time has come to bring Ishmael in.

THE LEVANT.

—The Broossa Orphanage in Asia Minor, at the foot of Mount Olympus—not, indeed, the one venerated of old as the seat of the gods, but the most eminent of its four or five namesakes—being an institution entirely dependent on individual contributions, is deservedly commended to Christian benevolence. Contributions will be gratefully received and acknowledged by Mr. M. Baghdasarian, 303 West Twenty-first Street, New York City. This institution has the warm commendation of Dr. Cyrus Hamlin and of the Prudential Committee of the American Board. Bishop Whipple, quoted in the *Spirit of Missions*, says that a new Armenian version of the Bible is now in preparation by a commission consisting of an Armenian priest, a Roman Catholic priest, and a Protestant.

—Secretary Wright, of the Bible Society, at the anniversary of the London Missionary Society said that he felt that the tremendous wealth of influence and power in woman's work had hitherto been neglected. "In Damascus we men preach to the cheerless east wind of the Oriental Bazaars. A woman will go with her smile, and this smile will be answered by a smile. We dare not smile. She goes with this access to all these little springs of love and influence down among the people, into the homes, into the seed place, where the good seed can be sown in the hearts of the women."

II.—INTERNATIONAL DEPARTMENT.

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

The Parliament of Religions at the World's Fair.

BY REV. JOHN HENRY BARROWS, D.D., PASTOR OF THE FIRST PRESBYTERIAN CHURCH, CHICAGO, ILL., AND CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES.

During the next eighteen months nearly all roads will lead toward the Columbian Exposition. The latest World's Fair will be the largest, the costliest, the most comprehensive. The English commissioners who carefully studied the situation expressed the conviction that the coming Exposition will far surpass in extent, and eclipse in splendor, even the Paris achievement of 1889. At the Exposition Headquarters it is computed that, by the Directory and the Commission, by our National Government, the different States and the more than fifty nations who are to participate in the World's Fair, there will be expended, in the preparation and conduct of this colossal undertaking, a sum not far short of \$40,000,000. The Director-General is confident that thirty millions of admission tickets to the magnificent display will be sold. The vast interest aroused in America and in other lands will increase as the months go by. The Rev. E. S. Williams, one of the special Commissioners of the Treasury Department in promoting the World's Fair abroad, wrote recently: "In Japan I met almost unceasing orations. No halls would hold the mercurial and enthusiastic people, glad to hear and proud that their government was preparing to vote a generous appropriation for the Jubilee of Peace."

But is the Columbian Exposition to be chiefly a brilliant illustration of material achievement and mechanical progress? Far from it. No other World's Fair ever provided so amply for education, music, charities, religion, and the liberal arts. Dr. S. H. Peabody, the

excellent chief of the Liberal Arts Department, informs us that the space assigned to his division is more than double that provided at Paris, and more than ten times what was furnished at the Centennial. But to indicate the intellectual and spiritual sources of civilization, the World's Congress Auxiliary has been organized by the Exposition authorities. The congresses provided for will cover the chief departments of knowledge, and will extend through the whole half year during which this World's University will continue. Hundreds of busy men and women are daily planning for these conventions, corresponding with more than twenty thousand of the leaders of thought in all lands. Religion, the supreme concern and glory of man, has been excluded, as an element of discord, from all previous world's fairs. In the coming Exposition, however, it will have a most conspicuous place, not only in the material exhibit, in the Liberal Arts Building at the very heart of the Exposition, but also in a series of congresses extending from August 25th through September 29th, to be held mainly in the great halls of the new Art Building provided by the Directory. President C. C. Bonney, of the World's Congress Auxiliary, believes that these religious assemblies will overshadow all the other conventions. They have been assigned quadruple the number of days given to any other of the congresses. The meetings of the great churches will occupy a week; the mission congresses, covering the whole field of city, domestic, and foreign missions, will occupy seven or eight days; a week has been assigned to the Evangelical Alliance, and three days to the Sunday Rest congresses. The Parliament of Religions, to which representatives of all the great historic faiths have been invited, will open the series, and one chief division of this Congress will be the Parliament of

Christendom, for which invitations are given to those who accept the moral and spiritual leadership of Jesus. Accordingly, one who is able to attend this whole series of meetings, or to read the full official accounts of them, will confront the leaders of the religious world, will know what is reported by all its grand divisions, will gain a vision of the supreme importance of religion in human development, and will be especially impressed with the proofs of the supremacy and the triumphs of an aggressive, world-embracing, evangelical Christianity. The venerable Bishop Weaver, of the United Brethren Church, writes: "Paul went to Rome, not to preach, but to obtain simple justice. God overruled it so that the greatest possible good came out of it. A word spoken in Rome was like a sound uttered in a whispering gallery—it could be heard throughout the whole civilized world. It appears that Chicago is to be made a whispering-gallery, from which all nations may hear and know more concerning the kingdom of our Lord."

Urged to provide plans for religious meetings in connection with the World's Fair, the Committee at once perceived that the religious world in its great historic developments, and not any one section of that world, should be invited to make some representation. Undoubtedly the Committee believed that the best representation possible by the ethnic religions would tend to the exaltation of Christianity. But the spirit of the most generous human brotherhood actuated them in sending out their invitations and in making their arrangements for the Parliament of Religions. They have been delighted with the vast favorable response which so many eminent men of many nations have given to their Preliminary Address and to their First Report. President W. F. Warren, of the Boston University, writes: "I am glad to know that the world's religions are to be represented at the World's Fair. Were they to be omitted, the sense of incompleteness would be painful. Even a museum

of idols and objects used in ceremonial worship would attract beyond any other. Models and illustrations of the great temples of the world and of the world's history would be in a high degree instructive. Add to these things the living word of living teachers, and the whole world may well pause to listen." Some years ago President Warren described an imaginary congress of this sort, locating it in Japan, and giving it as its subject for discussion, "The Perfect Religion." This interesting address has been translated into several languages, and presents valuable suggestions to those having the parliament in immediate charge. Dr. Strong, Secretary of the Evangelical Alliance, writes: "It is in the interest of the final triumph of truth and of the brotherhood of man that representatives of all faiths meet on a friendly platform. Such a gathering will be one of the most significant as well as unique exhibitions of modern and, I may add, of Christian civilization." Rev. George Dana Boardman, D.D., of the First Baptist Church in Philadelphia, writes: "I do not believe that a better tribute can be paid to Christianity than to put it in fair comparison with other religions." Dr. Storrs, President of the American Board, has expressed his admiration of the plan as "certain, if wisely carried out, to attract wide attention, to make happy and strong impression on a multitude of minds, and to leave behind it permanent good effects." The Committee have been particularly pleased with the responses from Christian missionaries and teachers in other lands, like President Washburn, of Robert College; President Tison, of the Imperial Law School of Tokyo; Dr. Miller, of the Christian College at Madras; and Dr. Henry H. Jessup, of Beirut, who is one of the Advisory Council, and who has called attention to some intelligent and English-speaking Mohammedans of Syria, who should be invited to the Parliament. It is well known that the plans of the Committee have been approved by statesmen like Mr. Gladstone,

Count d'Alviella, and Professor James Bryce ; by the poets Whittier, Tennyson, Holmes, Arnold, and Stedman ; by Cardinal Gibbons, Archbishop Ireland, and other leaders of the Catholic Church ; by prominent divines of Great Britain and the Continent ; by many bishops of the Protestant Episcopal Church and of the Methodist Episcopal Church ; by leading college presidents of America, leading religious editors, and a score of the best-known teachers in our theological seminaries ; by a host of stalwart evangelical Christians like Joseph Cook, Dr. T. W. Chambers and Professor Edwards A. Park, and by a large number of those who have the conduct of our missionary societies. Assisting the General Committee of Sixteen is an Advisory Council of nearly two hundred of the world's religious leaders, who approve the general plan, and are furnishing timely and valuable suggestions.

A book has recently been published, "The Religious Systems of the World," a series of papers and addresses delivered on successive Sunday afternoons in London by expert representatives of each. It is something like this school for the study of comparative theology, which the Committee desire to bring about, accompanied, however, by surroundings which will lead men of different faiths to a better understanding, and to be followed by a Parliament of Christendom, in which the apologetic of Christianity will be set forth by the ablest Christian scholars, and in which not only practical problems of ethical interest, but also the great question of the reunion of Christendom, will be amply discussed. One of the many important objects aimed at is the brotherly conference of religious men, a religious fraternity involving no surrender of personal conviction and no abatement of devout faith on the part of those who recognize that Christianity is widely differentiated from other systems by an authoritative and miraculously accredited revelation. The temper of indifferentism with regard to the im-

portant peculiarities distinguishing the religions of the world is not to be cherished. Logically following the presentation of common truths will be the presentation of distinctive truths, and no discussion of differences is largely useful till men discover what they believe in common. It is a matter for thanksgiving that a notable gathering is to be held wherein men far-sundered in their inherited and acquired faiths are yet to confer in the most catholic and irenic spirit. What a contrast it presents to those frequent pages of religious history which have been marked by disastrous animosities !

Since the General Committee, with one exception, are Christians, and since the summons is sent forth from a Christian land, the Parliament may be rightly conceived as, in a large and general sense, the invitation of Christianity, addressed to all the great historic faiths, to come and give an account of themselves. The faiths that have been invited, through personal letters, are the Brahman, Buddhist, Confucian, Mohammedan, Parsee, Jewish, and Christian. Others may be included. The Japanese scholar, Morihiro Ichihara, of the Yale Divinity School, writes : "I doubt whether you can get any English-speaking Shintoists who can competently represent that religious body. Still it seems to me that they should be represented in a meeting like the one you are planning for, and I shall suggest the names of Baron Senge and Mr. Matori, as the two most prominent Shintoists at present."

What kind of men are we inviting to speak in the Parliament of Religions ? Let President Washburn, of Constantinople, answer : "You must have able men, pious men, who have full faith in their own religion and are yet broad enough to confer with infidels." We have invited such men as Justice Ameer Ali, of Calcutta, to represent Mohammedanism ; Mr. Bunyin Nanjio, a Buddhist priest of Tokyo, and former lecturer in Oxford University, to represent Buddhism ; Babu Mozumdar to repre-

sent the Brahmo Somaj of India. Many names have been suggested to speak for these faiths and others, and the Committee will extend invitations after careful conference with experts. As the work advances we are more and more hopeful of securing a good representation from most of the historic faiths. What will the men of other religions be likely to say? It is hoped and expected that they will make the best representation of their own systems which can be rightly offered. While it is probable that they will call our attention to the noblest teachings of their sacred books, and disown the popular and widespread perversions of their scriptures, it is also in the scope of our plan to discover what spiritual and other effects their religions have produced upon the peoples among whom these faiths have prevailed. Christianity has never rejected the biblical declarations that "in every nation he that feareth God and worketh righteousness is accepted of Him," and that Christ "is the true Light, even the Light which lighteth every man coming into the world." It believes that the religious nature itself and all its heavenward yearnings are of Christly origin, and that whatever of truth and goodness may be discovered in the twilight of Asia is a reflection of that original Light which, in the fulness of time shone amid the hamlets of Galilee and in the streets of Jerusalem. The peoples who have received the ampler Divine radiance should disclose the gentlest and most generous spirit to those who have groped in a dimmer illumination. Christianity will doubtless be forced to face those mighty obstacles to missionary progress, the monstrous sins of Christendom; and it will also be bidden and encouraged to tell not only through American and European, but also through Japanese, Hindu, Chinese, Arab, and African Christians what the Gospel of Christ has wrought for their races and nations. Quite as important as the question, "What will the Mohamadan and the Buddhist have to say?" will be the question, "What are they to

hear?" Of course it will only be just that the Christian faith, which is held by nearly all the ruling nations of mankind, should be presented in its argument and in its historic results by those who will speak with the greatest fairness, the widest learning, and the most conspicuous ability. If it be asked, "In what spirit should the representatives of the great historic faiths be met?" the reply is, "In the spirit of the most cordial brotherhood, attentive kindness, and Christian love." It is in our thought to have social conferences, for example, of the representatives of the faiths of India. The Rev. Dr. Wherry, of Chicago, for twenty years a missionary in Madura, believes that such social conferences will be promotive of permanent good, and that the representatives of the non-Christian religions should be made practically familiar, by observation, with the work of the American churches, charities, Sunday-schools, endeavor societies, and Young Men's and Young Women's Christian Associations.

It is certainly a subject of congratulation that the time draws near when representatives of widely different faiths will be able to meet in friendly conference without compromising any personal conviction. While the Parliament of Religions, like the Parliament of Great Britain, is not an assembly whose object is worship, the Committee are planning for the singing of devout hymns of thankful praise; and they may decide that, as at the Religious Convention which President Warren imagined, there shall be moments of silent prayer. But immediately preceding the meetings of the Parliament will be daily morning conferences, under a great variety of suitable leaders, which will enable those naturally affiliated to worship together and to come into a more perfect acquaintance. And who can doubt that not only will thousands of earnest hearts be praying to God in the stillness of spiritual communion during the sessions of the Parliament, but also that millions of those who have

learned the way of salvation through Jesus Christ will, in many lands, offer up daily petitions that this phenomenal assembly of God's children may be blessed to the furtherance of that kingdom which they believe is yet to cover the earth. The speakers who have been suggested for the opening session of the Parliament will represent twelve hundred millions out of the fourteen hundred millions of the human race. Surely that will be a great moment in history, as Dr. W. H. Withrow, of Canada, has suggested, "when men who profess the differing religions of the world stand side by side." The Committee having this enormous undertaking in their charge fully appreciate the task committed to them. They are pioneers entering a new country; they seek light and wisdom from every source. They desire to accomplish the greatest possible good and to unite all those who believe that such a congress as has been outlined will promote the best interests of mankind. They desire (to quote from the objects of the proposed Parliament, as stated in the forthcoming revised edition of the First Report) "to deepen the spirit of human brotherhood among religious men of diverse faiths," to set forth what are deemed the important distinctive truths taught by each religion; to indicate the impregnable foundations of theism and the reasons for man's faith in immortality; to strengthen the forces adverse to materialism; to inquire what light each religion may afford to the others; to furnish an accurate account of the present outlook of religion; to throw all possible light on the solemn problems of the present age, and to bring the nations of the earth into more friendly fellowship. They invite the co-operation of all who are favorable to their plan in its grand outlines, and the suggestions of all who believe that it may be improved in its minor details. Max Müller has written: "I have never disguised my conviction that a comparative study of the religions of the world, so far from undermining our faith in

our own religion, serves only to make us see more clearly what is the distinctive and essential character of Christ's teaching, and helps us to discover the strong rock on which the Christian, as well as every other religion, must be founded." The science of comparative religions, according to President Fairbairn, has shown the necessity of religions to man, and the supreme necessity of the highest of them all. Professor Legge, of Oxford, speaks for the Christian scholarship of to-day when he says: "The more a man possesses the Christian spirit and is governed by Christian principle, the more anxious he will be to do justice to every system of religion and to hold his own without taint or fetter of bigotry." The study of comparative religion has tended to strengthen Christian missionary enthusiasm. Those disciples of Christ who know most intimately the other faiths, and appreciate most fully the truths which they may contain, are augmenting their unselfish efforts to give to all the world the supreme blessings of the Christian Gospel. In Christian lands one chief hindrance to the foreign missionary cause is a deep ignorance concerning the non-Christian nations, and a stolid indifference toward those remote and unevangelized myriads for whom Christ died. Whatever can be done to make the non-Christian peoples less unreal to the Church generally will be an enormous gain to Christian evangelism. Dr. Ellinwood, of the Presbyterian Board of Missions, who has widely and carefully studied the Oriental faiths, believes that in proportion to the intelligent discrimination which shall be exercised in judging of the non-Christian religions, and the skill which shall be shown in presenting the immensely superior truths of the Christian faith, will the success of the great work of missions be increased; and he thinks that a timid attitude "amounts to a half surrender, and is wholly out of place in this age of fearless and aggressive discussion. Evidently the one thing needed to disenchant the false sys-

tems of our time is a clear and accurate knowledge of their merits and demerits, and of their true relations to Christianity."

I express a deep personal conviction in saying that I believe that the Parliament of Religions, in connection with the whole series of religious congresses, will bring into glorious conspicuity the supreme power and attractiveness of the cross of Christ. While we earnestly seek from our brothers beyond the sea a frank and full presentation of their sincere beliefs, which is only possible in an atmosphere of confidence, mutual respect and affection, we shall speak from our hearts those truths which have come to us from the words and the life of the Son of God. Believing that Christianity is not only the complement of all other religions, filling out what is imperfect in them, and correcting what is erroneous, but is also a direct, miraculous revelation centring in a Divine Redeemer, they who hold this faith will have the opportunity to proclaim it as never before. The religion whose distinctive features are incarnation, regeneration, and atonement flings its loving challenge to all the world, and has no fears!

CHICAGO, April 9, 1892.

Seed Thoughts of the World's Congress Auxiliary.

The scope of the World's Congress Auxiliary is suggestively set forth in the Committee's report, as intended to reach a class of information and discussion indicated by such themes as the following :

"The Idea of God, its Influence and Consolations." "The Evidences of the Existence of God, especially those which are calculated to meet the agnosticism of the present time." "That Evils of Life should be shunned as Sins against God." "That the Moral Law should be obeyed as necessary to Human Happiness, and because such is the Will of

the Creator." "That the Influence of Religion on the Family of Life is to make it Virtuous and Pure." "That the Influence of Religion on the Community is to Establish Justice, Promote Harmony and Increase the General Welfare." "That the Influence of Religion on the State is to Repress Evil, Vice and Disorder in all their Forms, and to Promote the Safety and Happiness of the People." "That Conscience is not a Safe Guide, unless Enlightened by Religion and Guided by Sound Reason." "That of a Truth God is no Respector of Persons, but in every Nation he that Feareth Him, and Worketh Righteousness, is Accepted of Him." "That throughout the World the Substantial Fruits of Sincere Religion include the following : Improved Personal Character ; Better Citizenship ; Better Business Methods ; Nearly all the Works of Charity ; Improved Domestic Order ; Greater Public Peace, etc." "That the Weekly Rest Day is Indispensable to Religious Liberty, and to the General Welfare of the People." "The Triumphs of Religion in all Ages." "The Present State of Religion throughout the World, including its Marvellous Advances during the Present Century." "The Statistics of Churches as an Answer to the Alleged Prevalence of Infidelity." "The Dominance of Religion in the Higher Institutions of Learning." "The Actual Harmony of Science and Religion ; and the Origin and Nature of the Alleged Conflict between them." "The Influence of Religious Missions on the Commerce of the World." "The Influence of Religion on Literature and Art."

Some of these topics naturally fall to the Parliament of Religions, of which the Chairman of the Department writes in a preceding article. Other portions will fall to the several Church denominational conventions, and others to the Congress of Missions, of which the Chairman of the Committee having it in charge, the Rev. Walter Manning Barrows, D.D., has promised to write in our pages at an early date. [J. T. G.]

The Comparative Study of Religions.

[J. T. G.]

There is in our day a search into the religious beliefs of all men, which is popularly spoken of as comparative theology, or the science of religion, though there is as yet no such thing, nor even a tolerable approach to any such thing as a science of religion or a science of comparative theology. All that has thus far been done is to institute a speculative and tentative inquiry, and an initial experiment as to whether the subject of religion is susceptible of being investigated in the same manner as that which has been pursued in the study of the crusts of earth, by which we have the fair beginning of a science of geology; or similar to that pursued in the case of human speech, by which it may be fairly claimed that we have laid a foundation of a science of language or of comparative philology. Max Müller doubts whether the "time has yet come for attempting to trace, after the model of the science of language, the definite outlines of the science of religion." Yet considerable progress has been made in the collection and arrangement of the material of religion after the model alluded to, and there are those who hold that "the logic of science is a universal logic applicable to all subjects of human inquiry."

"The advance of prehistoric study," says the author of "The Dawn of History," "has been, during the past few years, exceptionally rapid, and considering upon how many subsidiary interests it touches—questions of politics, of social life, of religion almost—the science of prehistoric archæology might claim to stand in rivalry with geology, as the favorite child of the century."

Within the historic period as well, we may fairly be said to be in possession of information from all quarters of the globe and of all the centuries, such as was never equalled by any people on earth of any former time.

The natural tendency in all periods like our own is to generalization of

knowledge. Just because the facilities for communication with all parts of the world are so exceptionally great, and because there is, as a consequence, a remarkable interchange of thought with all quarters of the globe, the spirit of investigation becomes unusually active and comparisons are instituted in all directions.

Persons holding, as do Christians, Jews, and Moslems, that their religious beliefs are the only original, uncorrupted, and inspired religion, are supposed to find it difficult to put themselves in mood for scientific examination thereof. Hypothetically this is to acknowledge that their religion is one of many, which is contrary to the permanent hypothesis of the religion from which they derive all their spiritual comfort; and most Christians spurn the perilous principle of Descartes, that in order to be a philosopher a man must "once in his life doubt everything." Christians of the most advanced spirituality and of the most profound faith in their religion as the one true revelation have, however, been among the foremost to welcome searching analyses of all religions, and to place Christianity not so much in comparison as in contrast with all competitors.

In a large sense it is incumbent on the followers of any religion which lays claim to universal acceptance to show that it is universally applicable. But this is, in fact, to make a beginning of the comparative study of religion. Dr. Moffat, of Princeton College, well said: "Were there no common principles pervading all religions, or were all men as religious beings severally so different from one another that knowledge of one man's religious nature could be no guide to that of other men, a scientific treatment of religion would be impossible," and we may add that the Christian theory of religion would be seriously undermined.

The very work of evangelizing the non-Christian world, which has become so prominent in the last three quarters of a century, has itself thrust upon us

the question of the relation of so-called religions to each other, and especially to that which we profess. Hence really no persons have been more eager to deal with the material of religions than the most aggressive Christians. It is, in fact, impossible to do the work of a Christian missionary without a mastery greater or less of the beliefs which Christianity seeks to displace, correct or supplement. It is possible that the prosecution of these investigations may seriously modify some of our missionary methods. It is possible that thereby we may find that many systems of religious error may be most easily attacked from within; may be best approached through some inherent weakness of themselves, and thus the work of evangelism become somewhat a work of reformation rather than of religious revolution. Mohammedans, for instance, are bound to accept the Old Testament Scriptures and the Gospel of Jesus, because the Koran includes these among the inspired records which it is obligatory on Moslems to obey; and it thus becomes practical to present the acceptance of the Scriptures on the authority of their own acknowledged Sacred Book and prophet.

Thus, too, Brahmanism is found to be weak. Investigation has shown that the Shasters and Puranas are but commentaries on the Vedas, and that the Vedas alone contain the originally revealed truth obligatory upon Hindus. But it is found that the Vedas do not teach nor support caste, nor idolatry, nor many other things popularly held in the great Hindu form of heathenism. The comparative study of religions becomes thus a part of our work in seeking to bring the world to Christ; and so far from shrinking at the seemingly secular search after truth implied in this comparative study of religions, through fear lest the comparisons may subject Christianity to less reverential consideration, the most progressive and aggressive Christians hold it essential to the universal spread of Christianity.

Dr. Ellinwood well says, "It is per-

fectly evident that in an age like this we cannot propagate Christianity under glass." "There is Christianity in Calcutta, and there is Buddhism in Boston. The line of battle is the parallel that belts the globe. It is no time for mere pious denunciation. There must be no blundering; the warfare must be waged with weapons of precision, and then victory is sure." The study of the non-Christian religions has been too long allowed to be a monopoly of anti-Christian scholars. In the department of sociology religions are to be brought to book, as to their bearing on the condition of industry which they foster; the social habits of the people; the position of woman and the character of the family they are responsible for; the organization of Government, and the character of the rulers they inspire; the state of public education, and the practical bearing of religious worship on actual life. We will as Christians in many things have to lay our hands on our mouths, but if we are shamed to secure a freer course for our religion at home as well as abroad, we can prove that there is in Christianity that which will produce a humanity which no other religion among men can produce. Theologically we can show the defect of even Chinese ethics as lacking any proper relation to God. Dr. Legge says, "I have been reading Chinese books for more than forty years, and any general requirement to 'love God' or the mention of any one as 'loving Him' has yet to come for the first time under my eye."

A SIGNIFICANT MOVEMENT IN BURMA.—Professor D. C. Gilmore writes to his father, Dr. J. H. Gilmore, of the Rochester University, from Rangoon, under date of March 2d, as follows: "I have glorious news for you; the Burmans have begun to come. At a village near Pyinmana, in the Toungoo district, a pure Burman village, the entire village has united to drive out the Buddhist priests and to ask the missionary to send them a Christian teacher.

They've completely cleaned out the priests, and I think—but of this I am not certain—that they have torn down the monastery. Mr. Cochrane has sent them teachers and preachers.

“Do you realize the significance of that move? Such a thing has never happened in the whole history of the Burman Mission. The Karens have come in that way again and again; but never until now has a whole Burman village gone over in that style. It means a great deal—the first giving way, which I doubt not will be followed by a rush. It is the beginning of the end. Our hearts are filled with joy and thankfulness; even the least sanguine are full of enthusiasm.”

—We are pleased to learn that it is definitely settled that Rev. S. H. Kellogg, D.D., is to return to India at the close of this summer to act with other able scholars in the revision of the Old Testament in Hindi. We are certainly loath to see him leave this country; and the St. James' congregation in Toronto, the pastorate of which he now resigns for this more special field, will feel his departure sorely. But the duty is plain. Neither America nor Europe has a scholar, taken all in all, more thoroughly fitted and furnished for the important task to which the providence of God now assigns Dr. Kellogg. His lectures delivered recently at Princeton College, on “Modern Theory of the Origin of Religion,” were of a masterly order. A more genial gentleman could not be found as an associate in the labors to which our brother is now appointed under the British and Foreign Bible Society; and we congratulate his associates in this great work.

—At Poona, Dr. Pentecost preached in a large theatre. The committee of management so arranged it that none but educated Brahmans should be admitted, and every night of a whole

week the building was crowded to the door to hear the Gospel preached simply and directly to their minds and hearts. At the close of this series of services a request was sent to Dr. Pentecost that those who heard him should be permitted to pay all the expenses incurred that week; and at the last meeting a gentleman stood up, and in the name of all assembled thanked the Doctor for what he had been teaching them and trying to do for them, and he added, “If any man had attempted fifteen years ago to speak in this manner to such an audience in Poona, he would have been torn in pieces; but here have we been filling this place night after night for a week, to hear, not lectures on secular subjects, but a plain, simple, direct exposition of the Gospel of Christ. This shows how great a change has come over us in Poona.”—*The Christian*.

New Publications.

[J. T. G.]

Everything that increases our information in regard to a country with which we are so little acquainted as we are with Korea, “The Hermit Nation,” should be hailed with pleasure. We are pleased to say to our readers that the Religious Tract Society of Korea has started a monthly magazine at Seoul, called the *Korean Repository*. The price is \$2 a year. It contains articles from all classes and nationalities represented in the Peninsula, discussing the history, language, literature, religion, manners and customs of the Koreans, and all other matters of interest about this “Italy of the Far East.” The editor of this department of the *Review* will receive subscriptions from Americans as showing his interest in this new and worthy enterprise.

Two very excellent and helpful books have appeared recently treating of the religions of the world, very unlike and yet each valuable after its kind. The

one is a series of brief addresses given in London by recognized able exponents of each of the non-Christian religions, and of the several branches of the Christian churches. It is intended to present nothing but a condensed, plain statement, in the working-man's vocabulary, of these several faiths and divisions of Christendom. Its title is "Religious Systems of the World" (Macmillan & Co., New York).

A wholly different book, and one of far greater value to the student of the religions of the world, is that of Dr. Ellinwood, just issued by the Scribners, entitled "Oriental Religions and Christianity," which, besides clearly presenting beliefs of the Oriental world, discusses candidly and boldly the several questions to which their study gives rise. The lectures were delivered before the students of Union Theological Seminary, on the Ely Lectureship Foundation. The opening lecture deals with need of understanding the false religions, followed by a lesson drawn from the Apostolic Church as a model in the method of dealing with them. Hinduism, Buddhism, and Islam are considered; the traces of a primitive theism are sought; the ethical tendencies of the Eastern and Western philosophies are contrasted, and the divine supremacy of the Christian religion contended for. We have no space for a proper review of this most timely contribution to this class of literature.

The dedication of Dr. R. N. Cust's volume, entitled "Africa Rediviva," is touching and very suggestive. It is as follows: "To the memory of Simon of Cyrene, the first African cross-bearer; the eunuch of Ethiopia, the first African who was baptized; Apollo of Alexandria, the first African mighty in the Scriptures; Cyprian and Augustine, the first men, and Katharina, Felicitas, and Perpetua, the first women who died for Christ in Africa; Frumentius, the first translator of God's Word into a language of Africa; and that great army

of martyrs, evangelists, and philanthropists, who, just as the translator renders a word into vocables and symbols intelligible to the ear of each African tribe, so by their lives, their utterances, and manner of dying, translated into symbols intelligible to the hearts of the poor African the great, the eternal and all-sufficient truth that Jesus Christ died on the cross for the salvation of the whole human race." It is not in our thought to review this excellent survey of the missionary occupation of Africa, with its valuable maps of every part; but we must make a quotation applicable at this hour, when our Student Volunteers illustrate it: "A dying world lies at the door of Europe—a world ignorant, but not by their own fault, of Christ's great sacrifice; from every rank of the community of the Neo-Latin races, *and of no other*, men and women leap out and cry, 'Send me, send me to my dying fellow-creatures, dying in body and soul. Never mind whether their color is black or brown or red or yellow. Never mind whether they are cruel, or gentle and tractable. Never mind whether they are healthy or leprous. Never mind if I die just when I land on their shores, or live to see them pass from their barbarous nakedness into the decent form and order of a holy church; send me! I have but the desire and a few poor talents; the issue is with God.' "

—Rev. T. J. Scott, D.D., who has been nearly thirty years in active missionary service, has made selections from his contributions to the press from time to time; and Dr. C. C. McCabe's Self-Supporting Missionary Literature Department, 150 Fifth Avenue, New York, has printed these. The title is "Sparks from the Anvil of a Busy Missionary;" the price is twenty-five cents. We understand that Dr. Scott asks no royalty from the publishers. The great variety of themes, crisply treated, will make it helpful to a wide range of readers.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

A Letter from Dr. Kerr Cross.

From Uwundale, Songwe Valley, Lake Nyassa, East Central Africa, Dr. W. Kerr Cross writes :

" Mrs. Cross and I reached our home here October 1st, 1891. I was sent by the committee to build on the hills if possible before the present rains, Mrs. Cross to remain at the central station, half way up the lake, with Dr. and Mrs. Laws till this home should be completed. She did stay a month ; but Dr. Laws, being unwell, left for England, and my wife came north. Meanwhile I had selected a site and begun building.

" The country here is worth fighting for—the finest in these parts, equally distant from the various settlements of white men, English and German, as a doctor should be ; from 5000 to 6000 feet above the sea and 3000 feet above the lake. This valley is ten miles by from three to five, and with a rich red soil, and abounds in cattle. The people are famed for their gardens. Here are many varieties of bananas and plantains.

" When we began work here, Nyembere, the chief, was at war with a neighboring chief, and appealed to me to decide on the affair. The discussion was opened by my reading and explaining the ten commandments, and assuring them that God was ever angry with war, and that, as white men who obeyed God, we could not but frown on such, etc.

" Mirasewa, the one chief, accused Nyembere of *keeping off the rain* from his country last year. And so they fought, etc. I decided that both were wrong ; and as Mirasewa began the war, he must bring a bull and kill it before me. This was done, and they shook hands and ate together as friends ; and so our influence began, and many disputes between chiefs and private men have been deliberated on since.

" We hope soon to have a school and begin more direct spiritual work. Every morning at six we have 150, including workers, for singing and prayer. On

Sabbath, at four, besides the English service, a native service at the chief's house, nearly 100 present. At first we had few women, but now a goodly number. It is amusing to see these rude men standing at the hymns and doing their best with grunts and groans to imitate the tunes. They are getting on, however. Nyembere sits on a stool in the centre, and is all ears and eyes ; and when we pray is most careful that every eye is closed. The idea of God punishing by fire (hell) is entirely new to him, and he listened with rapt attention when I had occasion to refer to hell, and when I had finished turned to the women, saying, ' You women, you hear ! if you do bad and don't cook our food, God will roast you in that fire,' pointing to the ashes.

" The windows and fireplaces of our house are sources of great amusement. The natives stare at one another and talk. When a fire is put on and the smoke does not fill the house they are amazed. Then one stoops and looks up the chimney ; another explains that the smoke goes up a hole in the wall and comes out at the top. Out they go to see this, and explain among themselves how it gets beyond the thatch ; then, clapping their thighs, they say, ' He ! the white men ! what wisdom they have ! '

" Our influence is not confined to one tribe, but reaches to many. Already we have been visited by several chiefs and deputations from others. We aim at a large school with youth drawn from various tribes, to be educated and sent back to open schools in their own country."

Some of the missionary dead of 1891 are thus recorded by the *Christian at Work* :

" Bishop French ascended from Arabia ; Bishop Boone, having only for a short time been enrobed in the mantle of his father, the renowned missionary, died in China ; Newton, ' the beloved '

of the Punjab, was followed to better than India's palaces by Winter, of the Delhi Mission, who loved his special work more than he did a bishopric. Amid the lamentations of thousands that 'good servant of the Lord,' Bishop Caldwell, was laid to rest after fifty-four years of labor in India for India; Dr. Luther H. Gulick, the founder of a large missionary family, went up to the 'bosom' of the 'Father of the faithful'; and dear and great John Inglis dropped his finished translation of the visions of him of Patmos to open his eyes on the beatific vision of the Ancient of Days. Redslob, the Moravian sentinel of the outer patrol limit of Christendom on the edge of Thibet, went to know the richer meaning of 'Nam Thang Song,' and to find it 'all bright ahead' forever. Sheshadri, the first Asiatic whom America ever honored with a doctorate of divinity, found a fitting sepulchre in the sea for his body, while his soul went to the 'sea of glass.' Goloknath of Jalander was carried to his burial by 'devout men,' and honored by the presence at his funeral of European officials and a thousand Hindus and Mohammedans."

This list is but partial. Wellington J. White's tragic end cannot be forgotten; the Moravian Marx also died at Leh, and many more, obscure, perhaps, in human eyes, but emblazoned on God's immortal scroll. Think of the missionaries dying in Africa alone in 1891!

The almost simultaneous death of Rev. James Calvert, formerly of the Fiji Mission, and Principal John Cairns, of Edinburgh, takes from earth two of the most distinguished men of the generation—Mr. Calvert, very conspicuous for missionary toils and triumphs, and Principal Cairns, perhaps the most gifted, learned, and really great man in Scotland. If any man survives who combined so much mental power with so much childlike gentleness and generosity, we know not who he is. Mr. Calvert had retired from work, but Dr.

Cairns had apparently in him the vigor of his prime. He was born in 1818, and was but seventy-four years old. His last words were, "Only they who openly identify themselves with the cause of God will be victorious and triumphant." James Calvert was born in 1813, and was, therefore, seventy-nine; he died on Tuesday, March 8th, and Principal Cairns on Saturday, March 5th. The two men were in many things strikingly alike, though in others in marked contrast. But each in his sphere achieved an enviable success, and are together in one reward.

Born a Savage, Died a Bishop.

Those who attended the London Missionary Conference of 1888 will recall the kindly face of the aged Bishop Samuel Crowther. He died in London, December 31st, being something over eighty years of age. He was born, he never knew when, in the Yoruba country, one hundred miles inland from the Bight of Benin. He was carried off by Mohammedan slavers in 1819, and was exchanged for a horse. He was treated with the greatest cruelty. Again he was exchanged for some tobacco. The slave vessel was captured by an English man-of-war, and young Adjai, as he was named, was sent to the church mission school at Sierra Leone. In 1825 he was christened by the Vicar of Christ Church, Newgate, Samuel Crowther. In 1829 he married a native girl, who had been educated in the same school. He taught for a while, and accompanied the first Niger expedition. He then went to England and studied in the Church Missionary College. He became a minister, and went with the second Niger expedition in 1854. He translated the Bible into the Yoruba language. He was set apart as a bishop—the Bishop of the Niger territory, in West Africa—in 1864. In May, 1880, the Royal Geographical Society presented him with a gold watch. Bishop Crowther was a godly man, of much intellectual power,

and with a great authority over the natives with whom he dealt. He was very highly esteemed in England. His life is a striking illustration of the power of Christianity to uplift the savage races. All that he was he owed to Christianity.

When we remember that only ten years ago the people of Uganda and Victoria Nyanza were almost unknown to the world, it is surprising to read that the missionaries recently sold in a few weeks 4000 reading sheets printed in the native language. They send word that they could sell 10,000 copies at once if they had them. They say the people are most anxious to acquire the art of reading, and their eagerness for books is astonishing. "As long as we had a reading sheet or a book left," writes one, "a crowd swarmed around us day and night, and hundreds were disappointed when the supply gave out."

The work in Africa, with all its hindrances, goes forward so rapidly and with such strides that the records of yesterday will be out of date to-morrow.

London Wesleyan Mission.

The London Wesleyan Mission about six years since began its work. Attention was first directed to the East End, and afterward St. James's Hall, in the west, and other parts of London, were made the centres of important missionary efforts. In addition to the ministerial staff, some seventy "Sisters of the People" and twenty lay agents are employed in the mission, and as the outcome of their work about five thousand persons are "meeting in class," most of whom previously belonged to no church. Rev. Hugh Price Hughes, before a large assemblage in the Free Trade Hall, Manchester, observed that nothing was more remarkable in the present age than the growing sensitiveness to the amount of pain and misery in the world. This tenderness of heart

was already producing a vast social and political revolution. People were today taking to heart the suffering and misery of their fellow-creatures as they never did before. They who represented the London Mission were the illustrations of that new awakening of tender sympathy. This movement in London was the direct result of the "Bitter Cry of Outcast London." When that remarkable pamphlet appeared a few years ago it tortured the souls of many. They felt it was a veritable shame that while they were sitting in cushioned corners of their pews there were hundreds and thousands standing under the shadow of their sanctuaries.

Christianity is not dying out, but has moved forward until it has obtained a marvellous hold among all civilized nations. The *Army Chaplain* states the following: "Three centuries after Christ there were 5,000,000 Christians. Eight centuries after Christ there were 30,000,000 Christians. Ten centuries after Christ there were 50,000,000 Christians. Fifteen centuries after Christ there were 100,000,000 Christians. Eighteen centuries after Christ there were 174,000,000 Christians. Now there are 450,000,000 Christians. The followers of the three religions, Confucianism, Buddhism, and Taoism, all combined, are less in number than the Christians alone. Including the latest division of Africa among the European powers, about four fifths of the land of the world is under Christian control." So much for figures; but what of the general influence upon society! Of one thing we must beware. The above figures represent not the converted disciples of Christ, but those identified with so-called Christian communities.

We publish gladly the following correction:

"In the *MISSIONARY REVIEW* for November there are some pages of information respecting British foreign

missions, by Rev. James Johnston, Bolton, England. Respecting 'English Missions in Canada,' he says: 'With the translation of the Bible into the Cree language, the Bishop of Moosonee writes home that he is making rapid progress.' The writer overlooks the fact that the Bible was translated into Cree many years ago by the Rev. Henry Steinhauer, an Ojibway Indian, but for many years a missionary of the Methodist Church to the Crees, and John Sinclair, a half-breed of the Cree nation. That translation was printed by the British and Foreign Bible Society, in the syllabic characters invented by the Rev. James Evans, at that time Methodist missionary at Norway House. The manuscript was entrusted to another missionary—the Rev. William Mason—who subsequently became a minister in the Church of England. Mr. Mason had the oversight of the printing, and dishonestly introduced his own name into the title-page, completely ignoring the work of Messrs. Steinhauer and Sinclair. He also represented himself as the inventor of the syllabics, thus robbing James Evans of the honor of the discovery. We are under the impression that the work on which the Bishop of Moosonee is now engaged is not a new translation in the syllabics, but a transliteration into Roman characters of the existing edition, probably with such improved readings as may be suggested by his knowledge of the Cree tongue. But on this point we have no positive information."—*Missionary Outlook*.

A few years before her death Robert Carter called upon Mrs. Stuart, and she drew from a desk an old document, which she handed to him. It was a call for a first meeting to discuss the propriety of forming a Board of Foreign Missions. Mrs. Stuart said that her husband had gone to that meeting, and in the enthusiasm of his heart had pledged himself to give \$500. When he came home his mother and his brother Alexander were full of consternation, and

asked him if he expected to end his days in the poorhouse, since he squandered his money in that way. "Ah," said Mr. Carter, "how little he foresaw that the time was coming when Robert and Alexander Stuart would give habitually \$50,000 a year to foreign missions and \$50,000 to home missions!" Mr. Carter, speaking of Robert and Alexander Stuart, says: "They began to give small subscriptions to benevolent objects, which increased with increasing prosperity. They first gave hundreds, then thousands, then tens of thousands, and at last hundreds of thousands."—*Churchman*.

Extract from *Christian Leader*, June 25th, 1891. Mission field. "Baptist Blundering on the Congo." "In the *Monthly Messenger* of Storie Street, Baptist Church, Paisley, of which Dr. O. Flett is pastor, reference is made to an address lately given by Rev. R. D. Darby, from the Congo." "The story which he told of the privations and hardships which he and his companions had endured was a sad and pitiful one. His two companions died, and he himself only narrowly escaped. In listening to such a story one cannot help feeling that there is great and inexcusable blundering somewhere. There is really no need why our missionaries should be left in such straits for the lack of the common necessities of life. If the Mission Committee in London, who are responsible, would only show a little more business ability in providing for the wants of their agents, no calamity of the kind would be likely to overtake them. The sad thing is that the lack of proper provision for the wants of the agents sent out has less or more characterized the management of the committee from the beginning. The effects of this are shown in the fact that about 60 per cent of the missionaries sent out to the Congo district have died. Surely a radical change in the mode of conducting the mission is called for!"

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY WILLIAM BRENTON GREENE, JR., D.D.

AFRICA.

The four evangelists record our Saviour's activity when He was on earth in the flesh. Luke, in the Acts of the Apostles, begins at His ascension and narrates the continuance of His work in the Church by His Spirit for thirty-four years. It was, however, promised that the Spirit of Christ should be the life of the Church, "Lo! I am with you alway, even unto the end of the world," said our Lord. It is evident, therefore, that the Acts must be an unfinished book. Christian history in every age is as truly the story of the activity of Christ's Spirit as is apostolic history. This is never more conspicuously the case than in the annals of foreign missions; and nowhere probably has the work of evangelization been more evidently supernatural, more manifestly inspired and guided and developed by Christ through His Spirit, than in that vast and dark continent which, under the name of Ethiopia, is represented in Scripture as about to stretch out her hands unto God, and to which our thoughts are for a little while to be directed.

Africa is the southern continent of the eastern hemisphere. Bounded on the north by the Mediterranean Sea, on the east by the Red Sea and the Indian Ocean, on the south by the Southern Ocean, and on the west by the Atlantic Ocean, it has, since the opening of the Suez Canal from the Mediterranean to the Red Sea, become a continental island. Lying between the 37° of north and the 34° of south latitude, it is almost wholly within the tropics. Triangular in shape, its greatest length is 4330 miles; its extreme width, 4000 miles; and its area, 11,360,000 miles, nearly four times that of the United States.

Until very recently little or nothing was known of the interior of Africa, except that it was rich in gold and ivory

and apes and slaves. The explorations of late years have, however, acquainted us with its principal physical features. It has few harbors considering its great extent of coast. It rises gradually from a hard beach of yellowish sand; it spreads out into broad plateaus; and these are traversed by five systems of mountains, some of them lofty. It is watered by many lakes and large rivers, chief among which are the Zambesi on the east, the Niger and the Congo on the west, and on the north the long, mysterious, though historic Nile. It is a land of forests, seemingly trackless and impenetrable, which yield ebony, dye woods, palm-oil, gums, copal, and india-rubber, and whose clearings produce plantains, cassava, tapioca, Indian corn, sugar-cane, much else, so abundantly and readily that industry becomes useless and indolence inevitable. At the same time Africa may well be called the country of the desert. For 900 miles along the western seaboard toward the south there is not a drop of fresh water and but one fertile spot. An even larger region along the eastern coast nearer the equator is dry and sterile. North of the equator is the Sahara or Great Desert, 3000 miles long, with an average width of 1000 miles; its area is almost equal to that of the whole of our own vast country. "Its surface, lower in many places than the Mediterranean Sea, is made up of shifting sand, rough gravel, and barren rock, variously distributed, and occasionally traversed by low chains of bare hills. Extensive plains of salt also occur. Throughout this sterile region rain is almost unknown, and the heat is terrific," sometimes indicating, especially during the hot wind and stand storms, over 120° F. in the shade. The western portion of the Sahara is the wildest and the most desolate. In the eastern part are numerous oases, some of which cover many miles of fertile territory.

The climate of these oases and of the forests and rich table-lands of Africa, which make up two thirds of the continent, is very different from that of the desert. Rain is regular and abundant; the average temperature is about 80° F.; and the thermometer seldom if ever rises above 98° in the shade.

Africa does not seem to be very rich in minerals. Gold, however, is found in Guinea. Iron and copper occur in many of the intertropical places. Seams of coal have been discovered along the banks of the Zambesi. Salt is said to be plentiful everywhere. Diamonds of fine quality and great size have been found. It is not unlikely that there are many mineral treasures yet to be unearthed.

The vegetable wealth of Africa has been alluded to. Its fauna also are numerous and highly characteristic. Land animals preponderate over water ones, and many of the quadrupeds are exclusively African in their origin. Such are the chimpanzee, the gorilla, the dog-faced baboon, the two-horned rhinoceros, the hippopotamus, the giraffe, and five sixths of the known species of antelope. It is in a land extensive, varied, productive, and peculiar as this that the races live the problem of whose evangelization we are about to study.

The people of Africa may be divided into native and foreign. The foreign element, which is numerous, consists of Europeans, Arabs, Moors, Turks, and Jews. The native element embraces six races which are, to a greater or less degree, allied, and which all spring from the great Indo-Ethiopic family. They are thus a mixture of the pure African type with the Asiatic, and they differ in race characteristics according as the one type or the other predominates. The Berbers are the descendants of the primitive stress of the land. They vary in color from black to dark bronze or copper, have high cheekbones, thin lips, expressive eyes, curly hair, and athletic forms. Their home is Northern Africa. Then there are the Copts. These are the descendants of

the ancient Egyptians, and are a mixed race, their ancestors having intermarried with Greeks, Nubians, and Abyssinians. Their complexion is brownish yellow, their foreheads flat, their hair woolly, their lips thin, and their eyes bent upward like the Chinaman's. Their home is Northern Egypt. Next we have the Nilotic race, comprising the Nubians in Nubia, the Abyssinians in Abyssinia, and the Golloos along the eastern coast farther south. These are all strong, vigorous people, often handsome, more or less dark, and standing between the Berber and the negro. Of the latter no description is necessary. Suffice it to say, that their home is the Soudan or Central Africa; that they are very numerous; and that many of them are partially civilized. They are found to improve as we penetrate the country, and there is reason to expect gratifying developments when we shall become acquainted with the vast inland tribes of which now almost nothing is known. Nobler far and more characteristic of Africa than the negro is the Bantu race. Nearly the whole southern half of the continent is their home. A recent traveller thus describes them: "The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, a fine face, high, thin nose, beard and mustache. . . . Some of them are perfect Greek statues as regards the splendid development and poise of figure." Finally, we have the Goupinie race, composed of Hottentots, Korannas, and Bushmen. Whence they originated is a mystery. They are thought to resemble the Chinese. Like them, they have the high cheek-bones, the oblique eye, the thin beard, the yellowish complexion. They differ, however, in their hair and in the formation of the bones of the pelvis. In height they rarely exceed four feet six inches; and they are lively, cheerful, and by no means wanting in intellect. These six races with the foreigners give a total not far from 300,000,000, or considerably more than four times the population of the United States.

Of the social, moral, and religious condition of these millions little that is good can be said. The northern half of Africa has the characteristics of Arabic civilization. The people are pastoral and nomadic. They have the Arab's genius both for war and for trade. In general, we may say of them that they are restless, fierce, warlike, proud, aggressive; in trade, keen, versatile, grasping; in morals, grossly sensual, as the Abyssinians, or proudly abstemious, as the Nubians. They are all stamped with the virtues and the vices of the Moslem faith. Many of them have heard of the Saviour, but almost none of them have found life in Him or even realized their need of Him.

The southern half of Africa is utterly destitute of any civilization worthy of the name. The people live in independent groups under the command of a king, whose slaves they usually are. As to intelligence, there is a vast difference in different tribes. The Bololo people, for example, in the bend of the Congo, clear away the forest and raise crops of maize and mandioca. They are expert in the working and smelting of brass. They understand division of labor. Their streets are straight and their houses commodious. Of the people in the Nyassa district, however, Professor Drummond gives the following description: "Hidden away in the endless forests, like birds' nests in a wood, in terror of one another and of their common foe, the slaver, are small native villages; and here in his virgin simplicity dwells primeval man, without clothes, without civilization, without learning, without religion, the genuine child of nature—thoughtless, careless, and contented. This man is apparently quite happy; he has practically no wants. One stick pointed makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them makes his clothes; the fruits which hang on them make his food." There is, however, one common characteristic of all the Central

African people wherein lies the hope of their future. They are born traders. They have created a true currency, though not a money one. "In the management of a bargain," says Stanley, "I should back the Congolese native against Jew or Christian, Parsee or Bouyan, in all the round world. Unsophisticated is the very last term I should ever apply to an African child or man in connection with the knowledge of how to trade. I have seen a child of eight do more tricks of trade in an hour than the cleverest European trader on the Congo could do in a month."

As to morals and religion, the picture is an extremely dark one. Degradation is well-nigh universal. Polygamy is everywhere practised. The idea of chastity seems to have been entirely lost. The value of human life is not appreciated. Mutilation and death are the punishments for the slightest offences. Human sacrifices are common. Cannibalism is prevalent. Atrocities which among us might not even be mentioned are with them of daily occurrence. There is no worship in the proper sense of the word. Religion has degenerated into a superstition called fetichism.

It does not come so near to the worship of God as idolatry does; for the idolater professes to worship God through the idol, while the African, though admitting the existence of a Creator and Father, gives Him no actual worship. Sacrifices are made and prayers are regularly offered; but there is no confession of sin, no thanksgiving, no praise. Fetichism consists in the wearing of charms or amulets to secure a wish or to ward off an enemy. These charms may be anything—a shell, a bone, even a rag—that has been consecrated by the fetich doctor, who professes to inject into it, by means of drugs and incantations, a spirit by whom one can be made successful. Ascetic rules are also to be obeyed. In a word, the only religion of the native is a bondage to fear; and if we except

the coast regions, this religion is well-nigh universal. "In Stanley's journey of 7000 miles from Zanzibar to Banana, he saw neither a Christian disciple nor a man who had even heard the Gospel message!"

What, then, has been the work of the Spirit of Christ for Africa?

He has inspired the explorations by which the Dark Continent has been brought to the notice of the Christian world, and opened up to the heralds of the Gospel; but for the patient and heroic forced marches of Speke and Grant and Baker and Cameron and Stanley, missionaries could not go into the interior of Africa; and, indeed, the need of them there would not be appreciated. It is significant, therefore, that these intrepid explorers, who for the sake of science or adventure gave the best years of their lives to seeking to solve the mysteries of the Dark Continent, would probably never have seen it but for David Livingstone. Herein is the greatness of his work. He was mistaken in many of his geographical theories, but his mistakes inspired those who corrected them. He planted no missions himself, but his missionary spirit inspired the most effective missions in Africa. He did not live to see the results of his arduous labors. After forty attacks of fever he died on his knees in a grass hut amid the swamps near Lake Bangweolo, early in May, 1873; but that dying prayer was answered. With his death began a new era for the "Dark Continent." Who will say that the Spirit of Christ that lived in him did not inspire the explorations which his death powerfully stimulated, and which but for his life would have been impossible? Again, the Spirit of Christ has controlled the policy of empires in the interests of African evangelization. In the words of Dr. Pierson, "Perhaps no more wonderful occurrence has been recorded since Pentecost than the Berlin Conference, that, in the closing weeks of 1884, met to determine the constitution of the Congo Free State. King Leopold

of Belgium, losing his dear son, adopted Africa with her sable children as his own, out of his royal fortune giving a princely sum annually for her sake. What an event was that when, under the presidency of Prince Bismarck, fifteen nations, by their representatives, assembled to form the "International Association of the Congo"! And who are the national parties to this most remarkable compact against the slave trade and for civil and religious freedom? Not only Protestant powers, but Papal kingdoms, the Greek Church as represented by Russia, and even Islam as represented by Turkey. When in the history of the world has there been such a union of the nations of the earth, not to speak of different forms of faith, and all in the interests of the kingdom of Christ? Can we do otherwise than exclaim, "What hath God wrought!" Once more, He has developed as well as inspired and guided the missions themselves. If wonderful works are needed to prove the presence and power of the Spirit of Christ, these works have not been wanting. The Moravians seem to have been the first in this field, as in many others. In 1737 George Schmidt, one of their number, sailed from Holland and established a mission at Gnadenthal, 120 miles north of the Cape of Good Hope. Here he labored for nine years, gathering a little company of converts numbering 47 families. He then went back to Holland to induce others to join him, but was not allowed to return. Not until 1792 did the Moravians obtain permission to resume their work in Africa. Then three humble artisans were sent to that same place. There among the first to welcome them was a poor blind woman, an aged pupil and convert of Schmidt's, bringing with her the old treasure Testament which he had given her fifty years before. Who but the Spirit of Christ could have kept that handful of believers faithful in the midst of a continent "dead in trespasses and sins"? Was there ever a more striking illustration of the truth that He who begins the good work in

us will perform it until the day of Jesus Christ? In 1799 the first four missionaries of the London Missionary Society arrived at the Cape. The Dutch Reformed Church is another of the early agents in the South African mission cause. The two great societies of the Church of England, the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society, were ere long in the field, beginning their labors, the latter in Abyssinia, the former in South Africa. Egypt has been successfully occupied by the United Presbyterian Church of the United States. The western coast is the scene of very many missions of very many churches. Here we come to Ashantee, where the celebrated native Bishop Crowther, whose death we have been called on so lately to mourn, labored; and here, too, but farthest down of all we find Gaboon, and the field well occupied by the American Presbyterian Board, in which field, as in all this region, the mortality among the missionaries has been so great that it has been well called "the White Man's Grave." In 1875, a year after Livingstone's death, a memorial mission was founded for him on Lake Nyassa, and it has been very successful. Space, however, would fail were even the barest enumeration of the missionary agencies now at work in Africa to be attempted. Statistics, too, with reference to this field are singularly unreliable. Like the maps of the country, they change daily. Ten years ago the report was 730 ordained missionaries, 73,000 native communicants, 250,000 under instruction—probably a million more or less under the influences of Christianity; and ten years ago the Christian Church was just beginning to rouse herself for the evangelization of the "Dark Continent."

It should not be supposed, however, that the work, because it has been rapid, is easy. It has peculiar difficulties. Perhaps no field calls for more of the heroism which only the Holy Spirit can inspire.

Among these obstacles may be men-

tioned anarchy. The different tribes are at war constantly. The same is true of the different families of the tribe; hence, unkind feelings are engendered, and to deal with people so irritated calls for unusual patience, prudence, decision, tact. Another obstacle is indolence. The wants of the natives are so few that they grow up in idleness. When they profess Christianity, therefore, their change of heart does not at once make them diligent. There is small occasion for diligence. They have, consequently, to be taught industries as well as religion. In no field are lay missionaries, Christian mechanics, and farmers so much needed.

A further obstacle is slavery. The united influence of the many missionary societies and the efforts of one Christian nation after another have entirely broken up the slave trade, so far as the west coast is concerned. It is, however still carried on clandestinely on the east coast, and it exists everywhere unrestrained as a domestic institution. Indeed, slaves constitute the laboring class, and hence arises an excuse on the part of the free for their indolence. In their view work is not only largely unnecessary, it is also dishonorable because associated with slavery.

A fourth obstacle is intemperance. The natives have their own beer and wine, but they have learned to like the more intoxicating qualities of imported rum, gin, and whiskey. These are obtained in abundance at all the foreign trading houses. The testimony of the missionaries is that where converts are now reckoned by hundreds they would be numbered by thousands but for the rum trade. "What a record against the Protestant Christianity of Great Britain and Germany and America!"

Polygamy, with its kindred vices and the moral degradation which result from them, is another and most serious obstacle. The people have become so debased that there seems to be no moral foundation on which to build. The climate, too, must not go unmentioned,

It has proved singularly, fearfully fatal to the missionaries. Now that they have learned how best to adapt themselves to it, it is less so. At the same time, however, another difficulty has arisen. The natives cannot understand why foreigners cannot live as they do ; and so it often comes to pass that in proportion as the missionary takes care of his health he loses influence in his field, on the ground that he is too luxurious.

That, therefore, the wonderful progress of the past twenty years has been made in spite of all these obstacles is in itself most encouraging. The simple fact that the Bible has already been translated into sixty-six of the languages and dialects of Africa is a stupendous achievement. Great expectations, too, may be cherished with reference to the missionary influence of the colored people of the United States. In number 7,000,000, what might they not accomplish for their brethren over the sea if only they themselves were baptized with the missionary spirit? Can we doubt that it is God's purpose to make them missionaries? Have we, then, any duty more pressing than to give them the churches and schools necessary for their religious and moral training? Most encouraging, however, are the effects of the Gospel on the character of the Africans, who seemed to have no character. The Pentecostal blessing has been repeated on the Congo. In places not a few the people, thieves before, have become honest. Liars before, they have become truthful. Indolent, they have become industrious. Their idols they have burned ; Christ they have enthroned Lord of all. The Christians in the neighboring island of Madagascar have remained true in spite of persecution unsurpassed for cruelty in any age. If the Waldenses are rightly called the Martyr Church, the believers of Madagascar are fully as worthy of the honorable title. Can we explain this save on the ground that the Spirit of Christ sustained them? Can

we account for such apostolic lives as Moffat's, as Livingstone's, as Black's, as Bushnell's, as Harrington's, as Mackay's, as Crowther's, as those of many other missionaries that may not now be mentioned, unless the same Christ who lived in Paul by the Spirit lived also in them? Can we doubt that the land in which the Saviour Himself is thus directing and sustaining the work of evangelization will soon stretch out her hands unto God? Is she not even now beginning to do so? Can we, then, resist the short and emphatic appeal addressed by David Livingstone from the centre of Africa to the Protestant churches of the world, "Come on, brethren!" Friendship for Christ, mere loyalty to Him, compels us to do so. Not to be interested in the evangelization of Africa is not to be interested in what is conspicuously the work of our Friend, who redeemed us with His own precious blood.

—A testimony to the value of missions is given by Jesse Seligman, the Jewish banker, who is now travelling on the Nile. He says: "I am glad to inform you that the American missionaries all along the Nile are doing splendid work. You can scarcely enter a single town or village without finding one of these nicely constructed school-houses where these Arabs are taught, and it would astonish you to hear with what pride they say they were taught at the American mission school."

—The statistics of the Presbyterian missions in Siam and Laos, as recently reported, are as follows: Ordained missionaries, 14; medical missionaries, 4; single lady missionaries, 9; native preachers, teachers, etc., 54; number of churches, 13; communicants, 1113; number added last year, 239; boys in boarding-schools, 208; girls in boarding-schools, 146; day-school pupils, 320.—*Dr. Ellinwood.*

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—Under 120 of the wills reported during last year in this country, the bequests for religious, educational, and charitable purposes have amounted to about \$7,000,000.

—The population of the city of New York exceeds that of North Dakota, South Dakota, Montana, Washington, Oregon, Nevada, Colorado, and Wyoming. The Presbyterians and Congregationalists have only 85 pastors at work in New York City, while in the eight new States the two denominations have 540 pastors and workers. The Roman Catholics have 115 parish churches and chapels in New York City, with 300 priests and 300 Brothers, and 2000 religious women constantly at work among the people.

—Probably the largest congregation in America is that of the Church of St Stanislaus Kostka, in Chicago, which has 30,000 communicants. The number of attendants at the several masses every Sunday frequently exceeds 15,000. The cure of souls committed to its charge requires the services of 12 priests. It has a parochial school attended by 3000 children, and these are taught by 26 Sisters and 8 lay teachers. The church maintains an orphan asylum in which about 300 inmates are cared for.

—Five years have passed since the Students' Volunteer Missionary Movement started, and in connection with it almost 6000 have pledged themselves to the foreign field, if the way of entrance shall be opened. Of this number about 70 per cent are young men and 30 per cent are young women. Not far from 350 have already entered upon their work, while some 500 are yet in theological schools, 125 in medical schools, and a far larger number in various colleges.

—It is estimated that there are now

in this country more than 2,000,000 of Slavs; the Poles number 1,500,000 and the Bohemians, 350,000. Chicago alone contains 100,000, Cleveland and Detroit are also large centres, while the mining regions of Pennsylvania hold many thousands; but among them only a very slight beginning in missionary work has been made.

—Says the venerable Archdeacon Kirkby, who in the service of the Church Missionary Society spent 27 years among the Indians of Rupert's Land: "There is no better argument for Christianity than a congregation of Indians repeating in their own tongue the Apostles' Creed." There are now 10,000 baptized Indian Christians leading consistent lives, and reading daily the Gospel of Jesus Christ.

—In mission work the progress of the Methodist Episcopal Church during the quadrennium has been marvellous. Each year the income of the Missionary Society has risen to a higher level, reaching last year \$1,228,888.04. The sum named does not include \$263,660.69 raised by the Woman's Foreign Missionary Society, nor \$155,398.54 raised by the Woman's Home Missionary Society, nor \$311,827.56 raised by the Board of Church Extension, nor \$322,656.44 raised by the Freedmen's Aid Society, nor many thousands of dollars raised by the various city missionary societies. Even more encouraging are the spiritual fruits. During the past year, in a single field (North India Conference), the baptisms of converted heathen have averaged at times 500 a week. The accessions in that field alone within the twelvemonth have amounted to 16,000.

EUROPE.

Great Britain.—Seven of the directors of the British East African Company—all of them Scotsmen except one

—have instituted a new mission, to be known as the East African Scottish Mission, and have personally subscribed £10,000 for that purpose.

—Rev. J. Hunt Cooke, editor of the *London Freeman*, estimates the total gross income of the Church of England at £5,750,000 per annum, of which only 5 per cent is derived from endowments made since 1700, and by far the greater part is an inheritance from the days when the Roman Catholic Church was supreme. The same authority puts the total value of the endowment at £300,000,000, and calculates that this vast sum is equivalent to a bag of 100 sovereigns for every letter of the Bible from the first of Genesis to the last of Revelation.

—New statistics of Austria, exclusive of Hungary, have been collected. The total population is 23,895,424. Of these 18,814,012 are Roman Catholics; 2,814,012 Greek Catholics; 544,786 Oriental Greeks; 315,528 Lutheran Protestants; 120,524 Reformed Protestants; 1,148,506 Jews.

Germany.—Among the receipts of the Basle Missionary Society last year were \$58,000 from poor friends of the society, who subscribed one cent a week. Collectors obtained the amount from them once in ten weeks. These collections are known by the name of the *sou missionnaire*.

—The Moravian Church in the foreign field has 135 stations and out-stations, 295 missionary agents, 59 native missionaries, 1664 native assistants, and 31,480 communicants. The missions are in Greenland, Labrador, Alaska, our own country, the East and West Indies, Demerara, the Mosquito Coast, Surinam, Africa, Australia, North Queensland, and Central Asia.

Italy.—The *Italia Evangelica* reports the papal budget for 1892. The income is from the following sources: 1,500,000 lire (a lira is about 20 cents) from spiritual dignitaries and offices and admission fees to the museums; 2,550,000

lire from Peter's Pence; 3,000,000 lire from English Consols; 300,000 lire from various sources. The expenditures are computed as follows: Salaries of cardinals, 650,000 lire; expenses of the Vatican for kitchen and household, including the *Guardia Nobile*, 2,000,000 lire; for legates, diplomats, etc., 1,000,000 lire; stipends and pensions, 1,500,000 lire; Apostolic palaces, 500,000; for San Giovanni in Laterano, 300,000; Archivio Borghese, 250,000; monument of Innocent III., 100,000; other expenses, 1,000,000 lire.

—The election of a new General of the Jesuit Order has been set for May, the Convention to be held in the German-Hungarian College in Rome. In connection with this announcement the Rome correspondent of the *Paris Temps* gives the latest official statistics of the Order. The Society of Jesus now numbers 12,947 members. Of these 1764 belong to Italy; 2863 to France; 3470 to Germany, Austria, and Holland, which three countries constitute one province; 2570 to Spain; 2307 to England and her colonies.

—The Orthodox Church of Russia is divided into 60 bishoprics. Of these 48 are in European Russia, 4 in the Trans Caucasus, 6 in Siberia, 1 in the Aleutian Islands, and 1 in Alaska with the seat in San Francisco. Of these 60 bishops 3 are metropolitans, those of Kief, Moscow, and St. Petersburg. According to the latest statistics Russia had 1418 archdeacons, 34,345 priests, 6810 deacons, 42,371 psalm-singers, and some 6000 unofficial clergymen.

—Sweden is the most Protestant country, for out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000; and next to it in this respect is Norway, which is under the same sovereign, and has only 502 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran Church.

AFRICA.

--Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe, says Rev. George Grenfell, of the Baptist Congo Mission.

--It must not be supposed that all British commercial companies are wholly without conscience and wholly given to gain. The British East Africa Company, for instance, in its scheme for raising revenue within its territories forbids the growth, sale, and use of opium, *bang*, or *ganji*. It entirely prohibits the passage of ardent spirits into the interior, and near the coast it places heavy restrictions upon licensing liquor-shops. It recognizes the helpfulness of missionary laborers, and exempts all ministers from taxation. In a similar spirit the African Lakes Company is conducting its operations north of the Zambesi.

--The Belgium Roman Catholics are pushing their work in the Congo Free State. One order has 5 stations occupied by a dozen priests, extending from the coast beyond the last Baptist station. The Bishop of Ghent also has a station at Matadi; and the Sisters of Charity occupy 3 stations on the Lower Congo. A mission steamer of seven tons is being built for use upon the river. The Jesuits and Carthusian friars are also entering the field; and on the eastern coast are found the white Fathers of the congregation of Cardinal Lavigerie. More than 100 priests and novices besides Sisters of Charity have recently entered, or soon will enter, that country as missionaries.

--The Italian expedition to Abyssinia has had at least the one good result of reopening that land to the messengers of a living Christianity. The lowland along the coast has been in possession of the Italians for some three years, and this, the "Erythrean Colony," has been made the basis of further operations on the part of the Gospel workers. The

agents of the British Bible Society have kept step with the Italian soldiers, and Swedish missionaries have been laboring here since 1866. In 1877, with the assistance of General Gordon, they established the station Moncullo, near Massower; and this is the first evangelical congregation in Abyssinia, consisting chiefly of natives. Representatives of the Basle Society have been engaged here for fifty years, but have been expelled several times. The station Moncullo has gradually become a village. Among the 60 pupils in the boys' school, 38 are Abyssinians, 10 heathen Gallas, and the others Mohammedans. The Swedes have advanced to the mountain districts inland, and several Abyssinian priests have been converted. The protection of the Italian army and the medical work of the Swedes have been valuable factors in these successes. Fully 2000 natives come into contact with the mission and the missionaries every week.

--The Ovambo Mission of the Finnish Missionary Society, on the west coast of South Africa, was opened in 1868, but its work has often been hindered, and several times has been nearly broken up by wars among the natives. Nine stations are now maintained. At a single one, Lanomæ Harbor, 153 persons were baptized in 1891, making the number of converts 312 at the close of the year. An additional missionary has recently gone to that field, and another will be sent during the coming summer.

ASIA.

China.--The China Inland Mission reports 123 additions to its force the past year, making the whole number now engaged in that work 512, occupying 94 different points.

--Summing up for the year 1891, Secretary Mitchell, of the Presbyterian Foreign Missionary Board, says of the work in China that the presbytery of the province of Shantung, which now embraces 28 churches, 7 of which have

been recently organized, has had "the most prosperous year" in its history; 760 communicants have been added to the churches, making a total membership of 3392. It is said that there is but one presbytery in the United States in which last year "the number of converts was as large in proportion to the number of ministers as in Shantung."

India.—Professor Lindsay, D.D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: "There were a hundred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 280,000,000 inhabitants of India; there were about 50,000,000 Moslems, 6,000,000 Sikhs, Parsees, and Christians, and about 20,000,000 of aboriginal tribes. The number of pariahs—outside caste—was, he thought, from 40,000,000 to 60,000,000, and these were practically, for mission purposes, outside the great realm of Hinduism."

—The Rev. Roger Dutt, a Bengali clergyman from Cawnpore, recently addressing members of the committee of the Society for the Propagation of the Gospel, said that he had been asked whether the missions in India were failures, and that he answered that they were certainly not. There is an impatience about missions. People appear to think that the Gospel has only to be preached, and that then the place where it is preached will straightway be won; but when Christian people are themselves so long in their contest with their besetting sins, it should not be expected that those sunk in sin in India should immediately rise. The conversion of England occupied centuries. India is 27 times as large as England, and contains 280,000,000, as against perhaps 2,000,000 in England in the days of St. Augustine. Even now only a few towns and a few chief centres in India are oc-

cupied by missions. Mr. Dutt quoted some very striking figures from the census returns, showing how rapid the growth of Christianity had been in recent years. In 1851 there were 91,000 Christians in India; in 1861 there were 138,000, an increase of 53 per cent; in 1871 there were 224,000, an increase of 61 per cent; in 1881 there were 417,000, an increase of 86 per cent. This year the Christians are reckoned to be 2,000,000 in number.

—A missionary has recently given this bit of evidence that the Gospel is making progress in India: "There is a very considerable relaxation in the rigor of caste bondage. This is true both in regard to the scope of caste rules, and to the question of restoration when caste has been lost. It cost a man more than \$100,000 to be reinstated after losing his caste 70 or 80 years ago, and men were known to commit suicide because they failed to obtain restoration on any terms. In recent years it has been purchased by a wealthy man, to the writer's personal knowledge, for \$300. Caste will be dear at a dollar after awhile."

—The Indian Home Mission to the Santals is a Danish organization which, however, receives considerable support from England. Its secretary in Denmark is the well-known Dr. Vahl, the author of "The Mission Atlas." The stations occupied are in Bengal, the head station being at Ebenezer. There are 6 missionaries with their wives, 4 Santal pastors, 18 deaconesses, 80 travelling elders, and 5 catechists. Recently there has also been established an Assam colony with 1 missionary, 1 pastor, 9 elders, and 3 catechists. The last annual report shows that the work done during the year has been quite successful. The baptisms of converts were 201, and there are at present 6300 baptized members of the community.

—The population of Burmah is 8,921,700; Christians, 2.40 per cent; population of Rangoon, 180,324; races from India in Burmah, 356,087. (Half the population of Rangoon now is from

India, servants and coolies.) Burmans, Lower Burmah, 3,391,519; Burmans, Upper Burmah, 2,737,577; total Burmans, 6,129,096; total Karens, 633,657. The percentage of religions is: Buddhist, 86 per cent; Nat worshippers, 3 per cent; Hindus, 3 per cent; Mohammedans, 4 per cent; Christians, 2.4 per cent; others, 1 per cent; Shans, Lower Burmah, 94,302; Shans, Upper Burmah, 112,492; Christians, Lower Burmah, 111,982.

—There is no missionary in Afghanistan, with her 6,000,000 people. Annam, with 5,000,000, has only Roman Catholic missionaries. India has one missionary to 275,000 people; Persia, one to 300,000; Thibet, one to 2,000,000.

ISLANDS OF THE SEA.

—Among the newer work commenced by the London Missionary Society is that in New Guinea. There are now 53 stations along the southeast coast, a staff of 6 missionaries, over 30 South Sea Island teachers, and some 20 New Guineans. More than 2000 children are under instruction, and there are between 400 and 500 church-members. The whole New Testament in the Motu dialect has also been put through the press. Within the first year a new station on the Kwato Island has been occupied by 2 missionaries.

Then and Now.—Fifty years ago there was not a native Christian on the Fiji Islands; now there is not a heathen. Not long since 40 volunteers responded to a call for 15 native missionaries for dangerous and unhealthy work in New Guinea.

—The Friendly Islands 50 years ago had not a native Christian; now there are more than 30,000 church-members, who give from their scanty store \$15,000 annually for religious objects.

—The Samoan group has a Christian population of 30,000. In the largest island there are not 50 families that fail to observe family worship.

Miscellaneous.—The largest university in the world is at Cairo, Egypt, and it has 11,000 students. They come from every part of the Mohammedan world, and they study Mussulman law, history, theology, and other branches needed to confirm them in the faith of Mohammed. They sit on the floor of an enormous court and study aloud, and the Western visitor who calls on them during study hours thinks that he has struck the original site of the tower of Babel, and that the confused of tongue haven't stopped talking yet.

—An interesting paper has lately been printed by Dr. Schreiber, of Barmen, on the prospects of Islam. He calculates that of the 175,000,000 Moslems 100,000,000 are already subject to Christian Powers, and that it will not be long before the remaining 75,000,000 will be in the same position. As a political power Islam has already fallen, and the loss of its temporal power is crushing and ruinous, unlike the effect of the loss of the temporal power by Rome. If Islam is gaining something in Africa among the negro races, it is losing ground everywhere else. The Church Missionary Society reports 1000 converts from Mohammedanism, the Rhenish Society, 2000, and in Java there are 12,000 Christians, most of whom were formerly Moslems.

—There are 12,000 mission schools sustained by the offerings of Protestant Christians. They are teaching some 600,000 children and young people

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

Wesleyan Foreign Missions.—At length the clouds which have lain on the treasury of the Missionary Society are lifting, and a brighter prospect is before the directors of this influential organization. In making arrangements for the approaching anniversary services, the Rev. G. W. Olver, one of the missionary secretaries, stated that the

financial year which had now closed allowed the officials to congratulate themselves on having "turned the corner" with regard to their missionary income. The year's receipts from the home districts of Great Britain were slightly in advance of the previous year, which would warrant the presentation of an encouraging report to the Exeter Hall gathering. The annual meeting will be invested with additional interest by the presence of a large contingent of missionaries from all parts of the foreign field.

Under the leadership of the Rev. J. H. Bateson, Wesleyan missionary, the Army Temperance Association in India, which the Rev. W. L. Glegson established, is making marked progress. The Conference has released Mr. Bateson temporarily, to enable him to act as secretary of the Association. No fewer than 17,500 soldiers, or a quarter of the total British force in India, are now pledged abstainers. With one or two exceptions, every corps in India has a branch society, prominent among which stands the Welsh Fusileers with 535 members. Lord Roberts and the army authorities warmly countenance the objects sought.

The Church Missionary Society.—Very shortly an appeal will be issued for more workers on behalf of the Uganda Mission. The greater dangers and the rougher experiences in this historic mission than obtain elsewhere do not deter the enlistment of volunteers. Among the friends of the Society, Central African missions attract special attention. Recent letters from East Africa, in which entreaties are made for more missionaries, add that the Buganda are "thirsting for knowledge," making the need of teachers as great as at any previous time. As the Society's English missionaries are greatly outnumbered by the French priests, this fact will lend emphasis to the cry for re-enforcements.

Thus far the plea of Bishop Tucker to the British public for £60,000, says a London correspondent, to aid the Im-

perial British East African Company in their approach to and occupation of Uganda, has lamentably failed, as only a sum under £6000 has been subscribed. Although the Bishop eloquently urged the influence which the railway would exert in checking slavery and extending the rule of civilization, it is doubted whether his project is a wise one. It is remarked that the King of Uganda will be able to point to the bishop's letter as a justification for his oft-repeated assertion that the missionaries have come to "eat up" his country. A supplementary estimate has now been issued by the British Government for the sum of £20,000 for the survey of a railway route from Mombassa to the Victoria Nyanza.

Some concern is expressed by the *Church Missionary Intelligencer* respecting current income. From returns to hand, it is apprehended that the close of the financial year will show a decrease in funds, since the receipts to the end of January, though appreciably above the average of the five previous years, were nevertheless smaller than those of last year at the same time, while the expenditure was larger.

It is said that the Church of England Zenana missions have been embarrassed of late by the rise in value of the rupee, which, with other causes, had made the estimates for the year ending March 31st, 1891, over £4000 in excess of the previous year; and unless the regular income could be raised to £34,000 the foreign work, instead of advancing, as was urgently needed, would go backward.

The Rev. Canon Lloyd, speaking recently on the operations of the Church of England in India, observed that, in view of the more than 288,000,000 people in India, they could not particularly rejoice in the statement that of this vast population only about 1 per cent belonged to the Church of England. This percentage, however, represented an increasing number. While the census of 1891 showed that the population had increased by about 10 per cent, those attached to the Church had increased by

about 20 per cent. India was on the threshold of a great moral and social revolution which was progressing quietly but surely. The natives were rapidly becoming Anglicized in their ideas, and if they did not all study the Gospels, vast numbers of them read John Stuart Mill, Herbert Spencer, and similar writers, which, on the whole, tended to their good.

Zululand.—A vigorous appeal has been made by the Bishop of Zululand (Dr. Carter) in aid of missions in that sphere of service. He writes: "I know that many missions, both at home and abroad, have a special claim upon English people, but I doubt if any people have a greater claim upon Englishmen at the present time than the people in Zululand. Ten years ago England conquered this country and took away from its people the discipline which made them in many ways the finest of all the South African races. It was undoubtedly a cruel discipline, and yet the discipline had its good side; and there is nothing now in its place. Surely the very least that England can do is to show them 'a more excellent way;' and this is what the Church mission to Zululand is trying to do. But we who are working here feel that we are crippled from want of means and workers. The work here was begun over thirty years ago, when this country formed a part of the diocese of Natal, under Bishop Colenso. The diocese was established in 1870 as a memorial to Charles Mackenzie, the first Bishop of Central Africa. Since then the work has been going on in spite of many difficulties, the greatest of which was the Zulu war in 1879-80, when practically every mission station was destroyed. At the present time a sum of about £1000 a year is collected from private sources, and about £700 a year is contributed by the Society for the Propagation of the Gospel, and this is the whole income of the mission. The diocese consists of Zululand, Swaziland, Tongaland, and a certain portion of the Transvaal, which has lately been

added. In area it is about the size of England, and there are 13 clergy at work." Any subscriptions in support of the good work will be heartily acknowledged by Mr. Lewis Wigram, The Grange, Chislehurst, Kent, England.

Society for the Propagation of the Gospel.—Awaiting the publication of the formal finance statement of the Society, it is possible to foreshadow the amount of the receipts for the year 1891. This is stated to have been £116,520 10s., a sum undoubtedly large, yet inadequate for the demands on the Society from many lands. Though the collections, subscriptions, etc., show an increase of £1100 on the year, there has been considerable falling off in the amount received from legacies.

The Anti-Opium Crusade.—An influential conference of British Members of Parliament who voted with the majority in April, 1891, against the opium traffic as a morally indefensible source of Indian revenue, has been held in London to consider what further immediate action should be taken. A proposition that the Government should be thanked for its issue of a Blue Book was withdrawn, one of the members remarking that renewed pressure was more called for than gratitude. In postponing any concerted steps this session, it was resolved to take every opportunity of emphasizing in Parliament the view already recorded in the journals of the House.

So much has been said in Great Britain of late in the way of minimizing the effects of the habits of opium-smoking in India that it is desirable to quote from a report of Mr. E. H. James, an impartial and well-informed authority, in the Government service in the Northern Division of Bombay, who clearly distinguishes between the Chinese vice and the Indian one. He says: "Opium-smoking in India is not, as in 99 cases out of 100 in China, a harmless habit, like cigar-smoking among Europeans. (I can testify to this from my own observations when travelling in the north

of China.) In India it is a degrading vice, the mark of a debauchee; and 99 out of 100 who practise it are degraded and worthless, perhaps criminal persons. In the ports, no doubt, respectable, hard-working Lascars and others are to be found who indulge in it; but as a rule an opium-smoking native of India, of whatever rank of life he be, is vicious and without any self-respect. The reverse is the case in China."

Dr. Thomas Smith, of Edinburgh.—This eminent missionary, author, and professor has resigned the professorship of Evangelical Theology in the New College, Edinburgh. He was ordained in 1839, sailed for Calcutta to engage in mission work along with Dr. Duff, and for twenty-one years was his colleague. The state of his health obliged him to return to Scotland thirty-one years ago, when he undertook the pastorate of Cowgatehead Church, Edinburgh, and in 1878 was called to succeed Dr. Duff in the chair which he now resigns. As the author of biographies of Dr. Duff and Dr. Begg, and of many valuable works, an expert in mathematics, a missionary authority, and a leader in ecclesiastical courts, the venerable doctor, who has reached his seventy-fifth year, is deservedly honored and revered.

Miss Hoare, of Calcutta.—There recently died in Calcutta a lady whose name is beloved in many a remote village in the Sunderbunds, and in those swampy tracts south of Calcutta wherein she had lightened the load of misery and pain which press so heavily upon the poorest of a poor population. Miss Hoare devoted a large fortune to the founding of an educational institution in Calcutta, and of schools in the villages. At the same time she exercised a large-hearted benevolence in ameliorating their bodily distresses, and for the last fourteen or fifteen years she had spent much of her time among the villagers. Living in their houses, sharing their food, and patiently enduring the discomforts which a European lady must of necessity experience under such

conditions, she won her way into the hearts of the natives. Broken down in health in 1891, she was obliged to seek rest at home. Partially restored, Miss Hoare promptly returned to Calcutta, but soon died, leaving means, however, whereby her work will be continued.

Mr. Eugene Stock, the editorial secretary of the Church Missionary Society, has been invited by the General Committee to proceed to Australia and New Zealand on a special mission, and he will sail without delay. It seems that the visit was suggested by a letter from the Bishop of Sydney, urging the appointment of a delegate of "tried experience" to travel through the British Colonies to stir up interest in foreign missionary work. Than Mr. Stock's selection, no better could have been made either as regards minute knowledge of the Society's vast operations or capacity as a singularly graceful and persuasive platform-speaker.

Methodist Free Church Missions.—The Missionary Committee reports that two new chapels have been erected in Jamaica. An expedition started early last January for the Mundi country, lying beyond Sierra Leone.

Germany and the Slave Trade in Africa.—Information has been sent in a letter by one of the English officers in command of a Central African expedition, confirming the serious charges made by Captain Lugard against the Germans with reference to the importation of powder into Africa. Captain Lugard protested strongly to Mr. Stokes, the ex-missionary, who is now in the German service, against his selling powder to the natives, and offered to buy the entire stock brought by Mr. Stokes from the coast for the British East Africa Company. As Mr. Stokes is employed by the Germans, they are morally, at least, responsible for his actions. But the message of Captain Lugard is supplemented very strongly by the letter written from Tanganyika. In his journey through German East Africa the writer states that he encoun-

tered numerous Arab traders who were in possession of large quantities of powder, which they were taking into the interior. And even more, the Arabs were actually in possession of written permits, signed by German officials on the coast, authorizing them to carry on this trade. These Arabs carry thousands of pounds' weight of powder into the Congo Free State, where it is used for *slave raiding*. There appears slight doubt that it was from German East Africa the Mohammedan party in Uganda and their ally, Kabrega, obtained the supplies of ammunition which were used against Captain Lugard in the recent troubles. Although the Brussels Act has not yet come into operation, Germany is a consenting party, and is certainly pledged as a civilizing European Power to do all that lies within her scope to protect the African, and suppress slavery, or connivance at it, beneath her flag of "influence."

Monthly Bulletin.

India.—A native Christian has just been appointed Administrator-General of Madras; and a native Christian girl, graduate of one of the Christian colleges, has been appointed to the charge of the post-office at Mandapasali.

—The Pundit Iswara Chandra, who died recently in India, was noted as having been more influential than any other single individual in securing the abolition of the suttee, or burning of widows on the funeral pyres of their husbands.

—There was unity of the faith at one point. A Hindu was asked by a lady missionary if there was anything on which the different sects of the Hindus agreed, and he replied: "Yes, we all believe in the sanctity of the cow and the depravity of woman."

—The death is announced of the Rev. B. Bradley, President of the Methodist College at Lucknow (India). He had spent nineteen years in missionary

work. For three years he had been suffering with consumption, but he refused to return home, preferring to die among his chosen people with his armor on.

Japan.—A Buddhist priest from Japan, student in the junior class of the University of the Pacific, in California, has recently been converted to Christ. He said: "Since last August I have been contributing articles to a Buddhist monthly magazine, published in Japan, for \$200 a year. It was my plan to support my school expenses with this money; but as I am a Christian I shall not contribute any more, and shall not fail to tell them so by next mail."

—The Japan Conference of the Methodist Episcopal Church lately held its annual meeting in Tokyo, and adopted several memorials to be presented to the next General Conference of the Methodist Church of this country, which will be held next year. Among other things, the Japan Conference asks for the appointment of a bishop to reside in Japan or China, and the establishing of a branch of the Methodist Book Concern in Tokyo.

—The freedom of Japan, to reside and travel at will through the empire, subject only to its laws, has been given to Rev. G. F. Verbeck, D.D., missionary of the Reformed Church, and his family. The case is believed to be unique in the history of missions and of Japan. By reason of his long absence of forty years from the Netherlands, the land of his birth, Dr. Verbeck has lost his citizenship in Holland. Not having resided in the United States for the legally prescribed period after declaring his intentions, he failed to become an American citizen. He was thus practically a "man without a country." On his return to Japan he made application for a passport to the Foreign Office, stating the peculiar circumstances in which he was placed. A few months later, in a very complimentary letter, he received from Count Enomoto a pass-

port entitling him and his family to perfect freedom of travel and residence for a year, with the privilege of renewal. It is alike honorable to the Japanese Government and to the good doctor himself.

Madagascar.—A revival is in progress in Antananarivo, the capital of Madagascar. The missionaries of the London Society write with great joy of the work which began early in May. The meetings are attended by young men and women, many of them connected with the higher schools. An illustration of the radical change wrought in some is presented in the following story: One of those who attended the meetings was powerfully wrought upon by the Holy Spirit, and came privately to confess a great sin, and to make reparation. He would not confess his sin until after prayer, and then he acknowledged the stealing of some money. "If I could," he said, "I would do like Zachæus—restore it fourfold; but I have not got the money. However, I can restore it twofold, and here, therefore, are sixteen shillings."

—West of the capital of Madagascar is a tribe of the Sakalava nation numbering about 1,500,000. Two years ago one of the missionaries of the Society for the Propagation of the Gospel penetrated into this region to find that he was the first white man ever seen by the people, who were heathen, with no intercourse with the outer world, and no idea of the value of money. He established friendly relations with Tocra, the ruling chief, who expressed his readiness to receive a teacher. In August last the missionaries landed on the west coast, and with the assistance of a friendly princess, sister of King Tocra, they have made their way inland, being often met on the way by natives bringing their sick for treatment. Many such cases having been alleviated the missionaries have secured the respect and protection of the blacks.

—An incident that has recently occurred illustrates the character of the

queen, and also the fact that slavery still exists in Madagascar. The pastor of the church at Androvakely, about twenty-five miles from the capital, is a slave, and though he has been much hindered in his work by the claims of his master, he has done excellent Christian service in the district. Recently the queen, hearing of the good work he had done, sent for him to preach in the palace church. She was so pleased with him that she paid fifty dollars to redeem him. This pastor is not educated, but he is exerting a strong influence throughout his district.

New Zealand.—The Baptists of New Zealand have recently established an Aborigines Mission for Eastern Bengal, with a station in the district of Brahmandaria, Hill Tipperah, northeast of Calcutta. The Baptist Missionary Society, of England, has stations all around, but this is the first attempt to work in the midst of the aborigines, whose condition is of the lowest. Two missionaries have been on the ground for some little time, and they have recently been joined by three others.

Samoa.—A communication has recently been received from Samoa, bearing testimony to the demand among the natives for the English Bible Society's Pocket Edition of the Bible, of which few copies were left unsold on the island; and urgently asking for a further supply of 5000 copies. In its way, the letter is an interesting illustration of the extent to which the Bible is becoming the people's book all the world over.

—A clergyman travelling in the East writes in the highest terms of the American United Presbyterian Mission in Egypt and Syria. He says they are gathering the young boys about them in their mission schools, and in ten years the tourist will find the villages along the Nile filled with hundreds of young men who not only speak English well, but who are washed and "clothed in their right mind."

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

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

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

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

* See Ed. Notes for Editor's Introduction.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

STATISTICAL FACTS.

I. NUMBERS.

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

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

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

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

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

PRESBYTERIAN.	Ministers.	Communicants.
United Kingdom, Colonies, and Missions.....	5,510	1,418,000
European Continent.....	5,527	469,000
America.....	11,918	1,561,000
Total (e).....	22,955	3,448,000

WESLEYAN AND OTHER METHODISTS.	Ministers.	Communicants.
Great Britain, Colonies, etc. (7 bodies).....	7,285	1,362,000
America (14 bodies).....	31,365	4,983,000
Total (f).....	38,650	6,345,000
Grand Total (about).....	120,000	23,000,000

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

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

II. WEALTH.

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

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

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

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

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

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

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

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

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

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

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

DECENTRALIZATION IN MISSIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

And what would be gained by this method?

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

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

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

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

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

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

THE NEW HEBRIDES MISSION.

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

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

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

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

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

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

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

WILLIAM CAREY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DISCERNING THE SIGNS OF THE TIMES.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Daniel 9 : 25.

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

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

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

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

* Isaiah 51 : 2.

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

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

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

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

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

TWENTIETH ANNIVERSARY OF THE McALL MISSION IN FRANCE.

REPORTED BY ANNA W. PIERSON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

" God loves you,"

" I love you."

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

ANSWERED PRAYER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE WORK IN THE DIAMOND MINES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A PROTEST AGAINST NEEDLESS EXPOSURE IN MISSION WORK.

BY W. R. LEE, M.D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS

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

THE UNITED KINGDOM.

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

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

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

MISCELLANEOUS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE EAST INDIES.

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

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

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

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

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

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

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

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

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

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

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

AFRICA.

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

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

II.—INTERNATIONAL DEPARTMENT.

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

China in Paragraphs.

[EDITORIAL, J. T. G.]

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

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

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

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

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

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

Missions on the Congo.

BY JUDGE JAMES W. LAPSLEY, ANNISTON, ALA.

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

THE BANTU FAMILY,

of whom a recent traveller says:

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

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

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

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

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

GARENGANGE.

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

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

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

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

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

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

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

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

THE CONGO BOLOBO MISSION,

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

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

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

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

THE AMERICAN BAPTISTS.

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

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

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

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

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

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

THE ENGLISH BAPTISTS.

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

THE SWEDISH MISSION.

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

THE AMERICAN PRESBYTERIAN CONGO MISSION.

This youngest of the missions has its

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

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

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

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

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

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

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

“‘Mutomba Njila, watuambika bwanga
Watumonekisa moyo.’

(“‘Pathfinder [that’s me] gives us medicine,
Makes us see health.’”)

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

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

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

“‘That’s God’s doing,’ I said; and asked her what she knew of Niuliuli (God).

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

“She said: ‘The Bakete know God made and preserves us and everything, and gives us all things.’

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

“‘The Bakete would sing to Him if they only knew how,’ said she.

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

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

Reed, now owned by the American Baptists.

OTHER MISSIONS.

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

THE ROMAN CATHOLICS

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

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

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

Death of Rev. John Hewlett.

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

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

Great Missionary Conference Next Year in Japan.

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

The Anti-Chinese Legislation at Washington.

[J. T. G.]

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

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

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

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

Senator Sherman, Chairman of the

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

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

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

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

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

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

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

New Publications.

[J. T. G.]

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

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

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

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

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

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

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

J. T. G.

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

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

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Baptist Missions on the Congo.

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

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

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

Yours faithfully,
GEORGE GRENFELL.

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

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

BAPTIST BLUNDERING ON THE CONGO.

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

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

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

UNDERHILL, CONGO STATE,
April 5, 1892.

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

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

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

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

Yours very sincerely,

GEORGE GRENFELL.

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

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

G. G.

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

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

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

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

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

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

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

* See leading article of this number, page 481.

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

“GLASGOW, April 4, 1892.

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

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

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

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

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

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

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

REV. ANDREW LEES.

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

Circulars are addressed as follows :

To.....

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

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

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

The Ven. Archdeacon WARREN,

Chairman,

No. 3 Concession.

Rev. T. T. ALEXANDER,

Secretary,

No. 14 Concession.

OSAKA, December 22, 1891.

Summer School of Christian Philosophy.

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

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

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

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

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

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

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

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

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

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

Chinese Missions in British Columbia.

BY REV. E. ROBSON.

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

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

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

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

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

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

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

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

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

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

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

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

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

Chinese Mission in San Francisco.

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

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

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

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

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

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

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

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

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

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

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

The Japanese in San Francisco.

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

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

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

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

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

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

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

The Island World.

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

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

Soon after their arrival on the island

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

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

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

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

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

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

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

GOVERNMENT MONEY AND MISSIONS.—

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

The Chinese Exclusion Bill.

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

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

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

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

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

V.—GENERAL MISSIONARY INTELLIGENCE.

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

THE WORLD AT LARGE.

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

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

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

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

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

THE UNITED STATES.

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

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

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

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

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

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

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

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

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

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

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

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

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

EUROPE.

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

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

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

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

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

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

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

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

ASIA.

Palestine.—Selah Merrill, United States Consul in Jerusalem, says that the effort to colonize the country with Jews has been a signal failure in spite of the generous encouragement given by such capitalists as the Rothschilds. The Jewish immigration is only sufficient to make the number of Jews at Jaffa 2700; Ramleh, 166; Jerusalem, 25,322; Hebron, 1200; Nablous, 99; Tabareeyeh, 2900; Safed, 6126; Acre, 200; Haifa, 1640, or a total of 40,353. The agricultural families added to this will make a total of about 42,000—less than half the number of Jews that live in New York City.

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

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

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

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

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

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

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

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

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

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

AFRICA.

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

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

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

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

AUSTRALIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

FALLEN STANDARD-BEARERS.

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

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

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

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

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

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

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

Monthly Bulletin.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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FATHER ANGELICO OF POLLINA.

BY ARTURO MUSTON, PALERMO, ITALY.

Father Angelico was born in the year 1866 in Pollina, Sicily, a small village containing about 3000 inhabitants, in the province of Palermo and the neighborhood of Cefalù, where the celebrated cathedral built by King Roger in 1145 still attracts admiration for its majestic Norman style and precious mosaics. Though Pollina is said to stand on the ruins of the ancient and famous Apollonia, it is at the present time a poor, dirty place, and its people merely peasants. "Can any good thing come out of Pollina?"

Giuseppe Collosi—the real name of Father Angelico—is the son of a miller there, and was sent to school, going through the elementary classes in Pollina. Then he helped his father in country work, but, at the age of sixteen, his mother, who is a strong Romanist, superioress of a confraternity, sent him to Castelbruno, under the pretext of pursuing his studies in the Convent of the Capuchins, but with the real intention of making him a monk. Giuseppe felt no attraction to the monastic life, and begged his parents to let him stay at home. But his mother told him, that if he would not enter an order, his home would be closed against him. On May 8th, 1884, he put on the sacred habit as a novice. This was in open contradiction to the Italian law, which forbids the increase of monastic orders. Nine months after, the chief of police in the place entered the convent with the gendarmes, to ascertain if there were only students boarding there (as the monks said) or real novices. The Fathers tried to evade the questions, but, being found out, all the novices were sent out. The Superior, for his false statement and for having no diploma or permission to teach, was fined 500 francs, with five days' imprisonment. Giuseppe, much frightened at first, because he expected to be imprisoned also, felt very happy when he knew he was free to go home. But his mother, fearing that if he once took off the monastic dress he would not put it on again, compelled him to hide himself in the house of a friend, who had a

son in the same condition. Every week, secretly, the Guardian went to confess them ; and after two months an order came from the General in Rome to send these youths to the Convent of Sortino, in the province of Syracuse.

Here began for our young friend the thrilling conflict between his conscience and the monastic rules. He was to be reduced to the condition of a corpse in the hands of his superiors, one of whom, the " Provinciale," was especially stern and severe ; he had to learn the hypocritical appearance of piety, and to begin by showing himself humble and submissive. His eyes were always to be down to the ground ; for raising them he was immediately punished with the " straccio," which is a band going round the head and covering the eyes. For hours and hours, even when going out, he had to wear it ; to speak to a superior, even to ask permission to drink a little water, he had to kneel down and kiss the floor, remaining in that position until he was allowed to move.

Although they thus moulded his outward man into a good novice, he felt in his heart, more strongly than ever, a repulsion to such a life. But where was he to go ? what was he to do ? Having taken there the " voti semplici," he was sent to the Convent of Gibilmania to study philosophy. A year passed when he was called, according to our civil laws, to go through the various forms of military service. He felt the greatest pleasure in bidding good-by to the convent and dressing himself once more as a man, hoping never again to enter those horrid walls. But his father being seventy years of age, his son was not permitted, according to Italian law, to enlist. He tried to enter the gendarmes brigade, but his parents prevented him and brought him back to the convent. Being a clever fellow and studying well, in order to bind him down they gave him minor orders (August 21st, 1887), and a year after (September 9th, 1888) he made the solemn profession in Gibilmania, and was received as a regular friar, assuming the name of " Father Angelico." His superiors wanted to confer on him also the higher order of the priesthood, that he might celebrate mass and earn money for the convent. He was then allowed to go home for a little holiday. He tried to have himself transferred to the secular clergy so as not to go back to the convent, but an order came for him to start immediately for Catania, under threat of suspension " a divinis" (that is to say, prohibition to celebrate mass, etc.) if he did not obey. He was therefore obliged to leave Pollina, and go to Catania.

In the Convent of Catania began the interesting part of his life, for here doubts began to assail him regarding the various dogmas of the Romish Church. He knew nothing of the Gospel and evangelical religion, yet his own intelligence and common-sense rebelled against the supremacy of the Pope, his infallibility, the Immaculate Conception of the Virgin, and he had strong doubts about the power of the priest in transubstantiation and in confession. As he put questions and made objections, they considered him a heretic, and his lecturer and professors reported him to the " Pro-

vinciale," who compelled him to remain hours on his knees, repeating the *Miserere*, and scourging himself with a leather thong called the "disciplina." It is easy to understand that the flagellation was not an adequate answer to his doubts, and would not dispel them. About that time they made him study ethics, giving him as text-book the celebrated "*Speculum Vitæ Humanæ*" (the mirror of human life), by the Spanish bishop, Rodrigo Saurio di Sanchez. It is a guide to the confessor. This scandalous book is the worst teacher of immorality. It is so vile that the lecturer himself did not read the lesson aloud, but said to his pupils, "You will read from such and such a page in your cell, but, to keep the devil from tempting you, you will read it kneeling down!" A new discovery, surely, that it does not hurt a man to drink poison on his knees, though it would were he standing or sitting!

Our friend was disgusted and shocked. He said openly to his superior that he could never put such questions to those who came to confess to him. He was called "Protestant," and had to recite more *Misereres*, with the scourging. He was known in the convent as an inquirer, and a man of independent mind also. One day a lay friar, Fra Carmelo, secretly took him into his cell, and began to speak of "the Protestant people" who were in Catania; he said he knew the Waldensian minister, an ex-priest, Signor Bellecci, and went on to explain what the Evangelicals believe. He concluded by handing him a Bible, translated by Diodati.

Father Angelico accepted it with eager interest, and read it, comparing it with Martini's translation; he was struck with the untruthfulness of the accusation that Diodati had falsified the text. Although he knew his Latin Bible well, and had read it often, he could find no text which prohibited the reading of it in a spoken language. The reading of Diodati aroused stronger doubts than ever, and not finding the truth in Rome, he would have found it (being led by the Word) in Christ, had not Father Giuseppe, from Nicosia, discovered him and reported him to the Guardian and "Provinciale." For three days he was kept on bread and water, wearing the "libano" (a rope made with a kind of long grass) round his neck, and a crown of thorns on his head. Of course, he was more closely watched than ever, and the monks tried to blot out all impression by calumniating the Protestants, and especially Signor Bellecci, upon whose character they poured all the ink of the convent. The Bible was confiscated, and subsequently burned with special ceremonies in presence of the monks assembled for the occasion. This triumph of the devil was the forerunner of a cruel deception for those hypocritical fanatics.

Father Angelico, although they were very kind to him, was most unhappy. All the kindness of the nuns of a convent in the neighborhood where he was to say mass could not check his disgust; they used to send him quantities of sweetmeats (the sisters in Italian convents are celebrated for their skill in preparing sweets, liqueurs, etc., and they sell an enormous amount of these first-fruits of their piety every year); besides, he received

presents of beautiful embroidery from the same nuns, who had special sympathy with the Capuchins.

The Guardian had conferred on him the honorable title of "Discreto," which means his confidant, and promised that the following winter (1890-91) he should be appointed lecturer on theology in the Seminary of Messina.

All this while Father Angelico desired to visit Signor Bellecci, the Waldensian pastor in Catania; but he was watched (shadowed), and, as opposite Bellecci's dwelling there was a house belonging to the Guardian, Father Spina, he was greatly perplexed how to manage it. One day he decided to go, but was caught and taken to the convent, where he had to undergo severe punishment.

The rules and regulations of the Capuchins allow the monks to go back once a year for a few days to their home; and on July 27th, 1890, Father Angelico left Catania for Pollina. On the way he stopped in Cefalù, where the bishop, knowing his case, tried to allure him by promising to speak for him that he might be transferred to the secular clergy. He did, in fact, write to Rome, but the answer was in the negative. The bishop, nevertheless, appointed Father Angelico vice-curate in Pollina and kept him there several months in that office, although his Provinciale had suspended him "a divinis!"

Father Angelico's state of mind was most critical. He was more and more dissatisfied with Romanism, having before his eyes the abominable behavior of the priest of Pollina; therefore, although the Provinciale promised him a welcome at the convent, and urged him to go back there, while his mother pressed him to resume the monastic life, he felt less inclined than ever to obey them. He had in this manner spent more than four months in Pollina, when he came to the decision to write to Signor Bellecci, since he had always been prevented seeing him. Signor Bellecci, in December last, answered him, giving him direction and encouragement, and advising him to address himself to me, the Waldensian pastor in Palermo. The letters were opened in the post-office of Pollina, and the priests informed of their contents, so that a second stronger suspension fell on the head of Father Angelico on December 23d, 1890.

At length, on January 10th, 1891, Father Angelico called on me in Palermo, asking earnestly to be delivered from his unhappy position. I had an opportunity of speaking to his heart and conscience, and, as I bade him good-by, I insisted on his giving the proofs of his earnestness and sincerity by leaving everything for Christ, and providing for his own living. He took with him some books I gave him to help him in the study of the Holy Scriptures. We continued to write to each other, I doing my best to lead him in the path of righteousness. He tried to get an appointment as a teacher, but Pollina being divided into two parties, and his father belonging to the one which had been defeated in the last election, he could not succeed in obtaining anything. Meantime, he was

seized with influenza and laid up for a month, in which he suffered much, because his mother, bigoted and hard-hearted woman, would not nurse him, but constantly reviled him as a heretic, and threatened to turn him out. So, when he began to recover, she refused to light a fire or prepare food in the house as long as he was there. She grossly insulted, and even attempted to beat him. In this extremity, that he might not rebel or cause any more disturbance, he left his home, and immediately his mother had it sprinkled three times with holy water ! The poor, ignorant woman declared that her son was possessed by the devil, and was becoming a "Negromante."

Father Angelico came to Palermo, straight to me, last April, declaring his sad case. An ex-deputy of Levante had offered to help him in opening a shop if only he would have nothing to do with the Protestants, and he was ready to advance 20,000 francs for it. Here, in Palermo, a lawyer, an ex-provincial deputy, promised him that if he would remain a priest, he would guarantee him so many masses. They also tried to speak to him in the name of the archbishop, but his decision was made, and nothing could change him. He courageously came publicly to our meetings, dressed as a monk, and numbers of priests running after him. A monk of his order stopped him, and tried to take him to the convent, but left him when he had received the answer, "I follow my conscience, and you yours ; we will both have to answer before God for it." I felt very much perplexed, however. I had cherished the hope that Father Angelico would find a situation, and then we could have looked after him. But had I a right to arrange beforehand what God in His providence would do ? Would I be justified in abandoning a soul who is striving against the darkness and longing for light ? I put it all before the All-wise and All-powerful One, and stretched out a brotherly hand to Father Angelico. As I noticed from the beginning that he was a clever fellow, gifted with clear intellect and a good memory, I thought that perhaps God could make him useful in His service ; and I hope he may be able to take his diploma as a Latin professor, and that he may become a powerful evangelist. With this object in view, my friend and colleague, Signor Bassanelli, and I give him every day a regular course of instruction in evangelical doctrine, in which he shows himself really most intelligent. But, while we feed his soul, heart, and brain, his body also needs food and clothing. Will not some Christian heart join us in this work, which is not charity to a man only, but for the glory of God ? May the Master Himself choose some co-operator among His disciples !

[The preceding paper is reprinted from *A Voice from Italy*, in order that our readers may have an opportunity to become acquainted with the life of one who has been led of the Spirit from the darkness of Romanism into the light of the purer Gospel of Christ. We hope and believe that it will cause many to feel a keener interest in the work which is being carried on in Italy and other Papal lands where efforts are being put forth to dispel the dark clouds of superstition and break the bonds of priest-rule which are upon Papal Europe.—Ed.]

BONIFACE, "THE APOSTLE OF GERMANY."

BY REV. HENRY GRACEY, ST. ANDREW'S MANSE, GANANOQUE, CAN.

In an article in *THE MISSIONARY REVIEW* (August, 1891) a brief account was given of early mission efforts among the Germans. These were conducted for the most part by zealous men from Ireland, who by their self-denying labors gave proof of the devotion and piety which in the sixth and seventh centuries characterized the Irish Church. By the methods then in vogue—teaching as best they could, founding monasteries, clearing the forest, and cultivating the soil—these missionaries tried to induce the people to give up their rude and violent life, embrace Christianity instead of idolatry, live in peace one with another, and forsaking their cruelties and vagrant habits, adopt the customs and practices of a higher civilization.

These mission enterprises were not directly under the control of the Bishop of Rome ; nor were the doctrinal views and practices of the missionaries in accord with the great Latin system, which was rapidly extending its influence and control over all branches of the Church, and speedily developing that centralized government destined to play such a prominent part in the affairs of Europe in the succeeding centuries.

We purpose giving in this article a brief account of the establishment of Roman ecclesiasticism in Germany in the eighth century, and of the man who was the agent in bringing this result about, Boniface, the Apostle of Germany, as he has been called ; and as we learn the story of this undertaking and compare it with what had been hitherto done, we are impressed with the advantage resulting from organized effort, from effort aiming at some definite end ; and of individual effort backed up by powerful sympathy and assistance from the main body of Christianity. And however we may be disposed to question the methods sometimes followed or to dispute the positions sometimes taken, we may yet learn from this story a useful lesson regarding what is necessary to make modern missions successful—namely, unity of aim and of action among the several branches of the Christian Church which are carrying on work in the foreign field ; and a strong feeling of sympathy in the whole body at home with the work abroad, which sympathy must show itself in practical support and assistance wherever needed.

Boniface, whose original name was Winnifred or Winfred, was born about A.D. 680 in Kirton, Devonshire, Eng. Very early he showed a strong leaning toward a monastic life. His father at first opposed this, but finally gave way to his son's eager desire. Young Winfred entered a convent in Exeter, where he received his early clerical education, and where he distinguished himself by his aptitude and diligence. He was noted for prudence and administrative ability to such a degree that when still quite young he was chosen by his convent as their agent in difficult cases. He

became much interested in mission work, which was then a common tendency among devout young men in England and Ireland, and resolved that he would devote himself to the conversion of the pagans.

In 715, when thirty-five years of age, he set out for Friesland, where he hoped to do something for the ignorant people of that country ; but as Radbod the king was then at war with Charles Martel, *major domo* of the French palace, the state of the country was so unfavorable that he was compelled to retire without accomplishing anything. He returned to his convent in England, where the monks of his cloister were anxious to make him their abbot ; but he declined the office, preferring some position demanding greater activity.

Still cherishing the desire to be a missionary, he conceived a plan of procedure which he thought more likely to be successful than the one he had already tried, or those upon which so many of his fellow-countrymen had carried on their missionary labors hitherto. He accordingly applied to his friend, Daniel, Bishop of Winchester, for a letter of introduction to the Pope. Armed with this epistle, he made a pilgrimage to Rome in 718 ; was introduced to Gregory II. ; laid before him his purpose, and solicited his sanction and support.

The Pope readily approved his undertaking, and commissioned him to preach the Gospel to the pagan nations of Germany. He started on his mission, and began work in Thuringia ; but he soon found that he could not accomplish much without the support of France, to which a large part of Thuringia was subject. He went accordingly to the French court ; had an interview with Charles Martel, who was the practical ruler of France ; laid before him his scheme, and showed him the Pope's sanction and commission. What the immediate result of this appeal to Charles Martel was does not appear ; but it shows us the determination of Boniface to succeed, and the comprehensive view that he took of the situation. He was a man of resource. He had the genius to contrive and the resolution to execute. About this time Radbod, King of Friesland, a resolute enemy of Christianity, died, and Boniface at once went back to that field to try again to get a footing there. Willibrord, Bishop of Utrecht, was so favorably impressed with him that he wished to make him his successor. This honor, however, he declined, being strongly of the opinion that it was his mission to carry the Gospel to the Germans. This conviction shaped itself before his mind in the form of a dream, in which he heard a call to go to Germany, and was assured of success in his enterprise. Accordingly, in 722 he went into Hessa, where he was encouraged by the early conversion of two native princes. There he founded a monastery and continued his labors for some time with varying success, being hindered a great deal by the prevalence of wars with the neighboring Saxons.

In 723, in obedience to a call from the Pope, he visited Rome a second time, when Gregory II. consecrated him bishop over the district in which he was laboring ; but before he was consecrated he was required to take

the oath of allegiance to the Roman See. At the tomb of Peter he made a declaration of the following kind :

"I promise thee, the first of the apostles, and thy representative, Pope Gregory II. and his successors, that with God's help I will abide in the unity of the Catholic Church ; that I will in no manner agree with anything contrary to the unity of the Catholic Church ; . . . and whenever I find that the conduct of the presiding officers of churches contradicts the ancient decrees and ordinances of the fathers, I will have no fellowship or communion with them ; but, on the contrary, if I can hinder them I will hinder them, and if not, I will report them faithfully to the Pope."

These latter clauses were designed to check, as far as the influence of Boniface could check, the progress of independent missions in Germany, and to bring all under the one central control.

This oath told powerfully upon the organization of the German Church. Boniface was a man of wonderful integrity, narrow in his views, but strong in his convictions, and disposed to give a literal interpretation to his instructions. The Pope of Rome never consecrated a man more devoted to his interests or more determined to carry out faithfully what was enjoined upon him. He was just the agent for the time and the place so far as the interests of the Roman See were concerned. The mission work done hitherto among the Germans had not been favorable to the imperialism of Rome. Those Irish missionaries had shown too much independence and too little regard for the peculiar doctrines and practices of the Latin Church. To secure, then, the establishment of the papal power over Europe, it was most necessary that the work of bringing in the pagan tribes should be carried on under Roman auspices and in accordance with Roman methods. To have a rival system spread through Germany was very repugnant to the prevailing sentiments of the Italian Church. Boniface was accordingly bound by the solemnities of an oath to use every means to stamp out this dangerous leaven, and substitute in its place the ecclesiasticism that had taken such deep root in southern and western Europe. The result showed the advantage that organization, system, centralization has in a great enterprise over desultory methods and disjointed machinery ; and the method in which this old-time missionary undertaking was carried on has in it a lesson for us in this nineteenth century. If wise plans, judicious management, broad and statesmanlike methods are able to carry the worse cause to a successful issue over the better, surely these same means would redound to the great advantage of the truth and the pure Gospel if we would apply them on its behalf. To-day a missionary spirit pervades the Church as never before. The opportunity is granted her as never before ; but the disjointed and sectional method in which the great Protestant family is working puts it at a disadvantage in the great enterprise. We are overlapping each other, and so wasting men and means. We are presenting a broken front to the heathen, and so suggesting to them the idea that we are not sure among ourselves what we believe ; and

working individually and separately we cannot work upon any wide-reaching plan. The need of our age for success on the foreign field is harmony, co-operation, and a united front before the heathen.

After his consecration in 723 Boniface returned to his field of labor. His mission was not only to gather in the pagans, but also, and probably chiefly, to bring into obedience to Rome those among the German tribes who had already embraced Christianity. The question was whether a free Christian development should get a foothold in Germany, or the Roman hierarchy should rule there with a rod of iron as elsewhere. The latter alternative prevailed, and Boniface was the man who by his energy, his devotion to the Pope, his constructive and executive ability, and his unswerving purpose brought about this far-reaching result.

During the lifetime of Charles Martel, Boniface had the assistance which his countenance and protection gave. There is no evidence that he ever employed the authority of the French ruler to compel the people to accept baptism; but he did use it to maintain his authority in advancing education, maintaining discipline, and removing idolatry. This latter he made an important point. He suppressed idolatry with a strong hand. The overthrow of pagan rites and the substitution for them of Christian ceremonies were prominent in his method of dealing with pagan peoples. Illustrating his method; the following story is told: At Geismar, in Hessa, there stood a gigantic oak sacred to Thor. It was regarded by the people with feelings of awe, and was a popular rallying-point for idolatrous rites. For a long time it hindered the progress of the Gospel. Boniface determined to bring the matter to a crisis by destroying the oak. So one day, accompanied by several of his associates, he proceeded to the spot with an axe, and began to hew down the sacred tree. The people expected to see him smitten for his temerity, but when no harm came to him, and at length the oak fell, the people became ashamed of their superstition. He ordered the timber of the tree to be used for the erection of a chapel in which to worship God, and so he put an end to that piece of idolatry.

But if he overthrew one kind of superstition and one form of idolatry, he introduced another which developed into practices almost as debasing. When Boniface was consecrated Bishop of Germany he brought with him from Rome a large stock of relics to be used for the promotion of piety among the people. On a later occasion another Pope, Gregory III., sent him a fresh supply when he was created archbishop, so that idolatry was not eradicated wholly; only the grosser forms practised among a rude people were changed for the not less sensuous forms which had received the sanction of the Bishop of Rome.

This method of teaching the people was in entire harmony with the spirit of that age. Mosheim says, "The whole religion or piety of this and of some subsequent centuries consisted in founding, enriching, embellishing, and enlarging churches and chapels, in hunting after and venerating the relics of holy men, in securing the patronage of saints with God

by means of gifts and superstitious rites and ceremonies, in worshipping the images and statues of saints, in performing pilgrimages to holy places, and in other similar practices."

The religious exercises introduced into Germany were in accord with these prevailing views and practices. However, Boniface did not neglect instruction, such as was considered necessary in that age. "That he himself studied the Scriptures may be inferred from the fact that he often imported from England copies of the same, together with expository works, fairly written on account of his weak eyes. There are still extant a few fragments of discourses preached by Boniface, probably after being translated into the language of the country." With a view to the instruction of the people he founded monasteries in central spots of the tribes, whence proceeded the culture of the people as well as practical lessons in reclaiming the wilderness. Many monks and nuns from England came over to him when his work had attracted attention and his fame had spread abroad. These he employed as teachers of the people; and they spread among the rude inhabitants of these districts, as far as they could, a knowledge of the various arts and sciences, together with religious instruction. It is apparent that stress was laid on instruction from some of his ordinances; for example, it was directed that no man or woman should stand in the relation of godfather or godmother unless he or she knew by heart the Creed and the Lord's Prayer; that no person should be appointed priest who could not repeat the form of renunciation at baptism, and the confession of sins in the language of the country.

The success of Boniface was very great. He labored with great zeal for the conversion of the people. It is said that up to 739—that is, in about sixteen years—he had baptized nearly one hundred thousand pagan inhabitants of Germany. This was effected, it is said, "by his exertions and those of Charles Martel." How far the authority and influence of the soldier went in these conversions does not appear; but no doubt the knowledge that he desired and approved the conversion of the people would have not a little effect in making the preacher's appeal successful. Of course where great masses of people are brought into the Church there is much that is superficial; and a great deal depends upon the after dealing with the converts. Boniface exerted himself to destroy the old forms of idolatry, and every monument that spoke to the senses of the old heathen religion. He also labored to give the people some instruction by preaching and by the schools connected with the monasteries.

In 732 Boniface was made archbishop, but without as yet a metropolis. On the death of Raginfred, Bishop of Cologne, in 744, Boniface was anxious to make that the metropolis. This proposition, however, was not approved; but a little later Boniface was made Archbishop of Mentz. After he was made archbishop the Pope appointed him his legate to visit the Bavarian Church, which had not yet received any permanent organization. This duty he discharged in 739, when he spent some time in

Bavaria, and founded under the papal authority the four bishoprics of Salzburg, Regensburg, Freisingen, and Passau.

During the life of Charles Martel Boniface had received countenance and protection from him that was of great advantage to the missionary laboring among a rude and uncivilized people, who respected might more than right ; and in most of his undertakings Martel supported Boniface. Yet the rough warrior had ways of his own that sometimes discouraged the bishop. Boniface forbade the clergy to take any part in war. Martel was in favor of their doing so. The bishop, of course, maintained that all Church property was sacred, and could not be diverted to secular uses. The soldier did not hesitate to sequester at will the property of churches and convents. Boniface was eager to crush all independence among Christian teachers within the limits of his jurisdiction, and compel all, from whatever quarter they came, to acknowledge the authority of the Pope as represented by himself, and accept without question Romish doctrines and practices. Martel was not in favor of this. He did not desire the Pope to have such decided preponderance ; and hence he would not give his consent to violent proceedings against worthy men, whose only fault was some degree of independence in religious views and practices. This disposition on the part of so powerful a friend prevented Boniface from going as fast and as far as he would like in the work of subjugating all to the Pope.

But when Martel died, in 741, his sons, Carloman and Pepin, were far more ready to join with the zealous bishop in his schemes of reform. Accordingly we find Boniface after this proceeding against certain parties on the ground of heresy. The accounts of these cases that have come down do not enable us to form a very accurate idea of their merits. Of course we have only one side of their case. Boniface carried his point against most of his adversaries ; but the hesitation shown by Pope Zacharias in confirming the sentences, and his request that the parties should be sent to Rome for a second hearing, and the fact that one person deposed from the bishopric by Boniface was upon a hearing before Zacharias restored to the office with another see, show that the Bishop of Germany exhibited a zeal that was considered at Rome extreme—that he was more devoted to the papacy than the Pope himself. However, great consideration was shown to the views and opinions of Boniface, being very properly regarded as one of the greatest men of that age and one of the most loyal to the Church.

Boniface exerted himself to establish regular provincial synods in the region over which he had control. These synods had been utterly neglected. In the Frankish Church none had been held for a period of eighty years ; but with the sanction of Carloman, and indeed at his request, Boniface called a synod, and through it took preventive measures against the lamentable abuses that had crept into the administration of Church affairs. In connection with this subject it may be mentioned that " Pope Zacharias

had expressly clothed him with full powers to introduce into the Frankish Church a thorough reform in his name. He held in all five synods. In these he caused to be passed laws whereby the clergy were bound to a mode of life better corresponding to their profession, and forbidden to take any part in war or in the chase on pain of being deposed from office. . . . At these synods several persons were tried as teachers of false doctrines, belonging, as may be supposed, to that class whom, in the times of Charles Martel, Boniface had not considered himself strong enough to put down."

After he had succeeded in getting the affairs of the Church arranged more to his liking, and having founded bishoprics to meet what he considered the needs of the German Church, he became anxious about a successor to carry on the work. He applied to the Pope for liberty to choose a successor, which Zacharias at first declined to grant, but subsequently he was allowed this privilege; and he selected as the man to occupy his place and carry on his work an Englishman named Lull, who had been for twenty years trained under his eye and had served as his colleague. Boniface ordained him a bishop, and very earnestly appealed to King Pepin that he might have the royal sanction. His appeal was granted; and now he felt that he had made every provision within his power for the future success of the work he had begun and carried to such a degree of prosperity and promise.

Being now relieved from anxieties about the conduct of his work, he resolved, though seventy-five years old, to set out upon another missionary journey. Friesland, the land of his first mission enterprise, was again his destination. He made arrangements for his burial in Fulda, his favorite monastery, in case he should die in this expedition. With a small retinue, composed partly of clergy and monks and partly of servants, he embarked on a boat by the river Rhine, and landed at the Zuyder Zee. His disciple, Bishop Eodau, joined him in Friesland. They made a pilgrimage through the country; many received them gladly; they baptized thousands, and founded new churches. Having appointed a certain day for the confirmation of those who had received baptism, all were to meet at a place not far from Dockingen. To this place Boniface with his companions resorted on the day appointed, June 5th, 755; but the enemies of Christianity, hearing of this arrangement, resolved to make it a day of mourning instead of a day of rejoicing. They gathered together armed for their murderous work, and coming upon the missionaries, who expected a far different band, they slaughtered most of the company. Boniface thus fell a martyr, and with him his friend and disciple, Bishop Eodan, and most of their companions. So ended the most remarkable career of the eighth century.

In forming an opinion of Boniface we must judge him according to the standard of the age in which he lived. Looking at him as he occupied his place and fulfilled his mission, we discover traits of character and capacities for managing men, for organizing crude masses into something like order

and usefulness, and for exercising discipline, that show him to have been a man of decided ability, a man destined to direct and administer affairs.

Then, as we look at his life work and judge it as a whole, we must conclude that he was sincere and pious according to the standards of that time. He was a man resolute of purpose, extremely conscientious, painstaking and self-denying in respect to all duty, and most zealous in maintaining and promoting what he considered the glory of God. He adopted heartily and without reserve the Romish theocratic church system; and with all his energy, zeal, and natural ability he tried during his public career to carry that out.

His zeal was tempered by prudence. He was not a man to play the hypocrite—to pretend to approve a doctrine or a practice which in his heart he condemned—yet he could patiently wait for the most suitable time for carrying out his purpose. He never pretended to be a worker of miracles or to the exercise of any supernatural power. He wrought along the lines of ordinary human activity. He has been, of course, very highly lauded by his admirers, and very bitterly assailed by the enemies of his reputation.

Perhaps a fair estimate of this notable man may be given in the words of Dr. Murdock, the translator of Mosheim: "He [Boniface] appears to me to have been one of the most sincere and honest men of his age, though he partook largely in the common faults of his time—an excessive attachment to monkery, and a superstitious regard for the canons of the Church and the externals of religion. With all his imperfections he deserves to be classed with those who followed Christ according to the best light they had, and who did much to advance true religion among men."

THE GREATEST WORK IN THE WORLD—A PLEA FOR MISSIONARY ENTERPRISE.

BY JOSEPH BOOTH.

[The writer of this article has a right to be heard, for he has started for Africa to carry out in person his own convictions.—ED.]

The following statements and suggestions are addressed to believers in the Lord Jesus Christ who accept His words as final, who rejoice in Him as their Saviour, and expect shortly to stand before Him as their Judge.

The "greatest work in the world" is that marked out by the Lord Jesus Christ to be accomplished by His followers between His ascension and His return—viz., this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come (Matt. 24:14); and again more definitely after the resurrection His last words were, "All authority hath been given me in heaven and on

earth ; go ye, therefore, and make disciples of all the nations, . . . and lo, I am with you alway, even unto the end of the world."

We have heard these solemn and definite words so frequently that they have become trite and almost powerless. We do not recognize in them an utterance of the mightiest possible significance to every kindred, tribe, and tongue ; compassing a work so large that after eighteen centuries it is far from complete ; an utterance, indeed, that may yet have power to rise up in judgment against us.

Gazed at in the light of the great white throne, what do the words mean to present-day Christians ? Simply this, that if the trust is not yet discharged it is for us, the Christians of this generation, to rise up at once in the strength of the Lord and with loving obedience carry out His great parting command.

Is the work done ? No. Eight hundred millions of our fellow-travellers to eternity have never heard of Christ or of heaven.

What is being done ? Between seven and eight thousand European missionaries are now in the field, and about three million pounds yearly are subscribed for the work.

Can these overtake the work ? No ; for there still remains eight hundred millions of heathen whom they cannot reach.

Are more laborers willing to go ? Yes ; over six thousand in America alone are waiting, and probably over several thousand more in Great Britain and her colonies.

Why are they not sent ? Because funds are not available, the revenue of almost every society, as shown by the annual reports, being already overtaxed, and some having large deficits.

What is needed to complete the work and give the " Bread of Life " to all ? In order to give one messenger to every twenty thousand heathen forthwith, forty thousand more workers would be required.

Have the believers in Christ sufficient men and means to send the required numbers ?

Yes ; probably so.

Then why is it not done ? Ah ! it is not for us to judge one another. The great day will declare whether *we* have done *our* part.

Is there any solution of the difficulty ? There must be, since Christ has " all power," and He says, " Go," and because He guarantees His presence to the end of time.

That we have a right to expect and demand in God's name that every barrier shall give way is manifest from such promises as Isa. 41 : 10 ; 45 : 2, 3, 6 ; 54 : 2-4 ; 60 : 1-5. There may be many ways of attaining the desired end, but is not one solution found in the principle laid down by Carey (the father of modern missions) a century ago—viz., that each mission station be made self-supporting and self-propagating ?

May not the work of the future need to be done where possible on these lines ?

Since the work of Carey and his two compeers resulted in their earning over £61,000 and expending the same on mission work in India, planting twenty-six native churches, translating the Bible wholly or in part into thirty-four languages besides supporting themselves in comfort, the practicability and great possibilities of the method is demonstrated.

That they may not have been ordinary men is probable ; but who is ordinary that takes full hold of the mighty power at command stored up in the "exceeding great and precious promises," which are all "yea and amen in Christ Jesus, unto the glory of God by us" ?

That great natural gifts, though desirable are not essential, is manifest from such assurances as Luke 10 : 21 ; 1 Cor. 1 : 26-28.

Let us review the position for a moment :

The work to be done is plain ; "the field is the world."

The advance guard of workers are waiting with untold reserves to follow.

God's purpose is plain, "I will give Thee for a Light unto the Gentiles, that Thou mayest be My salvation unto the ends of the earth."

The barriers to the Gospel are down or falling on every hand.

The Christians of this generation have the knowledge, the men, the means, and the responsibility.

The power of God to do the work is at our disposal.

All needed elements are, therefore, at our command to do the work, if we have the will to apply them.

Who will avail themselves of the high calling of God ?

Who, with humble thankfulness to Him for being permitted to become co-workers with God in earth's noblest and greatest work, part of His eternal plan (John 3 : 16), the theme of heaven (Luke 15 : 7) and the joy of eternity (Rev. 5 : 9-13), will throw their whole being, body, soul, spirit, experience, and means into this glorious work ?

Who will count it higher than earth's highest honor to be the ambassador from God to those whom He expressly designs shall hear His message ?

Who is willing to bury their own little will and live only to do the great will of God ?

Who is willing to hear the Lord say, "As My Father sent me, even so send I you" ? and again, "I will make you fishers of men" ? and yet again, "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit" ? (John 15 : 16.)

Who with a holy, heaven-born resolve will determine "that neither things present nor things to come" shall prevent them from taking the part God would have them take in this great work ?

Let us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God, will rest upon this generation if we neglect to rise with a mighty purpose to the work He has given us the privilege and responsibility of doing. (Read Prov. 24 : 11, 12 ; Ezek. 3 : 18.)

Let us look with unaverted gaze at our Lord's searching words, "He that receiveth not My sayings, the word I have spoken, the same shall judge him in the last day ;" again, "Fear not them that kill the body ;" "He that loveth his life shall lose it ; and he that loseth his life for My sake shall find it ;" again, "Sell all thou hast, . . . and come follow Me ;" "Whosoever doth not bear his cross and come after Me cannot be My disciple ;" again, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundred-fold and shall inherit eternal life" (Matt. 19 : 29).

The position of the present-day believer is accurately expressed in the words of the late Hon. Keith Falconer : "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you *out* of the mission field."

Beware of consulting flesh and blood too much ; consult Jesus Christ.

Beware of the wiles of Satan to lull to sleep and apathy.

Beware of the evasive suggestions of our own hearts, since the Word of God declares "the heart is deceitful above all things."

Beware of laying too much stress on education or any human qualification. Resolve to obey or yield up life in the attempt, and God will open the way to such education as is needed.

Beware of losing the place God would have you fill in His great eternal purposes.

Beware of leaning unduly upon earthly props, which may fail you at the critical moment ; lean lightly upon the human, heavily on the Divine.

Beware of that false humility which says, "I can do nothing," and forgets that God engages to use "the weak things, and things which are not," "to bring to nought the things which are."

Beware of expecting too much from the wise, the mighty, the noble, or the rich, knowing that they have their special hindrances and temptations.

Beware of finding fault with others or dwelling upon what they might do.

Beware of drinking at human fountains, but take deep draughts at the Fountain-head.

"Quench not the spirit."

Believing that the needed workers will be forthcoming when the requirements of God are faithfully displayed and calmly considered, how shall the means of support be provided ?

I. As far as may be by the subscriptions of those whose hearts are in the work and sympathize with the method proposed, but cannot from various causes go themselves.

II. By planting industrial missions on the principle alluded to—viz., to become “self-supporting and self-propagating.”

How would such missions affect the problem? Assuming that each worker be helped for a period not exceeding the first two years, in the course of fifty years the same yearly income would put twenty-five times the volume of workers in the field; in the course of a century fifty times the number of workers as compared with the permanently supported laborers.

Doubtless both types, “the sustained and self-sustaining,” will be found necessary according to the ground worked and the habits or capacities of the workers.

While “industrial missions” may be harder to plant and permanently consolidate, it must be borne in mind this method opens the door to bring into the work the reserve forces of the rank and file of Christian workers, who are used to the task of toiling at various occupations and handicrafts.

The Apostle Paul, who knew something of the work to be done, approved and adopted this method for the missionary’s work of breaking up fallow ground, and continued it during the early stages of church life, as recorded in 2 Thess. 3 : 8, 9 ; 1 Cor. 3 : 11, 12.

Has not the special time come for Christian workingmen to come forward and give their working powers to God and His great redemptive work? Farmers, artisans, engineers, miners, mechanics, and tradesmen, who, while supporting themselves, proclaim the Gospel in word and work.

Is not the workingman of the world the great wealth producer?

Have not the consecrated Christian workingmen of this generation one key in their hands to the great missionary problem, if ready and willing to use it?

Are they not able under God, and endued with the promised power from on high (“For the promise is to you and to your children, and to all that are afar off”), to rise up in one mighty crusade against heathendom, and so do a mighty work for God and humanity?

If this be so, does not the onus rest on the Christian workingmen of this generation to make use of the great power and responsibility attached to their position, especially if funds are forthcoming to tide over the initial difficulties for the first two years?

It is written, “The earth is the Lord’s and the fulness thereof: the world and they that dwell therein.” Is this a mere figure of speech, or is it a mighty eternal fact?

Mr. Spurgeon says this title “ought to put the work of missions on a very cheering footing.” Let us go and take possession in the name of the Lord.

Our Saviour said, “The children of this world are wiser in their generation than the children of light.” Certain it is that without a command from on high and without the Christian’s title they take possession of the

earth and its fulness, braving all dangers. Psalm 24 : 1 is the Christian's title to do this in the name of the rightful owner.

Take earth's darkest picture, cruel, bleeding, chaotic Africa, with its average of eight to ten thousand victims every day to slave-raiding, tyranny, and cannibalism. What is needed to transform that picture and to develop Africa's vast pastoral, agricultural, and mineral resources, and to rightly apply the earth's fulness God has stored there ?

Is it to be the "children of this world" who, without society aids or a "Go ye," will presently take possession, fill their pockets, button them up, degrade the native, and make the missionary's work the harder ?

Or shall it be what the British and American Christians are able to give and be the better for it—viz., some thousands of consecrated Christian workmen ?

A few Christian workers are resolved to commence work in Africa forthwith on the lines indicated. Two parties have left for the field within the last eight months, with the expectation of more to follow.

Africa is chosen because it presents two special features : First, it is the darkest picture of paganism on the earth. Its lawlessness, its tyranny of chiefs, its slave-raiding, its cannibalism, its never-ending inter-tribal wars, mark it as a most painful picture to the heart of Him "who came to seek and to save them that are lost ;" and second, its resources are largely undeveloped and awaiting those who will take possession in God's name and for His work ; at the same time training the native to develop his own country and take his rightful place in the universe.

The objects and aims of the mission are as follows, subject to such corrections or amendments as may be found conducive to the work as a whole :

(a) To plant industrial mission stations that shall become self-supporting within the first two years.

(b) The first base of operations to be in the territory of the British South African Chartered Company—viz., "on the Zambesi."

(c) To establish a prayer union throughout the British race, if possible, pledged to ask of God daily the speedy evangelization of the heathen throughout the world.

(d) To ask God to raise up an advocate or advocates to itinerate through the churches and Young Men's Christian Associations of Great Britain, America, Canada, and the colonies, solicitingmen and means, and directing particular attention to the recommendation of our Lord, "Sell all thou hast, . . . and come follow Me."

(e) Select and equip parties of two or three families or three to six young men, prepared to work as locality may require or their abilities enable them, at tilling the ground, food producing, grain growing, irrigating, seed or fruit growing and exporting, carpentering, blacksmithing, dairy farming, mining, printing, sheep farming, cattle rearing, and especially some light manufacture requiring small capital and suitable for native

trained workers, easy of transport and export ; all work to be combined with preaching and teaching, though all volunteers need not necessarily be speakers.

(*f*) Candidates to endeavor to become self-supporting from the very first or at the earliest possible moment, and further endeavor to provide funds or products with which to bring other laborers or to plant other stations farther afield.

(*g*) No missionary to trade or have any private undertaking on his own account ; all property and increment to be vested in the mission trustees.

(*h*) The threefold type of workers—viz., the family type, the young-man-celibate type and the sisterhood type, to be used according to locality and candidates.

(*i*) Female volunteers not to be expected to become self-supporting, but to be optional with them.

(*j*) Avail to be taken of the protection afforded by such chartered companies as the British South African and British East African, and grants of land to be sought promptly according to the advantages offered to aid or induce immigration and settlement, due regard being taken to suitability of locality for Gospel work among the natives.

(*k*) Aim not only at the conversion of the natives, but at training and educating the young ; forming new and industrious habits, taking them on stations to work side by side with white men, that they may realize "One is your Master, even Christ, and all ye are brethren." Specially aim at planting a simple form of Christian civilization transparent by contrast with paganism.

(*l*) Train and cultivate native converts' spiritual gifts, and lead to self-reliant action in preaching and planting industrial missions in the "regions beyond."

(*m*) When stations become supported by voluntary offerings of converts or congregations, the trading, farming, or manufacturing scaffolding to be either dispensed with and realized, transplanted or continued, as may be conducive to the progress of the whole work.

(*n*) Such churches not to become independent of the mission, but to conduct their pastoral work at a moderate cost ; the express purpose of the church's existence—viz., the diffusion of the Gospel of Christ among all peoples and throughout the whole earth, to be kept prominently and permanently in the foreground, and all surplus-giving power or working power to be cultivated and directed into that channel.

(*o*) If suitable men are forthcoming, plant churches on the same basis in the existing towns in South Africa as opportunity occurs.

(*p*) Keep in regular and sympathetic touch by circular, periodical, or visitation with the churches and Young Men's Christian Associations, as far as opportunity is afforded, throughout Great Britain, America, Canada, and the colonies, furnishing the latest news from the front throughout the whole mission field, and offering to take suitable workers of proven Chris-

tian character with or without means, to be sent either at the Church's, the Association's, or the mission's expense, as may be found expedient ; the purpose being to promote a healthy circulation from the centre to the circumference, and relieve the congestion in the more developed spheres of Christian labor, thus providing a legitimate outlet for the many one-talent Christians who too often stagnate in the home circle.

(q) The base of operations in each centre of work to be kept strong, and each outgoing branch well supported and fostered from its local centre.

(r) The ultimate object of the mission to be not only the overtaking of the work in Africa, but the training and equipping of messengers and the providing or earning adequate funds for the completion of the then unfinished work throughout the world ; taking first in order the lands most suited to the needs of the system, in point of undeveloped resources or abundance of labor, as also the respective needs of the natives.

(s) In the early stages of the mission special care to be taken to secure good climatic and fair commercial, agricultural, or manufacturing conditions, as far as may be consistent with nearness of native population for mission work.

Finally, work as if all depended upon man ; pray and trust, knowing all increase must come from God.

THE REV. JOHN INGLIS, D.D., OF THE NEW HEBRIDES MISSION.

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

The martyrs of Eromanga were for a long time the most conspicuous missionaries of the New Hebrides group of islands of the South Pacific. John Williams, who fell there by the clubs of the savage people in 1839, had already achieved his fame as an evangelist in the islands of Eastern Polynesia, and had published his "Missionary Enterprises," which made so great a sensation. Mr. Williams did no more than land on the island of Eromanga when he fell a victim to his zeal for advancing the cause of Christ. The brothers Gordon, who were so cruelly killed in 1861 and 1872 respectively, labored for a few years among the barbarous people, whose animosity against white men had been irritated by the raids of the traders in sandal-wood. The Gordons labored amid many difficulties, and gained a few converts. These martyrs were pioneers, and directed the attention of the Christian Church to the New Hebrides ; but it was reserved to other missionaries during a life-work of a quarter of a century to evangelize whole islands. Some of these fathers and founders of the Presbyterian mission have ended their labors. Dr. John Geddie, the first who settled in the group, in 1848, died in 1872. He was the missionary of a small church in Nova Scotia, now absorbed in the Presbyterian Church

in Canada. He had very great difficulties and many perils, but he had great success. It was said of the far-famed Gregory of Cæsarea, that when he went to his diocese he found only seventeen Christians, and when he died there were only seventeen heathens. When Dr. Geddie died, it fell to the writer to prepare his epitaph, and, adopting the account of Gregory, he had the happiness of recording regarding Dr. Geddie that when he went to his missionary sphere "there were no Christians, and when he departed there were no heathens." This simple record is painted on a tablet of wood beside the pulpit of an unarchitectural church at Anelganhot, Aneityum. The writer has been surprised by the echoes of its testimony throughout missionary literature during the past fifteen years, and as a specimen of the magnifying power of tradition, one of the repetitions of the epitaph stated that it was inscribed in letters of gold upon a marble tablet in a pretty church !

The Rev. John Inglis occupied the other side of the same island where Mr. Geddie labored, and during most of the same epoch. After twenty-five years' faithful labor he had a felicity similar to that of his colleague ; and for his epitaph it is proposed to record that "he came to a heathen people in 1852, and left them a Christian church in 1877." The island by that time had the Holy Scriptures printed in their own tongue, and the natives were all capable of reading for themselves the oracles of God.

John Inglis was born at the village of Moniaive, in Dumfriesshire, Scotland, in 1807. This beautiful rural spot was the birthplace of the last martyr of the Covenant in Scotland, James Renwick, and full of memories of the fifty years' struggle for the crown rights of the King of Zion. Mr. Inglis's father died early, and he had to depend upon his own exertions for the support of his mother and himself. He was apprenticed to a mason, and became a proficient at his trade, which proved of eminent service in his after career as a missionary. He was brought up in piety, and became a decided Christian. He joined the Reformed Presbyterian Church, a small, though a respectable branch of the Church in Scotland. He was in the habit of reading at meal hours and times of leisure, and thus qualified himself for entering the University of Glasgow. He saved money from his work in the summer to pay his college expenses in the winter, as has often been done in Scotland in the pursuit of knowledge under difficulties. Lord Elcho, when once addressing the miners in East Lothian, referred to two men who had worked in the pit in summer and had gone to the university in winter, until they finished their curriculum. One of these became ultimately a member of the English House of Commons ; the other went to America and became the Rev. John Hogg, D.D., a missionary from the United Presbyterian Church at Assiout in Egypt. He and Dr. Inglis, both of whom I visited in their spheres of labor, became cultured gentlemen, fit to associate with the best society, both highly esteemed and both successful. Mr. Inglis must have profited much by his college attendance, since his accomplished professor of Greek

in Glasgow, Sir Daniel Sandford, employed him for a time at Rothesay as tutor to his sons.

Mr. Inglis studied theology under the venerable Dr. Andrew Symington, of Paisley, a man of high attainments, and much respected. When at length Mr. Inglis was licensed as a preacher, he was appointed a missionary to the Maoris of New Zealand, and after his ordination, in 1843, sailed in 1844 along with a like-minded wife for his distant sphere. The Rev. James Duncan had preceded him two years before, and had commenced missionary operations among the Maoris on the Manawatu River in the north of Cook's Straits, between seventy and eighty miles from Wellington. There were only 700 natives in the district, and missionary work had been thoroughly organized by the Church and Wesleyan Missionary Societies. Messrs. Duncan and Inglis, therefore, wrote a joint letter to their committee in Scotland, advising the selection of another heathen field. Considerable delay occurred in correspondence in those days, but at length Mr. Inglis was authorized to proceed to the South Seas, and make inquiries regarding suitable openings for missionary enterprise. Fortunately, through the kindness of Sir George Grey, then Governor of New Zealand, and interested in all that belongs to man, Mr. Inglis was permitted by Captain Erskine, of H. M. S. *Havannah*, to take a cruise in that ship-of-war throughout Western Polynesia. It was a great opportunity, and Mr. Inglis made the most of it. He visited the island of Aneityum, in the New Hebrides, where Mr. Geddie had settled, and, after seeing other islands, resolved, if his committee in Scotland approved, to join him, and take up a station among the heathen there. In 1852 Bishop Selwyn offered the Covenanting missionary a free passage in his schooner the *Border Maid* to Aneityum. It was thankfully accepted. The bishop took all their supplies—furniture, goats, pigs, and poultry. He often called in after years, and on one visit laid on the table of the missionary the sum of £103 16s. 4d., which he had collected from Presbyterians in New Zealand for the benefit of the mission. Mr. and Mrs. Inglis entered upon their work with much wisdom and zeal, pursued it with perseverance, and succeeded in gaining the confidence of the people. Classes for reading and writing were set up, and as soon as persons were taught schools were opened all over the district. The preaching of the Gospel was regularly carried on, translations of Scripture were made, and portions printed; medicine was dispensed; orphan children were cared for; buildings were erected, the natives being taught to help. In due course it pleased God to bless these labors: converts were baptized, communicants were admitted to the Lord's Supper, and the Sabbath was regularly observed. A great moral as well as spiritual change occurred, and the people presented the aspect of a Christianized community. Mr. and Mrs. Inglis were singularly orderly in their habits, taking advantage of the cooler times of the day for work, and thus avoiding as much as possible the danger of attacks of fever and ague so common to foreigners in the New Hebrides. Mr. Inglis was

very sagacious in dealing with the natives, and always got reforms and justice between man and man among natives carried out by the authority of the chiefs rather than by his own command. Chiefs, though petty, are in high respect in the New Hebrides, and when any one of such rank became a native teacher and went to neighboring islands, he was received with as much respect as people in more civilized countries receive persons of rank or wealth.

By 1859 the New Testament was fully rendered into Aneityumese by the two missionaries. Mr. Inglis was sent to carry it through the press in London. He and his wife got a passage in the London Missionary Society's vessel, the *John Williams*, and after seven months arrived in London. Mr. and Mrs. Inglis paid great attention to the work of correcting the press. The volume was ready in 1862, and they returned with it to the island in 1863. Mr. Geddie then left for Nova Scotia, where he got the Book of Psalms printed. When all the Old Testament was ready for the press, Mr. Geddie hoped to get it printed under his care at Melbourne; but he died in 1872. After revision of the mss. Mr. Inglis resolved, on his retiring from the mission, to go to London and superintend the printing of the work. In 1877 he had completed twenty-five years' labor. He had baptized 1168, had admitted 644 to communion during his residence, and when he left there were 713 of a population on his side of the island, of whom 354 were communicants. There were 13 elders, 12 deacons, and 28 teachers. The whole population was professedly Christian, and the Christian people had, by gifts of arrowroot grown and prepared by themselves, paid £1000 to the British and Foreign Bible Society for printing the Scriptures in their language. The moral life of the people was, on the whole, very good. Their changed condition and the translation of the Scriptures are the noblest monument of the missionary labors of Mr. and Mrs. Inglis.

Visitors to the mission-house, such as Bishops Selwyn and Patteson, officers of the British Navy, naturalists in pursuit of science, travellers, among whom was the writer, and young missionaries on their first voyage, were astonished to find in a home in the cannibal islands an extensive library of varied literature and such intelligent and cultured people as Mr. and Mrs. Inglis, whose manners were so refined, whose conversation was so rich, and whose beautiful life was a commentary on the Gospel of Christ. There was ample accommodation for a large party in that hospitable house amid the grove of cocoa-palm, banana, and orange-trees, and it was a treat to see the young orphan maids whom Mrs. Inglis had rescued and trained waiting her bidding on the matted floor. Though so far from civilized life, and with mails only once or twice a year, the weekly edition of the *Times*, with its able articles, and Christian periodicals were regularly read by the mission family. That home and its inmates was an oasis in the barbarous isles of Melanesia.

After his return to Scotland Mr. Inglis received, in 1881, the degree

of D.D. from the University of Glasgow. During his retirement, besides his work in superintending the printing of the Old Testament, Dr. Inglis published his Dictionary of the Aneityumese language. He had collected all the words in use among the natives, and indeed knew more words than any of them ; for the natives on the shore have words for objects met there that are unknown to residents inland, and *vice versa*. He also edited the abridgment of the "Pilgrim's Progress" prepared by Mrs. Geddie, the Westminster Shorter Catechism translated by himself, and a number of hymns. He also issued two volumes, one in which he narrated in a very pleasing manner the work of the mission at Aneityum in all its departments, gave a sketch of Mrs. Inglis, who died suddenly in 1885, and sketches of his colleague and other friends. In the other volume he collected illustrations of the Bible from the natural history and the manners and customs of the New Hebrides, and gave biographies of some of his converts. These volumes, though not so popular as the thrilling autobiography of the Rev. Dr. J. G. Paton, his fellow-missionary, are full of interest and information. He was able for several years to preach and address meetings for the mission, and to attend the Committee on Foreign Missions of the Free Church of Scotland, of which he was a member. He died in a good old age in July last, at his residence in Wigtonshire, and was buried beside his wife in the grave of his fathers in the churchyard of Glencairn. In the funeral sermon preached on the occasion by the Rev. James Goold, who had known him for more than fifty years, it is stated that his fellow-students, on observing the methodical habits and sagacious counsels of Dr. Inglis, had called him a "Christianized Benjamin Franklin." His whole career illustrated the appositeness of the characteristic. He was a total abstainer, and did all he could to advance the temperance reformation. In this he was helped by Mrs. Inglis ; and though they never had intoxicating liquors on their table, their hospitalities were none the less and their guests were always happy.

Devout, affable, wise, and practical, he made a model missionary to a barbarous people. Clear in his convictions and firm to his principles, he was always very cautious in his language. When he gave advice, as he was often called to do, he took care not to hurt the feelings of others. He was a man of peace and of charity ; hence he was highly esteemed by all in the mission, and by all in the parent Church with whom he came into contact. The missionary cause was dear to his heart ; the natives revered him as a father, and we can imagine that when at last he died "there were not wanting those whom he had taught the way to Paradise, who in white robes thronged to the gate to hail their shepherd home."

A Paris publisher has undertaken to issue a "General Encyclopedia of the History and Science of the Jews." It will fill twelve large volumes, which are intended to present the main facts of Jewish history, and to show the effects of the Jewish race upon the various factors of civilization, science, literature, commerce, industry, etc. It is added that the work will not be finished for some time, and one can easily believe this assurance.

IRELAND AND FOREIGN MISSIONS.

THE STORY OF TWO OLD MINUTE-BOOKS.

BY REV. WILLIAM PARK, D.D., CONVENER OF FOREIGN MISSIONS, BELFAST, IRELAND.

The writer has in his possession two curious old manuscript books which throw light on the beginnings of the foreign mission movement in Ireland. The first bears on its cover in gilt letters the words, "Down Missionary Society." "In the summer of 1812," so the record begins, "Rev. Alexander Waugh, deputed from the London Missionary Society of London, attended the Synods of Ulster and of Ireland (*i.e.*, the Secession Synod) and solicited their countenance and support in propagating the Gospel among the heathen." Both synods responded to Mr. Waugh's appeals. The members of the Presbytery of Down were greatly stirred by them, and after much deliberation they addressed a letter on April 1st, 1813, to the clergy of the then Established Church and of other denominations. In this letter they tell how the London Missionary Society had been working for seventeen years in spreading the Gospel, and that "their happy success in some of the most uncivilized and darkest parts of the earth furnishes rational evidence of Divine approbation." The letter goes on to say that a branch of the Society "was last summer instituted in the city of Dublin," and asks the ministers to whom it was addressed to attend a meeting on the 29th inst. in the parish church of Ballynahinch. It concludes with these words: "The precepts, 'Go and teach all nations,' 'Preach the Gospel to every creature;' the promise, 'Lo, I am with you to the end of the world;' the superiority of Christianity to idolatry and civilization to the degraded state of the savage; the honor of God; and the promotion of the present and future happiness of our fellow-men of every color and clime, will, we trust, urge your attendance at the meeting, and procure your aid to the good cause in which the Christian missionary is embarked."

On July 13th, 1813, "a respectable number of clergy and others met in the parish church of Ballynahinch," and formed the Down Auxiliary Missionary Society. A subscription list was opened, "and a number of gentlemen were pleased to subscribe for this year the sum annexed to their respective names." Then follow subscriptions amounting to £32 10½*d.* At the end of the first year it was reported that subscriptions, donations, and congregational collections had been received to the amount of £167 17*s.* 8½*d.*, and after paying all expenses the treasurer was able to remit to London £160 5*s.* 5*d.* British money. Among the expenses is mentioned the sum of 1*s.* 10*d.*, being the postage of a letter from Josep Hardcastle, Esq. Evidently the days of penny postage were still far off. Meetings of this Down Missionary Society were held at stated intervals, two or more in the year, and in various parts of the county, and the proceedings seem to

have been always opened with a missionary sermon. Vigorous efforts were made to awaken the interest of ministers and people in the work of missions. In a circular letter addressed to ministers on August 2d, 1815, we find these words: "The Society invite and would fondly constrain you, Rev. Sir, to come to their meeting at the time specified, to favor them with your presence and counsel in support of the difficult, the humane, the honorable, and glorious work of extending the Christianity and civilization of the British Empire to the ignorant and wild savages of Africa, to the American Indian, and to the blinded and superstitious pagans of Asia."

There is an entry in this book which recalls exciting days in the history of missions to India. On August 31st, 1813, we find it recorded that the thanks of the Society are pre-eminently due "to Viscount Castlereagh, our representative in Parliament, for his steady support of the clause introduced by his lordship into the Indian bill in favor of promulgating Christianity in India." It was in that year, as the readers of this REVIEW doubtless remember, that the charter of the East India Company was renewed by the Parliament of England, and the restrictions removed which had hitherto hindered all mission effort in British India. William Wilberforce was one of the leaders in agitating and arguing for this change. He declared that it was the foulest blot on the moral character of Englishmen, next to the slave trade, "to allow our fellow-subjects in the East Indies to remain, without any effort on our part to enlighten and reform them, under the grossest, the darkest, and most depraving system of idolatrous superstition that almost ever existed on earth." As the night of the final decision in the House of Commons came on there was much anxiety as to the result throughout all the churches, and much prayer was offered up to God. Wilberforce wrote: "I have heard that many good men were praying for us all night." That night the prayer of the churches—and in their prayers, as the above extract proves, Ulster had its share—was answered and British India was thrown open to the heralds of the Cross.

The last meeting of the Down Missionary Society this minute-book records was on October 11th, 1821. It would seem that by this time County Down did not stand alone in its organization and effort for the mission cause. "The Society agreed for the present not to write a circular, as had been intended, but were of opinion that a preferable expedient would be to have a general meeting in Belfast on the second Tuesday in June, of the missionary societies of Antrim, Armagh, Tyrone, and Down." The object of this meeting was to be, "to make the proceedings and success of the London Missionary Society better known, and to select a number of ministers as itinerants, who should immediately go forth and plead the cause of missions to the heathen through the several counties of the Province of Ulster." The last sentence in the book tells us that this meeting was closed with prayer by Rev. Mr. Cooke, who in after days was known far and near as Rev. Henry Cooke, D.D., LL.D., a man famous in

many ways, and whose statue now stands in one of the most prominent places in Belfast, but known and honored in the churches chiefly as the great defender of orthodox truth against Arian error.

That old book with its simple records, written in faded ink, is a voice from the past which must deeply move every Christian heart. It speaks of the great awakening of the Church of God to a long neglected duty, which the opening years of this century saw, and it testifies that in this widespread awakening the Church of Christ in Ireland had a share. We almost seem, as we read it, to see the Spirit of God brooding on the waters, and new life appearing beneath His almighty touch.

The other old book is a record of the early days of the foreign mission of the Presbyterian Church in Ireland, in the handwriting of its first convener, Rev. James Morgan, D.D., Belfast. In 1840 the two synods already referred to—the Synod of Ulster and the Secession Synod—were united and became the General Assembly of the Presbyterian Church in Ireland. The tide of spiritual life had been steadily rising for many years, and manifested itself not only in this happy union at home, but in the beginning of independent mission work abroad. The year of the union (the jubilee of which was celebrated in an appropriate manner in 1890) was the year of the formation of the General Assembly's foreign mission, and at the first meeting of the Assembly the first two missionaries were set apart for India.

It is recorded in the book how these missionaries were chosen, and the plan adopted then might be still followed with good results. "But where are the missionaries? How shall these be had? Your directors were instructed to seek for them; and it may be important to say how we proceeded. We had before us a list of all the ministers of the Church, and selected twenty whom we considered to be men suited to the work. To these we addressed letters suggesting to them the duty of becoming missionaries to the heathen, and desiring to know what might be their own views and feelings upon the subject. Six of the brethren left themselves entirely at our disposal. After the most solemn deliberation and prayer, we made choice of two out of that number, and recommended to the Synod to send them forth." . . . "It will thus be seen that, in selecting our missionaries, we have proceeded on the principle that *all the ministers of the Church are the servants of the body, and are bound to labor wherever the Church may think proper to send them.* (The italics are mine.) We have selected two of our most approved brethren, men beloved and useful in their parishes, fit for labor in any locality, and richly endowed with gifts and graces."

Dr. Morgan goes on to tell how the money to send them forth was obtained. "On the day of the appointment of the missionaries there were no funds in readiness to send them forth. We had reckoned that if God gave us men He would soon give us money; and our faith was not exercised in vain. A subscription was set on foot in the Assembly, and

the members contributed about £500. An appeal was made to the congregations in Belfast which produced about £600. Several congregations in the country sent forward contributions of their own accord. Our Secession brethren had a little stock of near £200, which they cast into the common treasury, and thus in two months there were raised about £1500 to commence our missionary enterprise."

Great enthusiasm seems to have been evoked, in Belfast especially, by this opening of foreign mission work. When the night came for the first missionaries to sail, the cabin of the steamer was granted to them and their friends for a special prayer-meeting. The 20th of Acts was read, and prayer was offered to Him who rules the winds and waves, consigning the brethren and their wives to His divine protection. "Never shall I forget that scene," writes one who was present. "I believe there was not one in that cabin during Dr. Cooke's beautiful prayer who did not shed tears; nay, I have heard it said since, by some gentlemen who were there, that they thought before this that there was no earthly circumstance could make them weep, and yet they found they were unable to restrain their tears." "The commencement," writes Dr. Morgan, "of the foreign mission forms an era in the history of the Church which, it is hoped, will hereafter be found to have been the dawn of a bright and glorious day."

Pasted into this old minute-book is a poem, written by a well-known Belfast poet of the time, and adorned with handsome silhouettes of the two missionaries and their wives. Two verses of this poem may be quoted here :

"Our fathers heard the heathen's cry,
But alas ! no helping hand was nigh ;
Our fathers prayed—and the dawn of day
Now brightly shines on their children's way.
At the call of the Church, the nobly brave
Smile at the dangers of ocean-wave,
That Zion's banners may be unfurled
On the shores of a far-off heathen world !"

"Away, away, o'er the deep blue sea,
May the winds of heaven propitious be !
Brethren await you on India's strand,
Ready to greet you with heart and hand :
Wilson* will train your hands for war,
And the mind of Duff,† like an Eastern star,
Shall shine on your path, amidst heathen night,
With the splendid blaze of a comet's light."

The difficulties which the first missionaries to Gujarat and Kathiawar encountered were very great. It is curious to note how long the journey lasted. They sailed from Liverpool on September 4th, 1840, and did not arrive in Bombay till February 26th, 1841. It was hard to get suitable

* Dr. Wilson, Bombay.

† Dr. Duff, Calcutta.

houses, and the missionaries and their wives had to suffer much privation. The infant child of Dr. Glasgow died the June after they landed, and in August Mr. Kerr, the other of the two missionaries, was suddenly taken away ; but, as usual, difficulties and losses only evoked enthusiasm and prayer. "This is an event," wrote the convener to the members of the Church, "that has not been lightly permitted. There is good reason to justify it. Even we can see that many important ends are served by it. How it demonstrates the reality of religion when the fear of death does not deter from its service ! Our friend might, and no doubt would, have been useful, had he been spared, in a lengthened ministry at home ; but I have no hesitation in saying he has accomplished more by his death than he could have effected by the longest ministry at home. What benefits he has already conferred on the whole Church, in the example he has set, the spirit he has excited, and the labors he has prompted ! Our short mission has already been to our Church as life from the dead."

The book goes on to record that on January 12th, 1842, *four* missionaries were publicly set apart to the work in India. Two of them with their wives sailed at once from Southampton to Alexandria. It is mentioned that "the directors of the Oriental steamers have kindly granted one passage free to Alexandria ;" that a free passage was granted to all of them from Belfast to Liverpool, and that the railway company gave them free passes from Birmingham to London. On May 16th, 1843, came the tidings of the first conversion, that of Abdul Rahman, a Mussulman and a Munshi, who still lives and has been a consistent Christian and most useful worker during all these years. To-day the mission, the story of the beginning of which this old book records, has seven central stations and is opening an eighth in Kathiawar and Gujairat ; the Christian community it has gathered out of heathenism numbers more than 2000 ; it employs above 100 native evangelists and teachers, and it has 3500 scholars in its schools.

There is a sweetness and a fragrance about this old book and the records it contains. The hand that penned them and led the Church in its early missionary efforts, and which has long since crumbled into dust, was the hand of a man of God, and a spirit of faith and prayer breathes through every page. The best men in the Church were sought out as the first missionaries, and cheerfully obeyed the call. The difficulties that faced the early workers drove them back on God, and when reported to the Church at home stirred up the people to more prayer and sympathy and generous giving. Work thus begun—and it is thus that most of our great missionary enterprises have had their beginning—must go on and prosper. As Dr. Morgan said in one of his early circulars, "Our little hour will soon be gone, but our work will survive us. When we are cold in the grave, the principles we have disseminated will warm the heart of the living ; and then the work will be progressive. Our mission will be the parent of many." We should honor the self-sacrifice, and energy, and holy zeal of these men and women of a past generation, who laid so firmly and so well

the foundations of the great foreign mission enterprise, shrinking not from the greatness and the difficulty of the task, and the fruit of whose life and labors we are reaping abundantly in the ever-increasing missionary enthusiasm of to-day.

PRAYING FOR MISSIONS.

BY REV. JAMES MUDGE, D.D., CLINTON, MASS.

Whoever has attended a farewell missionary meeting must have been impressed by the earnestness and persistence with which those about to set sail for distant lands begged that much prayer might be offered on their behalf ; and whoever, with heart drawn out in this direction, has been a constant attendant at the home churches must have been equally impressed by the strange habitual silence concerning the matter on the part of both pastors and people. Nothing carries more convincing proof of the little hold this theme has yet secured on the souls of Christ's modern disciples than the slight, infrequent mention of it at the throne of grace. Even in so-called "concerts of prayer for missions" it is often extremely difficult to secure two or three genuine supplications kept with some degree of definiteness to the subject in hand.

This is no small defect. It is an appalling fact. It is the fundamental lack. If anything of importance is to be accomplished, if far-reaching results are to be reached, there *must* be more praying for missions in the closet, in the social gathering, and in the pulpit. Few pastors appreciate how much they might do for missions simply by the indirect influence of their public prayers at the stated Sabbath services. If this theme is regularly, or at least frequently introduced, not with a mere cursory formal reference, but in earnest, heart-felt petitions, the people who listen and unite with such leadership will insensibly catch its spirit, and their own habits of supplication will be gradually shaped in the same direction. More can sometimes be accomplished in this manner than by the formal discourses against which it is easier for prejudice to arm itself ; and each minister, however small the sphere he seems to be filling, may in this way stretch his arms around the globe, and, like the great founder of Methodism, make the world his parish.

To argue that prayer is a genuine power, and not a mere formality with some retroactive effect, is certainly superfluous here ; but a few out of many instances of its mighty results in the particular direction now under survey may not unfittingly be mentioned to stimulate our lagging faith. From Dr. A. C. Thompson's "Lectures on Foreign Missions" we cull and condense the following :

"Dr. C. H. Wheeler, President of Euphrates College at Harpoot, writes : 'I have an abiding conviction that much of the wonderful success

of the Harpoot work is due to the supplications of persons in the home field.'

"A missionary of the American Board among the Mahrattas, in India, tells of a wonderful revival that broke out there on the first Monday in January, 1833. He could only account for it on the supposition that the Christian friends in America must be praying for them; and sure enough it turned out that, unknown to him, many bodies of Christians in America had appointed that day as one of fasting and prayer for the heathen world.

"A missionary of the Gossner Society in Java, Mr. Michaelis, wrote to his brother-in-law at home, the Rev. Gottlob Heinrich, detailing the many and great hindrances to the work. Mr. Heinrich gathered a little company together and made the matter a subject of special supplication. After a while came another letter saying that a revival had broken out among the natives, and, giving the date of the first indication of the change, he asked, 'Did you not on that evening pray expressly for my work?' The date proved to be the very one on which the company had gathered."

More prayer for missions, of the kind that moves the arm that moves the world, there should certainly be. It is well to have a map to pray by, and take up the countries and stations in order. It is especially well to pray for the laborers by name, particularly when anything fresh has been learned concerning them or interest in them has been newly aroused.

As a help to definite supplication and intelligent petitioning, perhaps some who have not given careful study to the matter may welcome the following suggestive subjects:

That the missionary may have wisdom, patience, love, and tact in presenting the truth to the ignorant, prejudiced minds of his hearers in the bazaars, villages, and fairs.

That the native preachers may be faithful, zealous, and eminently successful in winning their countrymen to Christ.

That the inquirers may have courage to come out boldly in the open confession of the Saviour, and endure joyfully the spoiling of their goods.

That there may be seen on the part of seekers genuine conviction of sin and manifest proofs of the Spirit's work.

That the native Christians may be moved by a mighty impulse to bring each one his brother to Jesus, and may be strengthened so to live that the heathen around may be impressed by the manifest change for the better.

That the Bible, wherever sold or distributed, may be illumined by the Holy Ghost, and be the nucleus for groups of believers.

That those engaged in preparing, printing, and circulating papers, tracts, and other Christian literature may be divinely guided and see much fruit.

That teachers in colleges and schools may be able to lead their students to a love of the truth as it is in Jesus.

That God would raise up able evangelists to do for heathen lands something such a work as Wesley and Whitefield did for England.

That the hearts of kings and others in high places of authority may be touched, and their great influence turned on the side of the Lord.

That the women who go to the Zenanas may be able to arouse an interest in the true salvation among those so long debased with frivolous superstitions.

That the hospitals may more than ever be made mighty auxiliaries in breaking down opposition and preparing the way for the Gospel.

That the orphanages may be very tenderly watched over by the God of the fatherless, and may turn out many useful laborers.

That Christian villages may be examples of everything good to the surrounding towns among which they are set as a city on a hill.

That the Sunday-school agency may be still more wonderfully owned of God in turning the minds and hearts of hundreds of thousands of the children and youth of non-Christian lands to Christ.

That God would send forth laborers into His harvest.

That the vast wealth of the present day, locked up in nominally Christian coffers, might be set free to bless the earth.

That young men and women debating the question of a missionary vocation might be led to a right decision.

That missionary secretaries and editors may have all the strength and wisdom their important and difficult positions require.

That missionaries on sick leave may speedily recover their health so as to be able to return to their fields.

That missionaries' children, providentially separated from parental supervision, may have special Divine watch-care, and receive training for large usefulness in mission fields or elsewhere.

That the governments of the earth may be restrained from putting obstacles in the way of mission work, and that the time may speedily come when there shall be perfect liberty of opinion and public worship.

That white men may cease to oppress the black and colored races, and in particular some way be found to stay the ravages of rum among the defenceless children of nature.

That the slave trade may soon become a thing of the past, and that all the intercourse, commercial or political, of nominal Christians with those of other religions may impress them with the superiority of our faith.

We have been understood by certain leaders of newspaper reports to have spoken against revivals ; it is a misunderstanding. A revival "got up" we abhor ; a revival brought down by prayer we would welcome as life from the dead. We know churches which have died of spasms, and others which lead a sickly life, alternating between hot fits and cold shivers. A perpetual condition of healthy life and growth is far better than dashes and rushes of heated but transient zeal.—*Spurgeon*.

THE MAGIC LANTERN IN THE MONTHLY CONCERT.

BY REV. JAMES CARTER, WILLIAMSPORT, PA.

What shall be done with the Monthly Concert? is an oft-repeated question. In many churches the mere announcement of the Monthly Concert is sufficient to reduce the mid-week meeting to a chosen few. In very despair, many churches have answered the question by abolishing the Concert. In a multitude of churches the time honored institution is maintained by the attendance of the faithful who meet every religious appointment, themselves often weary enough of the monotonous character of the formal presentation of the *encouragements* and *discouragements*, and the usual confusion of indigestible statistics.

Not infrequently the pastor comes in for his share of the blame. Twelve missionary talks a year become in time a source of dread, and are recognized as serious interferences with the too scant time for the regular pulpit preparation. The man who composes two sermons a week most frequently regards the approach of the Monthly Concert with a mild degree of terror. Perhaps it would be better to prepare but one sermon a week and do it thoroughly. That would permit a more careful preparation and wider reading—even now and then such a book as “Mackay of Uganda,” or “John G. Paton,” or “In Brightest Asia.” The minister in all probability has at some time advised his people to substitute some missionary magazine for the *Century* or the *Harper* on Sunday afternoons. He in all likelihood would be surprised at the restfulness and stimulation which he would gain by taking his own advice. When his nervous force is at its lowest ebb after the drain of the morning’s effort, and he feels possibly some measure of discouragement in his own work, the record of what others encounter and overcome, of the marvellous fashion in which the Lord is going before His people in missionary work, will produce unconsciously a spiritual energizing that will send him to his evening pulpit with a muscular soul.

Through all this depression of one department in the Church, another wholly devoted to missionary matters thrives to admiration. It is significant that the women of the Presbyterian Church in the North gave last year within \$11,000 of the amount of the receipts from the churches in behalf of foreign missions, and actually surpassed the churches by \$4000 in gifts for home missions. Other branches of the Church have their own instructive reports. The secret of success is not far to seek: consecrated energy, personal enlistment with definite purpose, general participation in the exercises, persistent and interesting advertising by magazines and leaflets sparkling with womanly concreteness.

The present is an age of advertising; and of all advertising, that which arrests the eye by a picture is the most effective. Foreign missionaries have observed the power of pictures, and during the last few years have

been preaching to vast throngs, held in rapt attention night by night in some open square, by the wonder of the magic lantern. The Bible story has thus been told to those who otherwise would not have stayed to listen. During my preparation for the ministry I was impressed by the possibilities of the stereopticon as a missionary agent in our churches, and as soon as the matter of expense was overcome, introduced it in my own evening meetings, first as an illustrator for the informing of the Sunday-school teachers, and then for the instruction of all in missionary matters. Three years of experiment and experience have been most satisfactory. The results have been phenomenal attendance at Monthly Concerts, increased numbers at the weekly prayer-meetings, advance in missionary interest, enlarged missionary gifts, and stimulation in all departments of beneficence.

Like every good thing, this method may be used to repletion. It may attract throngs, as did the song-services lately so common, and ere long pall upon the taste by very frequency. The observance of three rules may indefinitely prolong the usefulness of the method : First, the use of the lantern should never be announced. The advertising is best done after the event by those who have enjoyed the reward of faithfulness ; and people are unwilling to hear more than twice that they have lost a treat. Second, the lantern should be used with studious irregularity. Rarely is it wise to employ it two months consecutively ; only when some knowing ones learn to stay away on the month following an exhibition. Then use it twice in successive months to teach the over-shrewd not to set a bad example to the others. It will not be long before the people will understand that, in order to have the pleasure, they must be regular in attendance. Third, the views should not be too numerous. Twenty will serve better than sixty, for they may be kept longer before the eye, and the explanation be clearer, because less hurried. It is not wise to prolong the exhibition to physical weariness. New things are almost always overdone. If possible a short service of song and supplication should precede and follow, and the accumulated interest at the close should be utilized for the reception of the missionary offering.

Wisely used, the lantern may be made an educator of no mean powers, introducing the people to lands practically unknown, showing the pitiable need of Christian civilization, displaying the contrast between the Christian and the Christless in heathen lands ; but let no one suppose that the lantern can take the place of intelligent study and intimate acquaintance with missionary work. The pastor must expect to devote literary labor to the end that the lectures may interest, and he should be careful to know as much of the mission field as do the ladies of the Missionary Society. Indifferent work here, as elsewhere, will issue in swift humiliation. Every pastor who deals faithfully with himself and his people will discover that his preparation for the lantern talks has increased his interest in missionary work, given him a firmer grasp upon the great subject, and unexpectedly afforded

him much fruitful illustration for sermonic uses from sources little employed. At the same time a holy enthusiasm will pervade his church as his people come in touch with the childlike honesty of the far-away Christians, unspoiled of civilized casuistry, and with the simple, unselfish devotion of the foreign missionary. The growth of interest in the work abroad will have its inductive effect upon the work at home, to the invigoration of every department of the Church, the deepening of spiritual life, and the wider enlistment of the members in personal work for the Master. The problem of the Monthly Concert may thus be solved, and the whole organization be quickened in spiritual activity by a faithful and consecrated use of that former toy, the magic lantern.

THE REFLEX INFLUENCE OF GIVING TO MISSIONS.

BY REV. PAUL V. BOMAR, VERSAILLES, KY.

When our Master said it was more blessed to give than to receive, He meant, if He meant anything—and who can point to a single word of His that is not full of the deepest meaning?—that the giver received greater blessings than the recipient of the gift; He meant that the reflex influence of giving was more blessed than even the direct influence; He meant that he who gave to missions received greater benefits than those to whom the gifts were sent; that the greatest work of foreign missions is accomplished at home and not abroad, in the hearts of Christian men and women who give their money and their lives, more than in the hearts of the heathen to whom the Gospel comes; He meant that the herald of the good tidings had a happier lot than the hearer of the tidings. Yes, giving to missions is like mercy,

“it is twice blessed,
It blesseth him that gives and him that takes,”

and, like mercy, it is “an attribute of God Himself;” and men’s love is likest God’s when they give not only what they have, but themselves also.

Here, then, is a stupendous truth that the Christian world has scarcely begun to realize, for think what this means. The direct influence of mission work—foreign missions, for instance—is far from contemptible; the results attained in the last half of a century have been simply wonderful. The treacherous, thieving Malagasy have become a Christian people; Sierra Leone is now reckoned a Christian state; under the influence of the Gospel the Sandwich Islanders have forsaken their barbarous and brutal practices, and the cannibal pots have given way to churches all over the land; the Tierra del Fuegians, pronounced by the great scientist Darwin as little more than beasts, have been converted by the power of God into intelligent beings; the low-caste people of India, having given themselves to God, are gradually rising in the scale of being, and the report is that they

are now threatening to supplant the high-caste people ; the Empire of Japan is trembling in the balance—doors fast closed a few years ago have been battered down or thrown wide open by the prayers and offerings of God's people. Yes, from nearly every place whither the missionaries have gone there come many reports of mighty good accomplished. We bow in thankfulness before God that so much has been done by the power of Jesus' name ; but believe me, God has done more for us at home than we, with His blessing, for Him abroad ; the Christian givers have been more honored in their giving than even the heathen people in their receiving. The thousands who gladly and willingly received the Gospel have not received more benefit than the thousands who gladly and willingly gave the Gospel.

Wonderful was the work that the Apostle Paul was enabled to do in giving the Gospel to the chief parts of Europe and Asia, but not more wonderful than the work that God in the meanwhile did in his own heart, filling him with Divine truths and enabling him to give these truths utterance. Had not Paul given himself to the mission work we would not have had his epistles, for they never could have been written in the quiet of the study. As Paul gave himself to God, God gave Himself to Paul. As he gave out, God filled in ; as he emptied himself of earthly treasures, God filled him with heavenly riches.

The reason why these truths are not clear to us is because many of us Christian people have mistaken the end for which we live. We think it is to get heaven. That's not why you live, that's the reason Christ lived and died—to get heaven for you and in you, and it is worse than foolishness for you to try to do His work over again. You do not live, then, to get heaven, but to give heaven. Getting is not the chief end of the Christian life, but giving. God has ordained it thus for our good because it is more blessed to give than to receive ; and especially is this true of giving to missions, for “ if there ever was an altar that sanctified, magnified, and glorified the gift, it is the altar of missions.”

Giving is the heart of missions ; missions is the heart of Christianity. Christianity is as the palm-tree—it has but one bud, and that is the missionary spirit. Destroy that bud and Christianity withers and decays, and he who refuses to give to missions is doing much to destroy the power of that religion which he professes.

Consider three simple facts :

1. *We get to give.* He who gets with any other object in view is very foolish ; he is acting in opposition to all the laws that God has revealed to us in nature and elsewhere. The only man who gets to hold and keep is the miser, and he is miserable ; and we are all miserable misers just so far as we act with the same end in view.

The true man gathers in order to give—for something that he values more than his possession, or to some one whom he loves more than his money, his wife, children, or his Lord and Master.

The sun does not treasure up its light, but pours it in greatest profusion upon this and other worlds, proclaiming this law of God : We get to give. The tree does not consume its own fruit, but bears it for others ; and as others eat let, them learn the law of getting to give. The flower does not keep its beauty to itself, but adorns and gladdens, sweetly saying to selfish man, I get to give. The very grass that grows so richly upon our hills grows to give joy and strength to man and beast. This old earth in the ages gone by has gradually accumulated great riches, but not for itself, but to give to man as he needs them.

Heaven's sunshine and showers fall upon the earth, and the earth gives of its strength to fruit and flower, and the fruit and flower give themselves to man and beast, and man is to give himself with what he has to God, using his material blessings for his spiritual good. God has given to man that which He values most, His own Son, and that Son says to His disciples : " As the Father hath sent Me, even so send I you." The Father sent Him to give Himself for sinful man, and the first step in this self-giving was a renunciation of all His heavenly possession ; even so, if a man would go forth in the spirit of Christ, his first step must be a renunciation of all his earthly goods. " So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be My disciple."

The only use, then, a man has for possessions is to give them. " Freely ye have received, freely give."

2. *We get by giving.* We give our time and our energies in order to get that which we value more, money ; and giving up this in the right spirit and with true wisdom, we get that which is of most value—our spiritual good, perfect manhood. The invariable law is, Give a less good in order to obtain a greater, and as long as we hold on to the less we cannot by any possible means lay hold of the greater good. The tree cannot bear fruit next year if it hold to the fruit of this year ; it has given of its life to produce that fruit (mind you, to produce it, not to possess it), for even that must be given up in order to new life.

In truth, there is nothing in this world that is an end in itself ; everything is only a means to something better, everything is but merchandise. Whatever we may get in this world, there is always something better to be had by giving that which we now have. Something better in store for you ? Yes, but you cannot have it as long as you hold on so tenaciously to your present good. " The kingdom of heaven," says the Master, " is like unto a merchantman seeking goodly pearls," and when he has found one pearl of great price he gives up all he has to get that pearl. This is ever the Christian spirit, seeking something better, and when that is found surrendering the good to obtain it, for " the good (however good it may be) is the enemy of the best ;" and thus it comes to pass that only he who loses his life finds it, only he who renounces all he has becomes in the truest sense Christ's disciple. The law of life, of growth, then is, Give, give, give.

So true it is that we get by giving, that what money we have is not regarded by the Lord as our own, but another's ; for, it seems to me, that is what Luke 16 : 13 means : " If ye have not been faithful in that which is another man's, who shall give you that which is your own ?"

This money, which we call ours, is really a trust fund committed to us, our real, inalienable possessions are far more valuable ; but how shall we get them if we are not faithful here ?

You remember the separation of the judgment-day described by our Lord in the 25th of Matthew. Did you ever think upon the fact that they got the most and the best who gave the best ? It was the givers who were the getters ; they who withheld the good had the good withheld from them.

3. *As we give to the Lord we get from the Lord.* Giving seems to open a channel by which God's blessings flow in upon us. As we give, it is given unto us.

I do not say we will get of the same kind, although that may be. Glance back over the history of our own (Baptist) denomination for the past few decades, and we see as we have given men to missions God has increased our numbers more abundantly ; as we have given of our means God seems to have prospered us ; while those who have not given money nor men are gradually becoming less and less both in numbers and in influence. " There is that scattereth and yet increaseth."

I do not say, therefore, that missions is a " boom-town" where you can buy a corner lot for a mere " song," and afterward sell it for one thousand dollars. I do not say invest a prayer and a penny and the Lord will give you a pound. I do not say it is more blessed to give than to receive because for every dime you give you'll get a dollar, although from a merely commercial point of view missions pay. The mission to the Sandwich Islands is said to have cost \$5,000,000, while the trade with this country amounted to \$16,000,000 in six years, so that the interest for two years amounted to more than the whole principal.

But the greater blessing consists in the *larger man*, for in giving he has dethroned selfishness and made his heart a more fit dwelling-place for the Holy Spirit. A man riding along the street dropped a quarter into the outstretched hand of a beggar woman, but as he rode away he began to repent his good deed, saying : " How do I know that the woman is worthy ? She may take that money and spend it on drink ;" and he rode back and asked the woman to return the money ; the astonished woman did so, and was more astonished to receive a five-dollar bill. As the man rode away a second time he was heard to murmur : " There, self, I guess you wish you had kept quiet." I know of no better way to down the selfish man in all of us than hearty, systematic, and prayerful giving to missions.

And, again, the greater blessing consists in the *enlarged power* of the giver for doing good at home ; for the farther he causes his light to shine

the brighter it is bound to shine at home. Therefore, if you want a revival at home, give to those away from home ; if you want sinners saved about you, give to those you have never seen ; and as God's blessings come down to accompany the money you have given, it will lift you up nearer Him and sweep those who are near you into His kingdom. For, say what you please, it is not self-interest that moves the people for good, but self-sacrifice. When the unconverted man sees you clinging with death-grip to the money the Master has entrusted to you, he mocks at your religion ; but when he sees you as a faithful steward give of your means, then he bows before the power of your religion. If I were asked the greatest hindrance to the spread of the Gospel at home, I believe I would say, Not enough given to spread the Gospel abroad.

" Give thy heart's best treasure, from fair nature learn ;
Give thy love, and ask not, wait not, a return ;
And the more thou spendest of thy little store,
With a double bounty God will give thee more."

We see, then, that the reflex influence of giving to missions is wonderful for good, that nothing pays like generosity, that " in giving a man receives more than he gives, and the man is in proportion to the worth of the thing given ;" but let us not forget that all giving has a reflex influence. What, then, are we to expect as long as we give \$900,000,000 a year to the liquor traffic, \$800,000,000 to the tobacco traffic, \$568,000,000 for jewelry, and \$5,000,000, nearly as much as we give to missions, for ostrich plumes ?

But let me not appeal to your selfishness in urging you to be unselfish. Let us away with this calculating of profits. We'll receive no good when we commence calculating how much good we'll get by doing good. The good comes when we lose ourselves in the good work, when we give, not for the sake of the good that will come back to us, but for the sake of the Master, because of the love we bear Him. The good comes when the gifts go not alone but are accompanied by earnest prayers from loving hearts. The message to Cornelius was : " Thy prayer *and* thine alms are come up for a memorial before God."

" Hands that ope but to receive
Empty close ; they only live
Richly who richly give.

" He who giving does not crave,
Likest is to Him who gave
Life itself the loved to save.

" Love that self-forgetful gives
Sows surprise of ripened sheaves—
Late or soon its own receives."

THE GARMENTS OF CHRIST.

BY PROFESSOR L. J. BERTRAND, PARIS, FRANCE.

Where are they, at Treves or at Argenteuil? After long discussions French and German ecclesiastical delegates have decreed that they are at both places. Mutual interests required perhaps that strange solution.

Father Hyacinthe declares that they are nowhere, and accuses those judges and our bishops of deceiving the faithful, of teaching them how to become stupid or hypocritic. Those accusations are so personal and in such plain words, that our political papers print them in large type and even placard them on some walls in Brittany. One says: "The Archbishop of Rennes told me, *As bishops we are obliged to say the contrary of what we believe.*"

I suppose that the high dignitary of the Roman Church meant: "Those relics are a fraud, but as they please and comfort narrow-minded people, revive their faith, attach them more closely to the Church, why should we deprive them of their *fetiches*? Many places like Treves, Lourdes, N. D. d'Auray receive millions of people who give millions and millions of francs to the Church. Why should we lose so much money? Besides," says the Bishop of Poitiers, "we cannot speak against superstition without compromising our situation and offending many priests in our diocese and at Rome. Ordinary preachers alone can express their doubts."

Father Haycinthe translates thus: "I am obliged to follow my troops, because I am their general."

The former Archbishop of Paris, Darboy: "Brave at home, cowards in public."

La Bruyère: "Man was born a liar, and all his interests say, Be a liar."

It is well known that our Crusaders were very superstitious, and that each of them wanted to bring from the Holy Land relics for his church and others for his family. Indigenes gave them, for cash, all they required—the garments of Jesus Christ when a babe, a boy, and a man, the shroud, the coat, the overcoat, the sandals, the Bible, the tears, the sweat of Jesus Christ, the stone on which fell one of His tears, the socks and some milk of the Holy Virgin, the chalk on which fell a drop, her oil portrait by St. Luke, the *gloves* and the skull of St. Ann, a finger of St. John, the skeleton of St. Pancras, the four nails and big pieces of the Cross—all perfectly authentic, of course.

But now comes a difficulty. We have seven heads of St. Ann, twenty-one fingers of St. John, twenty-five portraits of the Virgin by St. Luke, thirty skeletons of St. Pancras, such a heap of nails that a baggage train could not carry them, such an enormous number of *true pieces of the true Cross*, that the Bois de Boulogne could scarcely give as much wood. With the stones which received the tear and the chalk on which fell the drop of milk, we might easily build a new Vatican, and with the scattered bones of any saint, we could rebuild the skeletons of an army of giants.

Our priests explain, as they can, that multiplicity and other obscurities. Thus they say that as filings of the true nails were formerly melted with much iron in each nail, there is something of the sacred nail ; that the *terra dicta lac virginis* was imbibed with the drop of milk, and therefore that the whole was sanctified that the bones being *probably* taken from the same catacombs, *therefore* they are worthy of our worship. As for the famous tube containing a few drops of Mary's milk, it is perfectly empty ; that is true, but it has white spots, and the tube itself is quite sufficient because of what it formerly contained.

I remember that a college friend, a Parisian sceptic, forgot during his holiday trip to bring his father a bottle which he had promised to fill at the source of Lourdes. As he disliked to displease his sick father and to return to Lourdes at his own expense, he bought an old bottle still adorned with the true mercantile label, and filled it, in my presence, at the river Seine. At the sight of the true bottle and the false water of Lourdes the sick man fainted with emotion, then drank with such a full confidence that, to my amazement, he really recovered.

A priest told me that labels had often made miracles, and therefore I am surprised that by the side of collections of stamps we have not collections of miraculous labels and miraculous bottles.

Lately the Bishop of Treves and his priests resolved, " that if during the Kulturkampf of Bismarck an exhibition of the garments was impossible, the time has come to call the Christian world to Treves." Therefore they solemnly opened the casket containing the relic which had been hid since 1844. At this date the most violent polemics led to the formation of " the German Catholic Church," but did not prevent one million pilgrims to worship " the true Holy Coat." German and French communities, together with the priests of Argenteuil, protest against the exhibition, and declare that it is an ecclesiastical and shameful fraud ; but the bishop replies that now millions may go to Treves, venerate or worship the garments, because all proofs of authenticity are already obtained.

Mgr. Korum and learned priests have compulsed all the documents of former writers on the subject ; many dignitaries and three celebrated archæologues (?) " in the year of Christ 1890 and in the most holy secret" (why *secret*?) submitted the relic to a scientific and archæologic study, and now they proclaim that it is authentic and composed of three parts.

1. An envelope of damasked silk, very rich, but so tattered and decayed that even the drawings could scarcely be copied. The background is of a somewhat dark blue, but was evidently red or purple. " We declare *with certitude* that this comes from the fifth or . . . sixth century, *therefore* that at that time people believed in the authenticity of the Coat."

I cannot help remembering that my first schoolmaster spoiled the teachings of my mother and of my pastor with these words : " Voltaire wrote that Crusaders used to stick on their hats shells gathered on the sea-shore

of Palestine, that when those of Tours and Paris returned they scattered them in their gardens. Now your ignorant pastor says that the shells of Tours and Paris prove in favor of a deluge, as if science and Voltaire did not declare *with certitude* that there was never, never a deluge."

Later, as a student, I heard the great savant Ste. Claire-Deville say, like Geoffroy St. Hilaire, that Paris and Tours being built on beds of shells of different epochs, we may affirm *with certitude* that our earth endured *many* deluges. I went away murmuring, "Will not science prove later that my unscientific mother was right when she spoke to me of *one* deluge?"

2. "The Holy Coat has a lining of cotton cloth or linen (doubtful !) of such oldness that we declare it much older than the outside.

3. "The great relic, given by St. Helena to the Church of Treves in 331, and thus protected on both sides, was *therefore* much venerated at the beginning of our era, and as it is seamless, why should it not be the true Holy Coat of Jesus Christ (why not of Pilatus or Judas ?) ? Scientists object that it is of grayish, yellowish, undefined color, with drawings as old Egyptian stuffs. We are not afraid of science, and we do not say that it was not made by the Virgin in Egypt for Jesus as a boy or a man, but its length is five and one quarter feet, which proves that Jesus was at least six feet high ; and how a profane coat could do miracles ? Is it not well known that Countess Droste-Vischering, when nineteen years old, could walk only with crutches and the help of two servants ; that permitted, in 1844, to touch the Holy Coat, she at once threw her crutches downstairs and walked to a convent, where she now enjoys perfect health ?"

"Nothing of that is known," reply other Catholics. "You say that the Coat was given in 331 by St. Helena, who died in 327, to the Church of Treves . . . much before Treves had a church. Figures of birds and fantastic animals were woven in the cloth, and the Jews had a 'holy horror' for them. How is it that your friends alone could see the countess before the miracle and that alone they can see her now ? How is it that one of the witnesses, the first canon of the cathedral, Wilmoski, repenting in 1876, declared that all was a mere fraud ? How is it that twenty priests and two thousand witnesses testified the radical cure of another girl at Lourdes, and that now it is well known that the news and the witnesses were all false ? Why do you invariably refuse to accept official witnesses ? Because fraud is at the root of your miracles, and even Catholic papers echo, Fraud ! fraud !"

What becomes of the Argenteuil true Coat ? "Learned archæologues" say that it is composed of four long pieces four and one half feet long and three feet wide, quite insufficient for the garments of a man ; but as the relic has always been called *cappa*, it may have been the coat of Jesus when he went to the Temple, or be the best remnant of the overcoat which soldiers divided into four parts. "The learned archæologues" of Rome, Constantinople, and Moscow lately replied with indignation that all those

suppositions are absolutely erroneous, and with *perfect certitude* they maintain that their three pieces and the four of Argenteuil together make the seamless Coat which Christ wore at the crucifixion.

How humiliating ! Just now Leo XIII. declares that the Holy Coat of Treves has the supremacy, and that Argenteuil, Rome, Constantinople, and Moscow must go to Germany !

Is it because of that infallible judgment that two thousand Americans "have taken possession of the best rooms of Treves, that fifty thousand Canadians, Irish, English, and Italians, have taken the others ?" What I know by our priests is that "Bishop Korum is at his wits' end, because three hundred thousand Germans and one hundred thousand French announce their visit. Two millions of pilgrims are expected this year at Treves." The archbishop will make an enormous fortune.

For Christians those facts look more distressing than they really are. As Taine says, there are in France thirty-seven millions of people born in the Roman Church, but we have only one million of Catholics and one million of Romanists, not one hundred thousand worshippers of relics. Superstition exists everywhere and among all classes, especially among free-thinkers.

When I went to Oran (Algeria), the most irreligious of cities, I found that "believing unbelievers," as Pascal calls them, were too intelligent to believe in their Creator, but could believe, as in the dark Middle Ages, in witchcraft and incantation. I never heard of so many spirit-rappers, ghosts, sorcerers, somnambulists, fortune-tellers. Three well-dressed and intelligent-looking ladies came the very first night to tell me : "Just now the spirit rapped and rapped. Halloe ! said we, what is it ? 'Go at once to such a house, in such a street, where a great prophet of mine has arrived.' " "Well, ladies," said I, "come to our meeting to-morrow and I will speak on the Holy Spirit."

They came, and in spite of my discourse, more or less directed against their superstition, they published among their friends that the ghost of I do not know what great and holy prophet had taken possession of my own body. Well, Julius Cæsar had his Ides of March, Napoleon I. his star, Napoleon III. and Gambetta, as superstitious as Hottentots, their regular somnambulist. Our lords, titled ladies, and magistrates of the sceptic eighteenth century swallowed the most stupid stuff of quack St. Germain, emptied their purses before Cagliostro, shivered with terror and horror before the trough of Mesmer, containing only filings of iron and glass ; our Minister Maurepas gave Mesmer, dressed in his lilac gown and armed with the conjurer's wand, \$70,000 for a German secret which he, of course, never possessed. Our great authors Ste. Beuve, Th. Gautier, Renan, flew away when they happened to be thirteen at table. Free-thinkers, positivists, spiritists, magnetists, laugh loudly at our simple faith

in an Almighty Ruler, but in secret walk in the dark and enigmatic paths of astrology, necromancy, black art, question augurs, omens, oracles, the flight of birds, the whiz of winds, endure the nightmare in the middle of the day rather than believe in God, because He says : " Repent, ye poor sinners." I saw lately a French *deist* refusing obstinately to eat of a loaf of bread on which the servant had not made, as in his village, the sign of the cross, and an English Protestant becoming deadly pale because another loaf had fallen upside down.

Never mind all that ; the age we live in is one of marvellous evolution, for it rapidly uproots superstition, prejudice, and baubles. As Edgar Quinet said : " Ce qui doit périr, périt. Le grand Dieu marche, marche et entraîne avec lui le monde moral vers un monde meilleur."

MR. KANAMORI'S NEW BOOK.

BY REV. F. S. CURTIS, HIROSHIMA, JAPAN.

There has been in Japan no reaction against foreign clothes, liquors, and tobacco, but the feeling against almost everything else foreign has risen high.

Properly the Japanese have begun to see the need of discrimination in their adoption of " things foreign," and in their modifying these things there are some who think that Christianity also must be " jappanned," if not materially altered. There are extremists like Mr. Kanamori, who would, in his book, " The Present and Future of Christianity in Japan," " construct a new theology on independent and essentially Japanese lines."

Mr. Kanamori's views are so radical, there are few, if any, who would go as far even among his own colleagues. However, his position seems to me logical and consistent, and since it shows ideas which in a milder form have leavened the whole Japanese Church, I will give you a brief summary of some of the leading thoughts of his book, as found in a review of his work in the *Japan Mail* of October 3d. He begins by saying that, like ancient Rome, Japan is the meeting ground of all the religious beliefs of the world, and that in the great struggle for existence which is now impending only truth and vitality will prevail ; but that truth, whether in the different denominational channels of Christianity, in Buddhism, Shintoism, or Confucianism, is *truth*, and that in this great conflict, in obedience to the universal law, that like attracts and unites with like, truth will unite with truth and life with life, and thus will be gradually formed a great religion fit for the twentieth century.

Thus he addresses the Orient :

" Thou art poor and depressed. Thou wert left behind thy brother Occident in the race of civilization, but thou needst not grieve ; fortune has already turned ; thou hast now in thy hands the religions of the world,

and it is in thy power to smelt and recast them into a great new faith. Thou shouldst aspire to become mother of a twentieth-century religion. It is for thee to recompense thy Western brother for his gift of a material civilization by conferring upon him a spiritual civilization. Grieve not, but rejoice and fulfil thy mission."

After considering some of the obstacles that oppose themselves to Christianity in its present form, among which he mentions the incredible stories and incomprehensible doctrines of the Bible, such as redemption and the divinity of Christ, he asserts that the churches are in a whirlwind of doubt and scepticism, and that even many of the Japanese pastors are in a most dangerous state of mind ; but this, the author thinks, is only the natural outcome in view of the fact that these pastors learned their theology from *orthodox foreign missionaries*, and being unable to distinguish the grain from the chaff, were forced to swallow both without discrimination.

The writer then proceeds to discuss the Bible, and gives as his opinion that this book is nothing more than a collection of ancient records of the Jewish race relating to religion. He agrees with the advanced school of biblical students that the Pentateuch was not written by Moses, Psalms and Proverbs not by David or Solomon, and Daniel not by him. As to the New Testament, he questions the authenticity of the Synoptists, and thinks the Fourth Gospel is not the work of John, etc. For all this, though the Bible is not authentic, and since collected in this manner neither a revelation nor the Word of God, he professes to hold it in special love and veneration as containing the practical truths of religion, and hopes it will become the comfort and guide of his countrymen.

As to the person of Christ, while Mr. Kanamori believes himself not to be behind any Christian in his love for Christ, he cannot accept the doctrine of His Divine nature. The miracles of the gospels do not prove the divinity of Christ, for if one can accept the Gospel narratives in this regard, Christ is merely proven to be possessed of a power which no other man possessed.

As to the proof of prophecy. All prophecies of the Messiah were not fulfilled in Christ. Christ purposely shaped His conduct to accord with the prophecy. Again, the great results of Christ's teachings do not prove Him to be Divine any more than those of Buddha, Mahomet, or Confucius prove the same for them.

As to the perfectness of Christ's nature, a man is not perfect when there are many things which he cannot do or does not know. He was simply a religious teacher of transcendental value, a messenger from God, but it is far safer to judge of His character in the light of general historical evidence and in comparison with other great founders of religion than to take the testimony of the apostles and early Christians, who were, perhaps, prevented by the very splendor of His moral glory from forming a fair estimate of His personality.

To account for the peculiar force and authority of Christ's words, in the

chapter following the author dwells upon the extraordinary development of Christ's religious consciousness. By the natural purity and benevolence of His own heart above all other men He felt Himself to be in communion with God. "It was natural and excusable," he says, "in the early Christians to believe Christ to be God, for they were unable to account for His wonderful sayings and actions by any other hypothesis ; but men of the present age owe it to the advanced stage of their civilization to make a right use of their reasoning powers so as to form a true estimate of Christ."

In the closing chapter the doctrine of redemption is examined and declared to be incompatible with the love and mercy of God.

The true meaning of salvation is that Christ, by His example, taught men how to commune with God, and thus saved them.

The pamphlet is concluded in the following words :

"I regret to say that there are religious people who imitate the retrogressive policy of China. It is my sincere hope that the age of religious perfection may be placed not in the past, but in the future. However grand and noble a personage may appear hereafter in the religious field, he cannot but be an imperfect man ; consequently it is not an historical personage whom we may accept as our Saviour, but the idealistic Christ embodying the perfection of the human species and symbolizing the communion of God and man."

I have no time before the closing of the mail to add any comment other than to ask you that you will beg our churches at home to pray that the Spirit of God may be poured out in great measure upon the Christians here, that such pernicious doctrine may not find lodgement, and that He may lead them into the *truth* as it is in *Jesus*.

THE EMPRESS OF CHINA AND THE MISSIONARIES.

Some little time ago the new Empress in Peking needed a tailor to make part of her wedding trousseau. The one who went happened to be a Christian, and having to be admitted into the presence of her Majesty on account of his work, he took the opportunity to speak for his Master ; and being an earnest, warm-hearted man, he told her the Gospel, and then asked her gracious acceptance of a copy of the Chinese New Testament. This she was pleased to accept, and read it, seemingly interested in its contents. The tailor seeing this asked if he might bring a friend of his, who was more learned, and could explain it better. The Empress gave him permission, and he brought a young Christian gentleman who was studying at the Mission College for a preacher, and he preached very much to the satisfaction of his Imperial patroness, who made the remark to the tailor : "You did right to bring your friend. I understand the Christian doctrine much better now. He certainly explains it better than you." We trust that the truth may sink into her heart, and that she may be saved.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

AFRICA.

—A writer in *Central Africa* complains of the lack of missionary zeal in the High Church party of the Church of England, and assigns some causes. He says: "We High Churchmen have to face the simple fact that missionary ardor burns far more brightly among our Evangelical brethren than among ourselves. To the work accomplished by the latter, as well as by Nonconformists, it is needless to point in detail; it is before the world's eyes.

"When an appeal is made for workers in East Equatorial Africa, Bishop Tucker receives a crowd of applicants. When a similar appeal is made by the Bishop of Zanzibar, there is no response. Who can help drawing invidious comparisons, or resist asking, if not determining, what is the reason of the contrast?

"I venture to think, moreover, that the affections of the clergy attach unduly to their material sanctuaries. God forbid that I should undervalue reverence for the place where His honor dwelleth; but it is possible for this right feeling to become a weakness, an indulgence in a religious luxury. There is, I think, a strong tendency to the opinion that the people exist for the Church rather than the Church for the people, and congregations are regarded as ornaments for the fabric—an appropriate decoration of the nave—rather than as the 'living stones' for whom the dead ones exist. Hence there is some loathness to pass out among the people and proclaim the Gospel apart from the adjuncts of the highest ecclesiastical civilization. We get too domesticated in our beautiful material houses of worship, too fastidious of all that is outwardly inadequate to face the exigencies of a life where much that we value in the service of God will have to be forgone. To embrace a missionary vocation means giving up 'home comforts' in a double sense—a sense which our Evangelical brethren do not feel, or at least not to the same extent. . . .

"If the sacrifice be greater for the High Churchman, is not the reward apportionate? Those who have made it will attest that the presence of our Lord may be realized more intensely in a palm-leaf chapel or a mud hut than in the very 'correctest' of town churches, and that the surrender is but a 'leaving Christ for Christ,' and that in the joy of worship there is a 'manifold more' even in this present world."

—The Livingstonia Mission of the Free Church of Scotland was founded seventeen years ago, just after the burial of David Livingstone in Westminster Abbey. It was suggested by Rev. Dr. James Stewart, F.R.G.S., of Lovedale, South Africa, who had been Livingstone's companion in exploring the lake. It was organized and has since been led by Rev. Dr. Robert Laws, who has had but one furlough in the seventeen years. It is managed by a sub-committee of eight ministers and twenty-two members of the Free and United Presbyterian Churches of Scotland. The other missionaries are: Of the Free Church, Rev. J. Kerr Cross, Rev. George Henry, Rev. George Steele, Messrs. Walter A. Elmslie and David H. Fotheringham; of the Dutch Reformed Church of South Africa, Rev. Andrew C. Murray. Six of these gentlemen are medical missionaries, three are married—Messrs. Gossip, M'Intyre, Vlok, Stuart, Thomson, W. Murray, J. and G. Aitken, and Mr. and Mrs. M'Callum. There are

48 native Christians, making a total Christian staff of 65. All the native converts are missionaries. Including the 48, there are 78 native teachers, 3080 scholars, 2422 in attendance at once. In one station, in less than one year, Dr. Henry treated 5200 cases—3231 surgical. Arab war and Portuguese aggression have both been compelled to recede, and there is good hope of quieter times.

“The Livingstonia Mission is entering on a new period, even that of the first-fruits of harvest in every sense. Let the Church—that is, every member of it—seek by prayer and sacrifice to prove worthy of the Master who leads, and, in their degree, of the servants whom He has sent, and enables us still to send, to the front of His army.”

—Of the four Moravian brethren dispatched to establish a mission on Lake Nyassa, one, G. Martin, has already been called home. The *Unitas Fratrum* is publishing very full and interesting journals and letters from the surviving brethren.

—The Rev. G. L. Pilkington, of Uganda, writing in the *Church Missionary Intelligencer*, says: “The two facts that impress me most strongly in this country are the smallness of England’s efforts for this country and the greatness of what God has been pleased to do in spite of it. Why, if Spurgeon or Moody were to come here they would soon have audiences of immortal souls (faces black, no doubt, if that makes any difference) as large as any they address in England or America, and more receptive, and less hardened, and far more grateful.” Gratefulness, as the present writer, from ten years among the West Indian negroes can testify, is peculiarly a negro trait of character.

—The *Chronicle*, highly commending Mr. Cust’s “Africa Rediviva,” nevertheless keenly criticises it in parts. Among other things it says: “His bitter criticism on the Paris Missionary Society reads like a survival of that unworthy anti-Gallic feeling in which the British were trained a generation or two ago, and is utterly without justification. No more peaceable and loyal occupants of British territory can be found than the agents of the Paris Missionary Society in Basutoland, many of whom are connected by ties of blood or marriage more with England and Scotland than with France, and against whom it is an unjust and unfounded slander to say that they ‘have meddled with tribal politics in a sense hostile to British interests.’”

—It has been a matter of surprise that the efforts of Christian missionaries in the barbarous Moslem empire of Morocco have hitherto been so free. It appears, however, from *The Christian*, that Islam is beginning to move against them. “The Sultan of Morocco has issued orders forbidding intercourse between Moorish women and ladies attached to Christian missions. The workers connected with the North African Mission are specially affected, and having regard to the welfare of inquirers and others, they are prepared to pursue their labors with special circumspection and caution. The Sultan’s advisers interpret communications between Moorish and English women as threatening ‘innovation in the laws,’ and ‘the evil of corrupting religion.’ These offences may be visited with the penalty of death in the case of renegades refusing to report in a given time! A definite subject for prayer at the present time is that the Sultan may grant religious liberty to his subjects, so that the Gospel may be proclaimed without imperial hindrance.”

EAST INDIES.

—"India is a vast continent inhabited by nearly a fifth of the whole human race or nearly four-fifths of civilized Europe. Indian population is made up of many diverse societies in various degrees of human progress and distinguishable from each other by their dress, habits, occupations, and modes of life. But notwithstanding the great differences due to caste prejudices, the vast Indian peoples of the present day may well be divided into two main classes—viz., those who understand English and those who do not. The former class is only a microscopic minority. I doubt whether they number even four per cent of the entire population; but as a class they can easily be distinguished from the masses, since their modes of life, occupations and dress are quite different from those of the great bulk of the people. This new class of men, instead of returning, after their academical career, to the usual avocations of their parents, and improving them by their superior skill, tact and wisdom; instead of mixing freely with their less enlightened brethren and diffusing knowledge among them, and reforming them step by step, have preferred to remain isolated, and deserve to be called 'an association of clerks and penmen.' After half a century of British rule in India this is the result that has been produced.

"It cannot, however, be denied that though numerically small the English-knowing section of the Indian people is capable of producing grand results, if while waking to a sense of its power it is awakened also to a sense of its duty. With such revered names among us as Rajah Ram Mohun Roy, Babu Keshub Chunder Sen, Iswara Chandra Vidya Sagar, no one is justified in saying that English education in India has been wholly barren of great results. These three great Indian heroes must find a foremost place among the men of action and the philanthropists of the world. Since the time of the illustrious Sakya Muni, these are the only three whom India has produced; but these three, in their own lifetime, worked with the accumulated strength of three hundred men."—*A Brahmin, in Harvest Field (Madras).*

—The same Brahmin, writing, of course, from his own point of view, goes on to say: "Christian work among Pariahs has been a success; it does not matter much from a social standpoint whether the higher classes of Hindus become converts or not. The social advantages of Christianizing Pariahs are very numerous. On becoming Christians, Pariahs become eligible to study in public schools; they come under the supervision and control of enlightened missionary gentlemen. Their girls also are put to school, and soon 'many a flower born to blush unseen' sends forth a rare fragrance which is widely appreciated."

—The abbot of the Hindu monastery of Gundicha, says the *Juvenile Missionary Herald* (English Baptist), a Brahmin, who has quite a passion for collecting Christian books, put them into the hands of two of his disciples. Naturally enough, but apparently without his expecting it, they both became Christians and very efficient ones.

—"Our mode of preaching is necessarily very varied—as varied as are the habits, thoughts, conditions of life of the people to whom we preach. A set discourse, delivered in an unemotional manner, is practically useless. Sympathy with the people, knowledge of their difficulties, acquaintance with the sayings current among them, familiarity with their home life, their social life and religious beliefs are absolutely necessary if we would speak to them effectively. Parables, illustrations, proverbs, and pithy

sayings must be freely used in commending to them the truths of the Gospel. The preacher must make everything he says real, living, visible before them. He must become all things to all men. He must feel that he has rich treasures of grace and love in Christ to present to every man, and must present them with all confidence and hope. Hesitancy, reserve, will take away all the spirit from what he says." —Rev. E. LEWIS, in *Harvest Field*.

—"The day which I spent, in company with the native preacher Pakiam, in visiting Pariah villages, has appeared to me one of the most momentous of my life. I wished that many friends of missions could do what I did—creep around in the huts of these most wretched of all the wretched, and gain an insight not only into their outward misery, but into the utter ruinousness of their whole inner being. Such an experience might well rectify many a distorted apprehension and many an unwarranted expectation."—Dr. GRUNDEMANN, in *Allgemeine Missions-Zeitschrift*.

—The *Church Missionary Intelligencer*, in a memorial notice of the eminent native clergyman, William Thomas Saththianadhan, says: "In regard to all those delicate questions which are now and again coming to the front in the mission field, such as the relations of missionaries to their converts, and all such questions as might be properly included under the term 'Home Rule,' he showed himself at once in sympathy with his countrymen, and yet fully alive to the unwisdom, not to say absurdity, of the native church thinking it can run alone when it is only beginning to feel its feet."

—"Last year the English officers and civilians of the Punjab and Sindh contributed \$13,500 for the support of mission work. They have seen the work of the missionary, and this is their testimony."—*Missionary Reporter* (*M. E. C., South*).

—The Young Men's Christian Association of Madras (whose organ, *The Young Men of India*, we occasionally see) has now a membership of 215, of whom 47 are Christians, 87 Hindus, and 3 Mohammedans, the two latter classes, doubtless, being Associate.

—"When Carey was dying, the Metropolitan Bishop of India, the highest official of the Church of England in India, knelt with bowed head by the pillow of this shoemaker missionary, and asked his blessing, feeling that no honor could equal the blessing of this man, whom God had ordained to be the greatest apostle of modern missions."—*Canadian Missionary Link*.

MISCELLANEOUS.

—The U. P. *Missionary Record* for January has an interesting account of the great missionary martyr of the Middle Ages, Raymund Lull. He accomplished little immediately, but his example has always been working since. His words are: "He who loves not lives not; he who loves lives by the life that cannot die."

—The notion that Mohammedans are wholly inaccessible to the Gospel begins, as the *Allgemeine Missions-Zeitschrift* shows, to give way to facts. The Church Missionary Society has a round thousand baptized converts from Islam; the Rhenish Missionary Society, of its 12,000 converts in Sumatra, has received, we believe, almost one half from the Mohammedans; of 12,000 Javanese Christians, nearly all were gained from Islam.

II.—INTERNATIONAL DEPARTMENT.

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

International Missionary Union.

The ninth annual meeting of the International Missionary Union was held at Clifton Springs, N. Y., which has become its home, through the munificent provision of Dr. Henry Foster, who has loved this institution and built them a tabernacle—one of the most unique and beautiful structures of its kind in the world. The first session, held on Wednesday evening, June 8th, was occupied with the address of welcome from Rev. Lewis Bodwell, Chaplain of the Sanitarium, followed by the roll-call, in response to which the individual members stated their field, years of service, and made a brief reference to their work. Sixty-five missionaries responded to this call the first evening. The exercises were conducted by Rev. S. L. Baldwin, D.D., one of the secretaries of the Methodist Missionary Society.

The following missionaries were in attendance on the meetings of the week. They aggregate some fourteen hundred years of service on the field.

NAME.	FIELD.		
Adams, Mrs. S. C.,	Japan.	Drake, Rev. D. H.,	India.
Abrahamian, Rev. S. C.,	Turkey.	Dunlap, Rev. E. P.,	Siam.
Andrews, Miss M. E.,	China.	Dale, Miss Annie G.,	Persia.
Angelini, Mrs. Arabella,	Italy.	Eddy, Miss Mary Pierson,	Syria.
Baldwin, S. L., D.D.,	China.	Eddy, Miss Julia,	"
Belden, Rev. Wm. H.,	Bulgaria.	Eveleth, Mrs. Fred H.,	Burma.
Belden, Mrs. Ellen S.,	"	Ferguson, Rev. J. C.,	China.
Bunn, Miss Zillah A.,	Burma.	Ferguson, Mrs. Mary N.,	"
Bunker, Alonzo, D.D.,	"	Fife, Miss Nellie E.,	Japan.
Burditt, Rev. J. T.,	India.	Folsom, Rev. Arthur,	China.
Bushnell, Mrs. Albert,	Africa.	Folsom, Miss Ellen A.,	India.
Calder, James, D.D.,	China.	Fuller, Mrs. Jennie,	China.
Calder, Rev. Wm. Carey,	Burma.	Fitch, Rev. G. F.,	China.
Carleton, Miss May, M.D.,	China.	Fulton, Miss Mary H., M.D.,	"
Cross Samuel,	Siam.	Graybill, Rev. A. T.,	Mexico.
Cross, Mrs. Samuel,	"	Gracey, J. T., D.D.,	India.
Cushing, C. W., D.D.,	Italy.	Gracey, Mrs. J. T.,	"
Davis, Rev. J. A.,	China.	Hamlin, Cyrus, D.D.,	Turkey.
Dowsley, Rev. Andrew,	India and Chi-	Hamlin, Mrs. Mary E.,	"
B. A.,	na, Campbel-	Harding, Rev. C.,	India.
Dowsley, Mrs. Andrew,	ford, Ont., Can.	Harpster, Rev. J. H.,	"
		Harpster, Mrs. J. H.,	"
		Jewett, Lyman, D.D.,	"
		Jewett, Mrs. Lyman,	"
		Jewell, Mrs. C. M.,	China.
		Kennedy, Miss M. J.,	India.
		Kellogg, S. H., D.D.,	"
		Kellogg, Mrs. S. H.,	"
		Lucas, J. J., D.D.,	"
		Lore, Mrs., D. D.,	Argentina.
		Mansell, Henry, D.D.,	India.
		Mansell, Mrs. Nancie M., M.D.,	"
		Mellen, Mrs. L. W.,	Africa.
		McMillan, Rev. J., M.D.,	"
		Mudge, James, D.D.,	India.
		Miller, Miss L. Ella,	Burma.
		Nevius, J. L., D.D.,	China.
		Nevius, Mrs. Helen S. C.,	"
		Nichols, Rev. C. A.,	Burma.
		Nichols, Mrs. C. A.,	"
		Ottoway, Miss Annie,	Cent. Am.
		Osgood, Mrs. Helen W.,	China.
		Popoff, Rev. M.,	Bulgaria.
		Popoff, Mrs. M.,	"
		Parsons, Mrs. C. J.,	Turkey.
		Plumb, Mrs. N. J.,	China.
		Perry, Rev. H. T.,	Turkey.
		Perry, Mrs. Mary E.,	Siam.
		Porter, Miss Mary H.,	China.

Phillips, Rev. E. G.,	Assam.
Phillips, Mrs. E. G.	"
Phinney, Miss Hattie,	Burma.
Price, Rev. W. I.,	"
Price, Mrs. W. I.,	"
Ranney, Miss Ruth W.,	"
Richardson, Miss Helen,	India.
Roberts, Rev. W. H.,	Burma.
Roberts, Mrs. W. H.,	"
Rolman, Miss Eva L.,	Japan.
Robinson, Rev. J. E.,	India.
Rood, Mrs. A. V.,	Zululand.
Rivenburg, Rev. S. W.,	Assam.
Rivenburg, Mrs. S. W.,	"
Schneider, Mrs. S. M.,	Turkey.
Spencer, Miss M. A.,	Japan.
Sparkes, Miss Fanny,	India.
Stephens, Rev. W. H.,	"
Stephens, Mrs. W. H.,	"
Thayer, Rev. C. C., M.D.,	Turkey.
Thayer, Mrs. C. C.,	"
Tracy, Rev. Charles C.,	"
Tyler, Rev. Josiah,	Africa.
Tyler, Miss Susan E.,	"
Wherry, Miss S. M.,	India.
White, Mrs. W. J.,	China.
Williams, Rev. E. T.,	"
Willits, Rev. O. W.,	"
Wood, Miss Sarah L.,	Turkey.
Wood, Geo. W., D.D.,	"
Wood, Mrs. Geo. W.,	"
Woodhull, Miss Kate C., M.D.,	China.
Young, Rev. E. R.,	} North American Indians.
Young, Mrs. E.R.,	

The summary of the above is as follows :

By Societies : A. B. C. F. M., 25 ; Baptist, 23 ; Presbyterian, 23 ; Methodist, 21 ; Lutheran, 2 ; Church of Scotland, 2 ; Reformed Church of America, 1 ; Woman's Union, 1 ; Disciples, 1 ; Evangelical Church of Italy, 1 ; Christian Alliance, 1 ; Italian Bible Society, 1 ; Independent, 1. Total, 103.

By Fields : Africa, 5 ; Assam, 4 ; Bulgaria, 4 ; Burma, 13 ; Central America, 1 ; China, 22 ; Hudson Bay, 2 ; India, 25 ; Italy, 2 ; Japan, 4 ; Mexico, 1 ; Persia, 1 ; Siam, 4 ; South America, 1 ; Syria, 2 ; Turkey, 12. Total, 103.

The organization was completed by the addition of Rev. E. P. Dunlap, of

Siam, as Journalistic Secretary, whose versatility, ingenuity, and general availability throughout the week made him like the eyes in the wheels, when he was not some one of the many wheels himself. He has a high order of organizing genius.

LECTURES.

Dr. John Henry Barrows, of Chicago, delivered the first of the set lectures. His theme was "The Religious Exhibits and the Religious Congresses of the World's Fair in 1893." It was an eloquent address, explanatory and argumentative, mainly aiming at the presentation of the ideal of the World's Parliament of Religions. The next morning the Union had a spirited debate on this part of the scheme, some stoutly championing it, and others with equal zeal and intelligent statement condemning it. The general line of the arguments on either side were fortified by specific information as to the representative character of the eminent gentlemen from abroad who have been already named, or of those likely to come. It was thought by these speakers that no genuine Brahman, Buddhist, or Confucianist could be induced to take part in such a parliament. Others thought that the outcome of such a gathering would be much better and broader than any imaginary form or result that could be sketched in advance ; and that, as it was to be, Christian men might better accept destiny and aid in shaping something that would be of value to mankind. Resolutions and amendments and substitutes found recognition, and on some of them the decisions could only be announced after a count vote ; but it turned out that no final action was reached, other topics having forced their way to the attention of the meeting, and this not having been taken up again, whether from indisposition to press to an ultimate vote the writer cannot say. Certainly a large number will give their individual support to the movement ; while the discussion will remain in the minds of those who were present, as it was a very able one.

The next formal lecture was on "Bulgaria and the Bulgarians," by Rev. Cyrus Hamlin, D.D., founder and ex-President of Robert College, Constantinople. It is impossible to summarize and almost as difficult to characterize this Gladstonian lecture by the Missionary Gladstone of America. The lecturer, in his eighty-second year, swept over the past, present, and future without losing a fraction of detail or cumbering with over-statement his *résumé* of the diplomacy and strategy of this the most diplomatic and strategic centre of modern history. We had little wonder that a bishop of a Protestant church should say, "If Hamlin were a Romanist, that Church would canonize him as soon as possible after his death."

A third lecture was by Rev. J. L. Nevius, D.D., of Northeast China, on "The Phenomena of Demoniical Possession in the Present Age." The lecturer had bestowed large attention to the collection and collation of testimony from many and widely separated parts of the East, of alleged or suspected cases of possession of the devil. The classification of these phenomena was made in a strong way, and the lecturer inclined to a belief of the operation of Satan, through hypnotic and other abnormal conditions of the human mind and body. It hailed questions when the lecturer gave the opportunity to present them.

PAPERS.

The more formal papers of the week were of marked ability. The most elaborate was that of Rev. E. M. Wherry, D.D., of Chicago, second to no American authority on Mohammedanism, discussing "The Status of Moslem Women according to the Teaching of the Qurán." The paper was summarized in the absence of its author by Rev. Dr. Kellogg, who proved equal to the task of condensing what he called already one of the most closely condensed essays he ever read. It is partially in rejoinder to two articles which appeared in the *Nineteenth Century*, reprinted in

the *Magazine of Christian Literature*. The first was from the pen of Mrs. Annie Reichardt, the second by Justice Ameer Ali, of Calcutta. "The Nature of the Crisis in the Missionary Work in Turkey," by Rev. William N. Chambers, D.D., of Erzroom, Turkey, was the theme of another able paper. Rev. Dr. J. M. Allis, of Chili, sent a paper on "Work among Romanists." Rev. C. A. Nichols, of Burma, presented and read a practical paper on "Lay Missionaries for the Foreign Field." Rev. J. E. Robinson, of Bombay, read a valuable essay on "The Attitude of the Educated Classes of India toward Christianity." Rev. Robert H. Nassau, M.D., of the Gaboon, West Africa, sent a paper which was read as the opening of the conversation on "Shall Roman Catholic Priests in Heathen Lands be Given Religious or Social Recognition by Protestant Missionaries?" Dr. Nassau took a negative position, though he recognized certain obligations toward them as members of a civilized community, in comparison with the claims of the native heathen. Another paper was furnished by Rev. William K. Eddy, of Syria, on "The Shadeleeyah Sect of Islam in Syria." Rev. W. H. Roberts, of Burma, presented a paper full of interest and information on the "Provision for the Care and Education of Missionaries Children left in this Country." Miss Z. A. Bunn and Miss Hattie Phinney, both of Burma, read essays; the former treated "The Relative Importance of Educational and Evangelistic Work," and the latter "Training Native Bible Workers." Rev. C. C. Tracy, of Turkey, treated the audience to a paper on "Self-Support."

SPECIAL SESSIONS.

There were four sessions of prominent interest. One entire evening session was given to the consideration of medical missions, and part of the session the following forenoon, both organized and presided over by C. C. Thayer, M.D., Physician in Superintendence of the Sanitarium, a medical

missionary in Turkey from 1868-73. Another, directed and presided over by Rev. James Mudge, D.D., editor of the *Lucknow Witness* from 1873-83, was occupied with the relation of experiences of returned missionaries in their efforts to instruct and stimulate the home churches on the subject of foreign missions. A change in the demand was recognized, less of the mere curiosity exhibit, or reference to the customs of the people being desirable, the churches having so generally become intelligent in these matters, and prepared to form better judgment of the missionary work and results, and the work itself having developed to an extent which intensifies the interest in hearing about it. The speech wanted of the returned missionary ten years ago is no longer in demand. The advantages and difficulties of the missionary as a speaker on the home platform, and how he can make himself most effective, were among the points presented with advantage.

The special ladies' meetings, one exclusively for ladies and one public, were addressed by Mrs. Schneider, for thirty years in Turkey; Mrs. Parsons, for forty-two years in the same country; Mrs. Jewett, thirty-eight years among the Telugus; Mrs. Angelini, of Italy; Miss Eddy, of Syria; Miss Ranney, of Burma; Mrs. Perry, of Siam. Mrs. Egerton R. Young, of Hudson's Bay Indian work, sang in the Cree language, and others in Japanese and other tongues.

But perhaps the most highly valued of these special sessions was one given to the "Dunlap Symposium." This was a novelty destined to be copied and highly to be commended as a form of missionary meeting where circumstances render it possible. Some fifteen missionaries, representing as many fields, were selected to take place in turn on the platform to be "interviewed" by Rev. E. P. Dunlap, of Siam, who suggested and arranged this entire session. The parties had previously placed in the hands of Dr. Dunlap a set of questions about their work from

which he might make a selection, according to the interest of the hour. Then the other members of the Union plied them with impromptu questions. The compact intelligence given so interested the Union and the audience, that it was subsequently determined to publish the questions and answers in pamphlet form.

The sessions for consideration of topics of a general interest were made purposely conversational rather than in the stiff form of debate, that the ladies might feel the freer to take part therein. The general outline embraced such topics as Governments and Missions; Nominal Christians and Dead Churches; Immigrants in the United States; Self-Support; Missionaries and Natives of Foreign Fields; Difficulties from Social Conditions of Converts; Training Native Helpers; Education *versus* Evangelization; Work among Moslems, and numerous unclassified themes.

The platform meetings were well sustained. Dr. Bunker, of the Baptist Karen Mission in Burma, thrilled the audience with the recital of triumphs of grace and answered prayer within his mission, like that of which he gave a brief account in the July number of this REVIEW; Dr. J. J. Lucas charmed and profited the people with illustrations of the imminence of God in mission work; Rev. Josiah Tyler, of South Africa, fired with enthusiasm, kindled by forty years among the Zulus, stirred his hearers with his vigorous recitals; Rev. Egerton R. Young—it goes without the saying—was always the same fascinating speaker about the canoe and dogsled experiences of missionary life among the Cree and Saulteaux Indians in the far North Land; Rev. A. T. Graybill, first missionary of the Southern Presbyterian Mission in Mexico, spoke discriminatingly of work among Romanists; Rev. J. Harpster, of the Lutheran Church, told of their missions in Africa and India; Rev. C. Harding, of India, unobtrusive, but always sensible and discriminating; Nevius. Folsom, Ferguson, with Willits, Williams, and

others of China, with those from other fields, all contributed to an unusually high average of platform delineation and demonstration with power, while veterans like Dr. Lyman Jewett, whose face it is a benediction to behold, graced the occasion with words which were like "dew on Hermon."

There was the usual Young People's Meeting on Sunday afternoon, and a rare series of talks on Bulgaria, by Rev. W. H. Belden and Mrs. Belden, and Dunlap of Siam and Nichols of Burma, illustrated by stereopticon views; and the charming social hour in the Sanitarium parlor, known as the President's reception, for the presentation of the missionaries to Dr. and Mrs. Foster and others.

The Consecration Meeting at 9 o'clock on Sunday morning, and the truly great sermon at the morning service to a large throng by Dr. Kellogg, must be passed with mere mention.

The morning devotional hour each day was, as usual, of great spiritual helpfulness. One of these sessions was set apart to pray that God would move on some body or bodies to contribute \$30,000, an unprovided balance necessary to the commencement of the enlargement of the Sanitarium buildings according to plans of Dr. Foster. The missionaries came to realize that the magnanimous donor of half a million dollars' worth of property, primarily for the upbuilding of the health of missionaries, had begun a work which they should adopt and carry forward as far as in them might lie. Hundreds of missionaries have been free guests here while under more or less protracted treatment, and the entire institution is given to trustees with this chief intent in its use.

The culmination of interest and pathos and spiritual manifestation was realized in the farewell meeting, held to hear a parting word from the missionaries present, who anticipate returning to their foreign fields before another annual meeting. In all there were about forty; some had been obliged to leave,

but thirty-three were present at this meeting. As it may be a matter of public interest, we give the following names of those returning:

To Burma, Rev. Messrs. Roberts and Calder and Misses Phinney and Bunn; to Bulgaria, Rev. M. Popoff and wife; to China, Dr. and Mrs. Nevius, Messrs. Fitch, Ferguson, and Williams, Dr. May Carleton and Dr. Mary Fulton; to Cree Indians, Rev. E. B. Young; to Italy, Mrs. Angelini; to India, Dr. Mansell and wife, Dr. Kellogg and wife, W. H. Stephens and wife, Rev. Harding, Mrs. Fuller, and the Misses Folsom, Wherry, Richardson; to Mexico, Rev. Mr. Graybill; to Siam, Rev. Boon Itt; to Turkey, Rev. Mr. Perry and wife and Mrs. Parsons. When these had spoken Rev. Dr. George W. Wood, formerly of Turkey, addressed them, in faultless phrase, words of tenderest sympathy and profound spiritual encouragement, and Dr. Henry Foster, in a prayer so remarkable for its unction and power that all seemed to be in the very presence of God, commended them to the care of our heavenly Father. The scene will live in the hearts as well as in the memory of all who were present, possibly "while life or thought or being lasts or immortality endures."

We present separately the formulated action of the body on some great interests of the times. Some eminent delegates from other bodies were by motion requested to address the meeting. Mrs. Ninde, of Minneapolis, Mrs. Hunt and Mrs. Woodbridge, of the World's Woman's Christian Temperance Union, were of the number. The salutations and communications of members not able to attend were grateful, and they came from seemingly every corner of the globe and from eminent men, in Europe as well as in America, who are not of this body.

Nothing could have been more tender, appreciative, and beautiful than the addresses and memorandums made at the "Memorial Hour," held for members deceased within the year: Wellington J. White, of China; Will-

iam Mellen, of Zululand; Naraiyan Sheshadri, of India, and Mrs. Bartlett, of Turkey.

In response to the presentation by Mrs. Woodbridge, the Secretary of the World's Woman's Christian Temperance Union, of the form of petition to the several governments of the world for the suppression of the liquor and opium traffic, the Union directed the President and Secretary to sign the endorsement of the same in their name.

The following officers were elected for the ensuing year:

President, Rev. J. T. Gracey, D.D., Rochester, N. Y.; *Vice-Presidents*, Rev. Cyrus Hamlin, D.D., Rev. S. L. Baldwin, D.D., Rev. W. H. Bixbee, D.D.; *Secretary*, Rev. William H. Belden, Clifton Springs, N. Y.; *Associate Secretary*, Mrs. C. C. Thayer, Clifton Springs, N. Y.; *Treasurer*, Rev. James Mudge, D.D., Clinton, Mass.; *Librarian*, C. C. Thayer, M.D., Clifton Springs, N. Y.; *Executive Committee*, Rev. J. A. Davis, D.D., Hempstead, N. Y., Rev. M. H. Houston, D.D., Rev. C. W. Cushing, D.D., Mrs. O. L. George, Rev. E. R. Young, Mrs. William H. Belden, Rev. C. A. Nichols.

Important Opinions on Current Affairs. THE RECENT ANTI-CHINESE LEGISLATION OF THE UNITED STATES GOVERNMENT.

Resolved, That the following memorial be adopted by this International Missionary Union, and that a copy of the same, signed by the President and Secretary, be forwarded to the President of the United States Senate, and to the Speaker of the House of Representatives, with the request to present it immediately to each of these bodies.

Resolved, That a copy of the same be also forwarded by our officers to the President of the United States, with the request that he will use his influence to have all matters concerning immigration of Chinese to this country settled by treaty with the Empire, and thus avoid legislation which is contrary to the spirit of Christianity and disgraceful to the nation.

The following is the text of the memorial:

"The International Missionary Union, composed of missionaries of all Christian denominations, and representing all the great mission fields of the world, assembled in annual meeting at Clifton Springs, N. Y., presents herewith its most respectful protest against the recently enacted Chinese Exclusion Bill.

"We protest against it as unnecessary, the whole number of Chinese immigrants having never exceeded 120,000, and there being no probability that any very much larger number would for years come to this country.

"We protest against it as unchristian. We are commanded to deal justly with the stranger within our gates. This enactment puts them under grave disabilities and subjects them to cruel and unusual penalties, and is, therefore, unworthy of a Christian nation.

"We protest against it as a violation of our solemn treaties. The Chinese who are here have been guaranteed the same rights as those accorded to the most favored nation. No one would think, for an instant, of requiring Englishmen, Germans, or Frenchmen to go before an Internal Revenue officer and take out certificates which they should always have at hand to secure their right of being here; and yet this is required of the Chinese in flagrant violation of that provision of the treaty, the advantage of which we always claim for American residents in China.

"We further protest against the bill as being likely to seriously endanger the lives and property of missionaries and merchants in the Chinese Empire. Those who are opposed to the presence of foreigners in the Empire are greatly assisted in their inflammatory appeals and riotous measures by the declaration that the United States of America are constantly passing oppressive measures against their people in this land.

"Moreover, we call your attention to the fact that the Chinese Government

has never refused careful consideration to all modifications proposed by our Government in the treaties, and that it would be perfectly feasible to reach all that is desirable and necessary through diplomatic measures, and there is, therefore, no justification of oppressive legislation.

"We earnestly beseech your honorable body to immediately institute measures for the repeal of the recently enacted exclusion bill, especially of the features which deny the right of bail and require registration and certificates of the Chinese now living here."

ON THE CRISIS IN MISSIONS IN TURKEY.

Resolved, That we claim for American citizens in Turkey the treatment accorded to the citizens of the "most favored nation," and we ask our Government to secure to them these rights.

Resolved, That we have indubitable evidence that the Turkish Government is systematically pursuing a course inhospitable, unfriendly, and unjust, contrary to its ancient customs, contrary to the "capitulations" and to all principles of the Hatti Sherif and the Hatti Humayun. As by this course Turkey is placing herself outside the pale of civilized nations, we petition our Government to concert with other governments the means of defence.

Resolved, That the carrying out of the present systems of action by the Turkish Government will result in the restoration of the darkest and most bigoted form of Islam; the interests of Christian missions, of civilization, of humanity in Asia and Africa are deeply implicated, and Christian governments should take note of the danger.

Resolved, That as a body of missionaries gathered from all parts of the world and from all denominations of Evangelical Christianity, we express our sympathy with our tried and beleaguered brethren in Turkey, and for their relief we look not only to human governments, but to Him to whom is given all power in heaven and earth.

MINUTE ON SCIENTIFIC TEMPERANCE EDUCATION IN FOREIGN MISSION SCHOOLS.

We rejoice to learn of the success which has attended the effort to introduce scientific temperance instruction into the public schools and other educational institutions in the United States and Canada by means of national and State legislation. It is a matter of sincere thankfulness that twelve or thirteen millions of pupils are under compulsory educational laws in the United States, and encouraging to find that Canada is so rapidly following this example.

As a body of Christian missionaries, representing many lands and languages, we regard it as obviously desirable that the rising generation of new Christians, for whose temporal and spiritual welfare we labor, should in the most effective manner possible be fortified against and protected from the ravages of intemperance, which undoubtedly are becoming more threatening with each passing year. There are few mission fields in which the need of stringent total abstinence requirements among the native Christian community is not more or less deeply felt. In some fields intemperance works serious injuries in native churches. Sound temperance views, strong convictions, and intelligent apprehension of the physical and moral evils connected with intemperance are urgently required all along the line of missionary effort.

In order to the attainment of these most desirable objects, we believe the time has fully come for a definite, systematic, and well-matured effort to introduce scientific temperance instruction into the national educational systems and curricula of all mission schools in foreign lands; some countries are specially ripe for such an effort.

We are strongly of the opinion that in order to the most satisfactory results, and to save time, that it would be of great advantage if the several mission boards could find it practicable to co-operate in this matter, and respectively

request their missionaries to introduce approved scientific temperance instruction into the schools under their management as rapidly as practicable ; and we further believe that our tract societies and boards of publication should afford such helpful co operation in preparing and publishing such literature as may be approved by properly constituted missionary authorities.

As far as we have examined the primers and more advanced text-books commended by the Scientific Department of the Woman's Christian Temperance Union, we accord our approval of the same, and our belief that with sundry minor modifications to adapt them to particular countries they are suitable for translation into foreign vernaculars.

Lastly, we appeal to missionaries in all lands to lend their active personal assistance and co-operation in the direction indicated above, so that before this century closes every land represented in this conference may rejoice that this class of instruction is permanently incorporated in its educational system.

Good Cheer in Work for India's Children.

BY J. L. PHILLIPS, M.D., SECRETARY OF THE
INDIA SUNDAY SCHOOL UNION.

The Psalmist prayed, "Show me a token for good," and so say our friends at home, who faithfully pray and watch for the coming of the kingdom in this and other dark lands ; and it is but fair that we, who are privileged to be at the front in this campaign for the world's evangelization, should keep the great army of the reserve well informed concerning every step of progress, particularly every stroke of success. As one of the broadly scattered outlook committee of our beloved International Missionary Union, I cannot but keep in mind my promise to report annually to the convention. Could I look in

upon the glad assembly at Clifton Springs next June, I should find there some of the bravest and best toilers of our time, representing both hemispheres and well-nigh every land of the globe. The delightful meetings at the Thousand Island Park, Bridgeton, Binghamton, and Clifton Springs are not forgotten, and we who were there to enjoy them should the more willingly contribute to the interest and success of the meetings that follow them.

Could I drop down for an hour into Dr. Foster's new missionary hall at the Sanitarium, the very first thing I should say would be about the open doors for reaching childhood in India that we are finding on every side. Marvellous, indeed, is the answer to the patient and prevailing prayers of our fathers, offered up years ago, that these barred and bolted doors might be opened. Childhood everywhere is intelligent, eager, inviting, and accessible. More calls than we can answer are reaching us from all sides. Last week I was asked to preside at the annual meeting of an Anglo-Tamil Sunday-school near Madras. The superintendent read a very bright and cheering report, from which I take a few lines :

"At first this was a school for *Tamil Christian* boys only. . . . A petition was presented to us by a large number of Hindu boys, requesting that they also might be allowed to join the Sunday-school. They did this knowing very well that nothing besides strictly Christian instruction would be imparted to them in the school."

On the rolls of this fine school I found one hundred and eighty-three names, representing Eurasians, Protestant native Christians, Roman Catholics, Mohammedans, Hindus, and out-castes. The Hindus are in the majority, seven of them being Brahmans, who sit beside Christian and pariah boys studying the same Bible lessons and singing the praises of the same Lord Christ ; and so all over India am I finding ample opportunities for extending our Sunday-school system. Our only limitation

really is within ourselves, for we cannot find teachers enough for this glad and growing work. Had we five thousand new teachers reporting for duty next Sabbath morning, I'm sure all could find ready work in our broad field.

Our first effort has been to organize the Sunday-school forces here. With a view to this I travelled more than fourteen thousand miles in India last year. Auxiliary Sunday-school unions have been organized in Bengal, Bombay, Punjab, Madras, Burma, Rajutana, Central Provinces, and the Northwest Provinces and Oadh. When Assam, Central India, and Ceylon come into line, as they will soon, we shall have a strong and, I trust, successful system of Sunday-schools throughout the land. Each of these auxiliaries has its own officers, its own languages to provide for, its own population to reach. The secretaries of these auxiliary Sunday-school unions are true yoke-fellows of different missions, European and American, who are organizing and marshalling the forces in their respective fields. One of these noble helpers of mine is a lady, Miss Abbott, of the American Marathi Mission, Bombay, a missionary's daughter, hence one of our *India's own*. These secretaries are ably supported by a strong committee in which every church of denomination working in the field is represented. Best of all, our helpers have "a mind to work," and so we hope to "*push things*," as Grant wired Sheridan in war time, you recollect.

I have spoken of the need of more Sunday-schools, but a sorer need here is *better* Sunday-schools. Some we have are too poor for propagation. The stock must be improved, then the shoots will be sturdy and fruitful. To this end we are introducing preparation classes for teachers, both English and vernacular. In Calcutta and at several other points these weekly classes for studying the lessons, for prayer for Divine illumination and God's blessing on the work of the Sunday-school, and

for planning aggressive effort in behalf of the millions of children and youth yet unreached, are doing excellent service, and the good fruit begins to appear. With only converted persons for teachers, and these better equipped for the work, we hope to see a decided improvement in our Sunday-schools. Then, again, in order to meet the demand for more teachers we must introduce normal classes into our Sunday-schools, in which the larger pupils shall be specially trained for teaching. Here, as in America and Europe, our pupils of fourteen and upward, of both sexes, may begin teaching the little ones. Some of the best teachers we have now began thus early, and are doing finely. By thus giving them a share in the work we hope to keep our hold on them at an age when so many boys and girls slip out of Sunday-schools.

As at home, so here we are beginning to have Sunday-school institutes and conventions. Capital conventions have been held in the Punjab at Lahore, in Madras, in Burma, at Rangoon, and the Northwest Provinces at Allahabad. In these carefully prepared papers on practical Sunday-school topics are read and discussed. These meetings promote delightful Christian fellowship and co-operation, and infuse genuine enthusiasm into our work for the children. In connection with these a mass-meeting for the children of all the churches is usually held, addressed by speakers known to love the little ones and apt to teach them. These meetings, where we have had hundreds of children together, European and native, have proved a delightful feature of our conventions so far. As yet, however, our Sunday-school conventions do not approach those of America or England in size or enthusiasm, but we are full of hope and getting on.

Another token of cheer is that Sunday-school literature is receiving attention. Last year the *India Sunday-School Journal* was begun, and has met with a cordial reception all over India. This

is our only English publication. It is a monthly of thirty-two pages, and besides editorial articles and communications and correspondence from our wide field, it has Notes on the International Lesson written in India by men of different churches. As to vernacular publications, we are making a good start in several of the trunk languages of India, in the way of lesson-leaves, brief notes, etc. Each auxiliary union is expected to keep an eye to the special needs of its own section of the field. The membership fund of our parent Union will be able to make grants to the several auxiliaries, we hope, for pushing on this vernacular department. The annual membership fee is one rupee for Europeans and four annas for natives, and we hope to enroll many members from all parts of India and Ceylon, and *America*.

It is occasion for rejoicing that the scope of the Sunday-school idea is enlarging in India. I well recollect when it was thought that only Christian pupils could attend Sunday-school. Now we have thousands of boys and girls from Hindu and Mohammedan homes in our Sunday-schools, and we might have millions had we the requisite teaching force. Our missionary toilers are coming to see how this line of effort can supplement every department, educational, evangelistic, literary, and medical. The Sunday-school is being regarded as a direct and most promising missionary agency; and we are already introducing the home department here as at home. Our home department will provide for teaching the Sunday-school lesson in the zenanas, in dispensaries and hospitals, and to companies of domestic servants in cities and stations. The tea-gardens of Darjeeling already have the Sunday-school for the children of their coolies, and new openings for this branch of Christian endeavor are appearing on every side. This enlarged scope is something to thank God for.

There have been conversions in our

India Sunday-schools the past year, and we look for many more. The two October days of special prayer in behalf of Sunday-schools throughout the world were well observed in India, and with cheering results. Our teachers are coming to realize that their chief business is to bring their pupils to Christ. With a higher ideal we shall see larger fruitage. I have heard of Hindu girls in several Sunday-schools who have intelligently believed on the Lord Jesus Christ, who pray to Him daily, and openly confess Him in their dark homes, reading the Bible and refusing to worship idols or bow down to the priests. Some of these little ones will surely lead their parents out into the light and liberty of the Gospel. Cases have already come under observation in my tours over India, where a child has been converted first and then brought father and mother to Christ, and we are to have many such. If we reach the children of this generation, how our work will tell upon the next generation, when the children will be men and women!

There are other tokens of good of which I cannot speak now. We most earnestly implore the prayers of all God's people, that *great faith* may be granted all toilers in this broad field. Hindus and Mohammedans have been saying for years, "We shall live and die just as we are, *but our children will be Christians*." This is prophetic, and I believe true. We should claim these millions of bright, beautiful children for our King. In the name of our Lord we should set up our banners everywhere, covering all India with a network of Sunday-schools. Let much prayer be offered up in the home churches and conventions for India's children, now so ready for Christian teaching, for teachers to be raised up in thousands here on the field for this great work of winning these sons and daughters of paganism to Christ, and for all missionary superintendents who are directing this Sunday-school campaign for India's complete and speedy evangelization.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Student Volunteer Fund.

Since the Student Volunteer movement was inaugurated, it has been the purpose to furnish the members of that movement with the *MISSIONARY REVIEW OF THE WORLD* at a nominal price. In order to do this, appeal was made for subscriptions to a distinct fund. The editors of the *REVIEW* were among the first to lead off with subscriptions to that fund. Others followed, with sums of a variable amount. Some individuals have given liberal donations; others small sums. Until quite recently these contributions have enabled us to keep our proposition intact. Just now the fund is overdrawn. It is very desirable indeed that this favor shall continue to be extended to these young men and young women whose hearts are moved by the Holy Ghost to this work, that they may be kept constantly in touch with the great missionary movements of the age; and that they may grow in knowledge as well as in zeal. We have esteemed it a work of great importance, and it still remains such.

We do not desire to cut down the list nor to withdraw the offer. There are many persons who will esteem it a privilege to make a contribution toward this missionary education and training of these devoted prospective missionaries. We venture to state this much, that the situation may be known. Persons desiring to aid in this splendid work may send their contributions direct to Funk & Wagnalls Company, 18 and 20 Astor Place, stating that they are for this fund, and the amounts will be duly credited on the special account kept in this interest. Even small sums will aid; but it is desirable that there shall be a quick response on the part of

J. T. G.

Death of Dr. Lowe.

Widespread regret will be felt at the death of the Rev. Dr. John Lowe, Super-

intendent of the Edinburgh Medical Missionary Society. The sad event took place very suddenly on Sunday night at his residence in Edinburgh. Dr. Lowe was a son of the Manse, his father being a well-known Independent minister. The first event of importance in Dr. Lowe's career occurred in 1861, when he received his diploma. During the same year, accompanied by Mrs. Lowe, he sailed from Gravesend to Travancore to labor there as a missionary, under the auspices of the London Missionary Society. During his eight years' residence in Travancore Dr. Lowe placed the Medical Mission on such a sound basis that it has now become an agency of great dimensions, and it is acknowledged as perhaps the most valuable auxiliary to evangelistic work in South India. After his return to this country the directors of the Edinburgh Medical Missionary Society, to whom his work as a medical missionary was well known, offered him the then vacant post of superintendent of their training institution. His experience in the foreign field eminently fitted him for such a position, and acting upon the unanimous advice of his friends, he accepted the post. Dr. Lowe was a great favorite with the students, of whom many have gone forth and done brilliant service in the missionary cause. Gifted with true eloquence, Dr. Lowe ably pleaded for the advancement and religious improvement of the great masses of humanity, both at home and abroad.

A Virgin Field in India.

Between east longitude 80° and 82° 30' and north latitude 17° 30' and 20° lies about 25,000 square miles of country, the home of 600,000 souls, three quarters aborigines and the remainder Hindus and a few stray Mohammedans.

Four hundred thousand of the aborigines are of one original main stock or family, speaking one aboriginal lan-

guage and having a common religion. Yet this people are known by at least four different names in four distinct geographical localities.

The aborigines of Central India is there what the Red Indian of America is here—i.e., the relic of past nations.

Madagascar.

ANTANANARIVO, April 30, 1892.

In consequence of England and France exchanging Zanzibar and Madagascar, the outlook for British subjects in this country is becoming very gloomy. The Government is determined not to permit France to assume the judiciary control and consular representation of foreigners ; and so fixed is their resolve, they are considering the advisability of taking retaliatory measures against England should she persist in giving France a free hand in Madagascar affairs. Grave as the prospect is, there is, however, no likelihood of the retaliatory measures taking the form of a menace to the life and property of Europeans. The Hova are not as generally believed in Europe a horde of savages. It is their civilization, high intelligence, and appreciation of the value of moral pressure which are causing them to debate whether England will consider the steps she is taking, if these are shown to be taken to be so grievous a wrong upon a Protestant and progressive nation of British civilization that political aggression will be reciprocated commercially as well as by fighting to the last should France appeal to arms to enforce her pretensions. The Government of this island continent is also fully aware that retaliatory measures upon British enterprise would be so much to the disadvantage of the British community here that a protest loud and long would assuredly be raised by them against treaties with this country being ignored ; and the Malagasy have further taken into account that such an outcry on the eve of the general election would probably awaken the Nonconformist and Liberal press, and make things uncomfort-

able for Lord Salisbury. The whole position, in Europe as well as in Madagascar, has been most carefully weighed by Hova statesmen, and the next month or so it is more than likely will see the Government of Madagascar giving notice to the British Government that the Anglo-Malagasy Treaty is annulled ; that British subjects, including missionaries, are without rights and immunities in the island, and that the customs on British goods are greatly raised. Against this latter step no appeal is possible to France ; for the French Government do not claim any right to interfere in any matter affecting the revenues of this country. G. M. H.

The following story is told of the Rev. Dr. Inglis, of Aneityum, who died a few months ago. He was asked to make a speech before the General Assembly of the Free Church of Scotland, and was told to be brief. He said :

" Fathers and brethren, we are told that missionaries should content themselves with stating facts, and leave the Church to draw the inference. I wish to bring three facts to your notice.

" *First*, I place on your table," suiting the action to the word, "the Shorter Catechism translated into the language of Aneityum.

" *Second*, I place on your table also 'Pilgrim's Progress' translated into the language of Aneityum."

Then taking into his hands a large volume, while he looked longingly on the pages that had cost him years of toil, he laid it on the table and said :

" *Third*, I place on your table the Holy Scriptures, Old and New Testaments, translated into the language of Aneityum, and now leave the Church to draw the inference," and sat down amid a storm of applause.

Recent Religious Riots in the Piræus.

The orthodox priests of the Greek Church have been strongly opposed to the Evangelicals. These latter reform-

ers, led by Dr. Kalopathakes, are opposed to the elaborate ritual of the Greek Church; they deny her exclusive right to interpret the Scriptures, reject the binding authority of tradition, and uphold the Scriptures as containing the only necessary rules of faith and practice. For a long time Dr. Kalopathakes and his followers have had their services interrupted. At last he applied to the police for protection, but only three officers were sent, who proved powerless on the Sunday when the riot occurred. The services were conducted in peace, but as soon as the congregation began to leave the building the mob outside began to stone them, drove them back, and soon attacked the church itself. The coolness and bravery of Mrs. Kalopathakes created a diversion in her favor, and she and most of those with her were permitted to depart unhurt. The building was wrecked, Mr. Isaras, the preacher, received a severe cut in the head, and Dr. Kalopathakes was knocked down twice, but was not hurt seriously.

The Growth of Religious Life in Germany.

The *Statistische Correspondenz* publishes some interesting figures on the growth of religious life in Germany since 1871. For every 1000 members of religious bodies at that date there were in 1880 1099 members of the Evangelical Church and 1113 Catholics. Five years later the numbers had increased to 1190 and 1164 respectively. In 1890 the Evangelical Church had 1190 and the Catholics 1240 members. In the same period for every 1000 persons without religion in 1871 the development had been 4000, 10,955, and 14,355—that is to say, there were in Germany in 1890 more than fourteen times as many persons professing no religious faith as in 1871. Among the various religious bodies belonging to the Evangelical confession (the *Times* says) the greatest increase has taken place in the Presbyterian, Methodist, and Quaker

communities. These are from three to three and a half times stronger than in 1871. The number of adherents of the Greek Church has fallen very much—a fact which may be ascribed to the great diminution in the number of Russian residents in Germany. A considerable increase has been registered in the number of Buddhists, Brahmins, and Mohammedans. This is greatly due to the augmented number of Chinese, Japanese, and Turks who come to Germany for scientific or technical studies.

The article on "Pseudo-Philanthropy in Missions" in our May number should have been accredited to Rev. H. B. Hulbert, of Corea.

The Chinese Exclusion Bill.

Dr. Gracey does not exaggerate when he says in the July Review that this bill "has given offence to many millions of our citizens." A few weeks after its passage an indignation meeting was held in Tremont Temple, Boston, such as has not probably occurred since the days of the anti-slavery agitation, just prior to the war. At this meeting the most unsparing condemnation of the bill was expressed by all the speakers, and those who had promoted its passage were censured by name in a rising vote, the President of the United States not excepted. This gathering was not called by the friends of missions, but by patriotic citizens and philanthropists, without regard to party.

The recent great Methodist Conference at Omaha, we understand, condemned the bill in the most emphatic manner. The Baptists at their Centennial Convention, in Philadelphia, joined with their brethren of the South in a public censure of the act, the great assembly in the Academy of Music rising to their feet to declare that not only as Christians but as voters their condemnation must rest upon this act. Considering that these two bodies represent at least *seven millions* of Christians, their action means much.

How needless and wanton an affront to the Christian and patriotic sentiment of our country this bill is will appear by a single glance at the facts. We copy from the record of the *Interior*, as given by the *Watchman* :

"During the decade 1850-60 the number of Chinamen coming to this country was 41,379 ; during the decade 1860-70, 68,059 ; during 1870-80, 122,436 ; and during 1880-90, 59,995. The falling off for the period 1880-90 was due to the restrictive legislation of 1882. The total number of the Chinese in the United States is less than 200,000, or about four tenths of one per cent of the population of the country. During the last ten years the Chinese population of California has diminished about four and one half per cent."

The whole number of Chinamen now in the United States does not equal the number of the worst elements of the European population who pour into our country by the emigration of a single year ; and yet, speaking from our knowledge of the thousand Chinamen of Boston, we can say that they are among the least offensive and the most industrious and really helpful of any class of foreigners that come to our city. Why, then, this monstrous legislation against them—passed with a haste that defied all decency, and in such terms as violate the most sacred treaty obligations ? Why ? Everybody knows why. It is another attempt on the part of our legislators to sell not their own, but the nation's birthright for a mess of Presidential pottage. The evil effect of their conduct is already manifesting itself. In the Sunday-school of my own church we have one hundred Chinamen. Twenty are members with us. We have no worthier, more devoted, and self-denying Christians among us than these ; and yet the hoodlums, taking the hint from Washington, have renewed their petty persecution against them, stoning and clubbing them on their passage through the streets.

What ought the Christians of America to do about this bill ? They ought certainly to pray. When the Sublime

Porte set itself to attack missions in Turkey, Dr. Goodell summoned his brethren to the throne of grace, saying, "The great Sultan of the universe can change all this." And so He can, and our first appeal should be to Him ; but as lovers of humanity and promoters of missions, we are bound to act as well as to pray. William Lloyd Garrison, a worthy son of a worthy father, calls upon the citizens of Massachusetts to paralyze this anti-Chinese bill as they paralyzed the Fugitive Slave bill, which it so closely resembles. In all worthy and Christian ways let us seek to do so, hoping that before the year closes this obnoxious measure will be nullified.

A. J. G.

Dangerous Prayers.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly ?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest ; and lo ! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work ; you will find that you cannot pray and withhold your labor, or pray and withhold your money ; nay, that your very life will no longer be your own when your prayers begin to be answered.

"I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive !"

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. JAMES GORDON GRAY, D.D., ROME, ITALY.

Evangelical Work in Italy in 1891.

All who know anything of evangelical work in Italy will readily admit that a just estimate of results can be formed only in view of such considerations as these. The country is still in the throes of a serious financial crisis. The question of the hour is as much as ever, How can the deficit in the budget be met? Strenuous efforts worthy of all praise have been made to reduce outlay in many directions; but much more remains to be done to restore the true balance between income and expenditure. All classes in the community have been more or less affected by this crisis, and most of all those that are most within the reach of evangelical influences. Among the poorer classes an unusual amount of misery has prevailed. The times, therefore, have been most unfavorable to the sale of Scriptures and the support of evangelical agencies. Both the product of such sales and the amount of local contributions must be looked at in the light of such facts as are patent to every one living in Italy. Another circumstance that must be taken into account in estimating results, is the widespread and persistent opposition of the Romish clergy to the efforts made by evangelical churches to relieve the misery and enlighten the darkness in which the people are involved. The Bible is everywhere denounced by them as a falsified Protestant book. Every one who dares to purchase or peruse it is threatened with excommunication. More cases than usual have been reported this year in which portions of it have been torn to fragments or consumed to ashes in the public squares. Here and there the colporteurs have met with rough usage at the instigation of the priests. One reports that he was repeatedly assailed with showers of stones and driven out of the town.

Wherever, in fact, an interest in evangelical truth has sprung up in individual cases or in small companies, the most strenuous efforts have been put forth to stifle it. The Church of Rome has shown quite recently that it approves of such a line of action on the part of its priesthood by putting under its ban the "Life of Christ," written by Ruggero Boughi, who professes himself one of its attached adherents. Such opposition, no doubt, still influences many timid minds. Secret sympathizers with the evangelical movement are slow to reveal themselves, although in not a few cases it happens that such tactics really help rather than hinder the spread of the truth. On the whole, however, it may be said that the field of work is thereby largely restricted. A third consideration that should be noted is the great amount of indifference to religion in every form that prevails throughout the land. There is no evidence as yet of an awakened interest in spiritual things, affecting many at a time. The results that have been gathered are owing to much painstaking, persistent effort. The vast outlying mass remains unmoved. One here and there only comes to be reached with Gospel influences. The features of the wide field, that has been wasted by a spurious Christianity, are such probably as for the present to warrant only results of a more or less individual character. Many of the better minds of the country have been driven away from all religion by the error and superstition that have become inseparably mingled with the only Christianity of which anything is known. The wide gulf which the dominant Church has contrived to place between itself and all other churches keeps another large section of the community entirely beyond our reach. The best elements within the Church of Rome itself can think of us

only as unbelievers to be shunned. In view of such facts, the wonder is that progress of a very distinct character can be reported.

The first place in this estimate for the past year may be given to the actual admissions of new members into the various churches. For the sake of clearness we may range all the leading agencies connected with distinct churches under three heads. This will leave out the Reformed Catholic Church, under the guidance of Count Campello, and the Free Churches (*Chiese Libere*), which last are more or less in alliance with the Plymouth Brethren. As we are not in possession of the statistics in these two cases, we cannot compare them with those of the others. We need only say that the Reformed Catholic Church is certainly still the weakest, as it is the youngest, of the churches that have allied themselves with the Committee of the Evangelical Alliance. Its membership is still under three hundred, and its work is confined to two districts—the valley above Terni and the shores of San Remo. The “*Chiese Libere*” have lost rather than gained ground in recent years. The Evangelical churches have come in and absorbed to a large extent the interest that gathered round those separate and independent congregations of earnest worshippers which the movement in its earliest stage developed. Apart from these the whole work of the Evangelical Church in Italy may be summarized under three divisions. These are the Italian Presbyterian churches, embracing the Waldensian and Italian Evangelical churches, the latter better known under its former and more distinctive name of the Free Italian Church. There are the Methodist churches, including the English Wesleyan and the American Methodist Episcopal churches. There is also the Union of Baptist Churches, under which general heading we have both the English and American Baptist churches. Under the title Presbyterian we do not, of course, embrace the work of the Scotch Presbyterian churches in the

land. It is to the credit of all the Presbyterian churches of the world that they have not attempted to set up in Italy any mission of their own. What they have done has been to occupy themselves with school work and other agencies that indirectly help the whole movement.

The additions for the past year may be thus stated: The Presbyterian churches, 734; the Methodist churches, 449; the Baptist churches, 143—in all, 1326. The promise of additions during the current year is not less encouraging, as shown by the number of catechumens. The Waldensian Church numbers 751 in course of instruction; the Italian Evangelical, 492; the Wesleyan, 219; the American Methodist, 237. The Baptist churches do not give their figures in this respect. The whole number under catechetical instruction, if we allow a proportionate number to the Baptist churches, is thus little short of 2000.

The work among the young is the next point of special interest. All the churches believe in the power and usefulness of the Sunday-school. Here again the Presbyterian churches are to the front with 4160 scholars between them. The others have some 2000 among them. Thus 6000 children appear to be under Bible instruction each Sunday. The churches that have day-schools enjoy a great advantage over the others in being able thereby to secure pupils for their Sunday-school. Three of the churches have among them 4800 pupils in their day-schools. A large number of Roman Catholic children is thereby reached not accessible otherwise. School work, however, forms a very expensive item among the various agencies employed by the churches; and it is no wonder if several of them have not laid themselves out for it. The Government schools are generally well equipped. The children of the churches may have an excellent secular education through them in many cases. Besides, the results of school work have to be waited for longer than in almost any other case. Of this I had rather a

striking illustration in my own experience quite recently. A young man from Naples came to visit me on behalf of one of the Young Men's Associations there. He turned out to be an old pupil of the schools carried on in connection with the Presbyterian Church. Twelve years ago he had been in the infant class, and now he was not only a member of the Evangelical Church, but an active member of the Young Men's Christian Association. His family had been also gained, and he declared that he was one of a number who had been similarly gathered in through the school. These evangelical schools are thus quickly but surely preparing the fruit for the Church of the immediate future. Wherever they are carried on in the right spirit and with a view to distinct results, their fruit is sure and lasting.

In this particular branch of work we are happy to be able to report more hearty co-operation between the churches than heretofore. This has shown itself in the adoption here in Rome of the International series of Sunday school lessons. To that there has been added a joint competition for prizes provided by a local elder. Then there have been general gatherings of all the Sunday-school children for common religious exercises.

The Young Men's Associations connected with the churches are also drawing together. Recently a resolution has been come to in favor of union among them. This cannot but have its effect in due time on the churches with which they are connected, and draw these more and more together.

A word or two should be said on the various agencies that have sprung up in connection with the churches. All of them have their colporteurs or Bible-women to a greater or less extent. Some have industrial schools more or less connected with them. Evening classes are carried on with great zeal in other cases. Medical mission work, which formerly used to distinguish only one of the churches, has been begun by one or

more of the others. This branch of work has been as yet too sparingly tried in Italy. That has arisen, no doubt, in some cases from the fear that ground might thereby be given for the charge that the churches buy their converts. No such feeling, however, can warrant the Evangelical churches of the land to leave the poor around them uncared for. The example of Him who went about healing and preaching the Gospel of the kingdom forcibly appeals to every Church that bears His name. Care has only to be taken that in tending the sick all are left free to embrace our teaching or not as they feel disposed. More and more are we impressed with the fact that the Italian people have need of the beneficial aspects of religion to be presented to them that their sympathies may be won. Too much has been looked for as the result of unaided teaching, which has largely been of a controversial character.

The two most important aids to the work of all the churches in Italy are found in the two Bible societies and in the Florence Publications Society. The agent of the British and Foreign Bible Society reports that his sales for the past year have remarkably increased, not only in small "portions," as in former years, but in Bibles and Testaments. The increase has been remarkable, especially in Calabria and the Abruzzi. The colporteurs all over have sold between 12,000 and 13,000 copies more than in 1890, and the depots 2000 more. Never, he says, have such figures been reached. The actual sales in Italy for the past year are set down at 153,770; and if the sales of Italian Scriptures outside Italy be added, the number cannot be much below 200,000. The work of the National Bible Society of Scotland, which is included in the above summary, shows an increase in all the items as regards Scriptures. Altogether that society has sold 13,747 Scriptures and 6521 religious books.

An important point now gained is that our Italian Scriptures, which used to be printed in London, are now issu-

ing from the Claudian Press, in Florence. That press is more fully equipped than ever before. It has begun not only to cover its own expenses, but to provide a considerable sum for the missionary branch of the enterprise. And it is the intention of its managers to make it compete with the best printing establishments in the country. Last year there issued from it of books and tracts, 112,300; its favorite almanac, 35,000; periodicals, 117,080; Scriptures, 296,000. All the churches, even those that have their own printing presses, avail themselves more or less of its periodicals and books. Henceforth all of them will get from it the Scriptures that they sell or distribute. The society has among its members representatives of the majority of the Evangelical churches, and is not itself identified with any of them.

Gratifying as these results are, we feel that all we have said but very inadequately brings out the actual amount of work done and the fruit gathered. There are efforts of an individual character that do not appear in this summary, which, nevertheless, are covering a great amount of ground with personal and zealous effort. These it would be impossible to estimate in so far as results are concerned, but all are contributing their share to the slowly rising tide of evangelical interest and sympathy. While the work of the churches named constitutes by far the largest part of the whole effort put forth, these others are contributing toward it in many ways and in different lines. What we feel to be most needed is a closer and heartier co-operation among all the various agencies, that the very most may be made of the large sums spent and the workers be more wisely distributed over the country.

One of the weakest points in connection with the whole work in Italy lies in the fact that the means for carrying on such wide-spread and varied work come, to a very large extent, from outside the country. The churches thus far are too little supported by the Italians them-

selves. The spirit of self-sacrifice is either too little understood or too rarely practised by those that have been reached by the movement. More care, it must be admitted, has been taken of late to urge this duty and privilege on the members of the churches. And certainly it is no small result that has been obtained by the Waldensian Church from its 4518 members in the mission field in Italy 85,683 francs, and by the Italian Evangelical Church from its 1631 members, 22,772 francs, and again by the American Methodist Church, from its 846 members, 9953 francs. The other churches do not report their figures in this respect. In the most notable case, that of the Waldensian Church, somewhat less than one third of the expenditure is obtained locally; in the case of the Italian Evangelical Church it is only about one eighth. The other churches are far more dependent on outside aid than either of these two. In view of the extension of the work, this shows how urgent is the need for developing the spirit of self-sacrifice among all those that can be reached by evangelical influences. Efforts, too, will have to be made to touch to a far greater extent the better classes of the community everywhere. Something has been done in this respect, and the results have encouraged greater efforts in that direction. In this connection the higher class girls' schools in Rome and Naples, with some 280 pupils between them, deserve honorable mention. Religious services adapted to that class, are called for. The men for conducting them are not lacking. It is the methods that have to be sought and wisely pursued.

What is certain is that there is a distinct limit to outside help. That seems to be almost reached. The only alternative is to get the evangelicals themselves within the country to contribute on a larger scale to the support and spread of the Gospel. While there are signs of fruit more or less in all the churches, the felt need is "power from on high." In connection with this we have satis-

faction in reporting that in the Waldensian valleys special services have been held of late with a view to the revival of the Lord's work in the minds and hearts of His people. Too long and too often it has been the custom to speak of the Church of the valleys as if it were living only on its past, and had become unfit for the great work to be done in free united Italy, of which these valleys form a part. Whatever that Church has been up to the time that those great events were preparing, that have given Italy a foremost place among the nations of Europe, there can be no doubt as to its missionary activity since. Its 13,500 members in the Mother Church can already count its 4500 members in its mission field. Its pastors and churches in the outside field far outnumber those in its valleys. It is at the head of all the missionary work in the country. But best of all, the signs of a revived life are showing themselves in its home parishes. These special services have been much blessed. Others are in course of being arranged. It encourages one to look for like gatherings in all the great cities of Italy and among all the churches. Nothing would sooner bring the results for which we have been long looking and laboring than joint services by the churches for prayer and conference about the ever-present need of "power from on high." These 1326 additions would then be easily multiplied many times, and throughout the land there would be heard the joyous songs of the reapers and there would be seen the gathered sheaves.

The Gould Memorial Home, Rome.

Comparatively few, even of those who have visited Rome, know of the interesting Christian work carried on in that city among poor children at 18 Via Magenta, in the Gould Memorial Home and Industrial School.

The inmates, almost all of whom are orphans, are housed, fed, and taught, as well as trained in some industry,

without charge, except where the child's friends can contribute so much, or some benevolent person undertakes his or her support. The distinctive feature of the Home is its evangelical character; for which we have a guarantee in the names of the Council in Rome, which includes the Rev. Drs. Prochet, Gordon Gray, and Teofilo Gay, who act in concert with a Board of Trustees in New York.

The institution began its work several years ago, being founded by a bequest of the late Dr. Gould, long physician to the American Embassy in Rome, who left the sum of \$25,000 for this object, and who desired that the Home should be a permanent memorial in Rome of his wife, who died there in 1875 "in the midst of her labors for the destitute children of Italy."

There is a handsome and commodious building, which certainly has been dedicated to a Christ-like purpose. The number of children at present in the Home is small, but there is accommodation for a number more if funds are forthcoming.

The children are taken to Divine service in the Waldensian Church of Rome every Sunday morning; while in the Home itself they are addressed on Sunday evenings by friends of various evangelical denominations.

Let visitors to Rome bear in mind that, besides classic ruins and public galleries, there are other sights to be visited and admired in the Italian capital; and of these one is the Gould Memorial Home. It is with much truth that Dr. Gray thus writes, in concluding his report:

"There are no institutions more wanted in Rome to-day than such as manifest the beneficent aspect of evangelical Christianity. The young evangelical churches of the country have been struggling for existence in the midst of the greatest difficulties. It is not to be expected that an impression will be made on the minds of Italians generally by simply contrasting the truth of one system with the error of another. The larger number among them are far more likely to be reached by a manifestation of the true spirit of Christianity in providing for the destitute and the orphan."

"A VOICE FROM ITALY."

V.—GENERAL MISSIONARY INTELLIGENCE.

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

—The British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland have lately joined hands in Japan through a United Committee, which has the entire charge of their affairs; and in China, in connection with the preparation of the Union Version. The combined result of this year's work by the three societies may be given thus:

Country.	Income.	Circulation.
England,	£217,149	3,926,535
United States,	103,775	1,497,637
Scotland,	32,436	673,862
Together, £353,360		6,098,034

—The total amount received from the Government for Indian schools during the last five years by the Methodists has been \$33,345; the Episcopalians, \$102,000; the Friends, \$140,000; the Congregationalists, \$183,000; the Presbyterians, \$286,000, and the Roman Catholics, \$1,989,000. The Methodists and Baptists will in the future refuse to accept any appropriations from the public funds.

—The statement has a strange and ominous sound, that the American Home Missionary Society feels constrained to expend as much in Massachusetts, one of the smallest and oldest of the States, as in Washington, one of the largest and youngest of the States, and into which the tide of emigration set last year.

—Perhaps no religious sect in this country is more vigorous, considering its size, than the Jews. During the last ten years they have nearly doubled the number of their congregations, while the membership has increased from 50,000 to 130,500, and the synagogue property from \$3,549,697 to \$9,754,257.

—There are now 18 missions of the American Missionary Association among the Chinese in California. Sixty-five joined the Church during the last year,

and about 300 Christians are connected with the missions. Their offerings for Christian work for the fiscal year amounted to \$6,290.40. If funds could be supplied, a large number of efficient Chinese Christians could be put in training for missionary service in their own land.

—The Roman Catholic Church is making strenuous efforts in the United States to win the negro race, and with skilful methods, as well as no inconsiderable success. Thus an annual collection is called for. And on January 1st, 1891, 21 churches were set apart for the use of colored Catholics, with 34 priests in charge. During 1890 baptism was administered to 4883 children and 704 adults. From the same report we learn that in 115 schools 8280 children were in attendance. Over 20 different sisterhoods are in charge of these schools, of whom 2 are composed of colored women—the Oblates of Baltimore, and the Holy Family Sisters of New Orleans. There are, moreover, a foundling asylum, 6 orphanages, 3 industrial schools, a guild for servant girls, an academy, and a home for the aged. The Catholic negroes are put at 152,692.

—The American Unitarian Association reports the expenditure last year of \$72,998 for work in different sections of the United States, \$11,401 for the Japan Mission, \$9300 for Southern and Indian work.

—The Reformed (Dutch) Church received for foreign missions last year \$112,164, an increase of \$13,767; not including a legacy of \$12,000 to be added to a security fund, gifts to the famine stricken in India amounting to \$2616, or special gifts to liquidate the debt.

—The Southern Methodist Church has missions in China and Mexico which contain 22 missionaries—20 of them

with wives—77 native preachers, a total force of 137, and 4421 church members.

—The Southern Baptist Convention reports the receipts for 1891 as \$114,326. The amount expended upon each one of the 6 missions is as follows, together with the number of church-members and of baptisms last year (the last in parentheses): Africa, \$6515, 111 (31); China, \$33,425, 917 (130); Japan, \$4386, 25 (16); Brazil, \$19,386, 419 (90); Italy, \$15,137, 293 (40); Mexico, \$28,569, 958 (127). The total of communicants is 2723, and of baptisms 434.

—According to the thirty-first annual report, the Presbyterian Church, South, has 102 missionaries distributed as follows: China, 33; Brazil, 28; Mexico, 6; the Old Greeks, 4; Italy, 2; Japan, 23; Congo Free State, 49; Cuba, 2. The number of native helpers employed was 123; native communicants, 2702, of whom 391 were received by baptism. During the year the treasury receipts from all sources were \$130,276, being \$17,325 in excess of any previous year.

EUROPE.

Great Britain.—The Church of England Zenana Missionary Society, at its annual meeting, reported an income of \$179,640, and 22 new missionaries.

—The Presbyterian Church reports an increase in membership during 1891 from 65,841 to 66,744; that the Sunday-schools number 79,697, and that the total income of the Church was \$1,178,250. The foreign mission report showed in China 20 ordained European missionaries and 10 medical missionaries, 10 native pastors (supported by their own congregations), 10 native evangelists, 43 organized congregations with 3800 communicants.

—The Church Missionary Society, at its annual meeting in May, reported that during the past two years their missionary force has increased in number 103, and in spite of this the ordinary missionary expenditure has increased only \$21,180, amounting in all

to \$1,277,220. The ordinary income for the past year has not been sufficient to meet the expenses, being only \$1,156,020. Including special funds, the gross expenditure has been \$1,256,970, while the gross receipts have reached a total, exceeded on only one previous occasion, of \$1,346,885, including a legacy of nearly \$105,000 for extension of work in the society's North American mission.

—The Trinitarian Bible Society reports a total circulation of 382,362 Bibles, Testaments, and portions. The new Masoretic text of the Hebrew Bible will probably be completed this year, and the issues of Salkinson's Hebrew New Testament have reached in 1891 a total of 212,000 copies, chiefly through the agents of the Mildmay Mission to the Jews.

—The British and Foreign Sailors' Society reports an income of \$150,365. Work is done in 87 stations in 83 ports, including institutes, bethels, rests, etc. It has 3 floating bethels, 3 steam launches, and 28 sail and row boats.

—When Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. Last year there were 207. The fund has at present an income of £5000 a year, after having erected hospitals and dispensaries at a cost of £120,000.

—The Established Church of Scotland reports for foreign missions for the past year a total income of \$156,790. The total expenditure was \$157,800, of which \$140,800 were for the foreign field. These expenditures do not include certain sums transferred from special funds, such as the Blantyre missionary fund, East Africa Missions Building fund; there are also the Universities'

Mission fund and the Guild Mission fund, which furnish each an income of a little over \$3000. The Jewish Mission Committee reports an income of \$32,705, which has been expended in Salonica, Smyrna, Alexandria, Constantinople and Beirut.

Italy.—The object of the Spezia Mission is to supply "every necessitous part of Italy and the Levant to which we shall be distinctly called by God's providence with the Gospel, by means of the circulation of the Scriptures, preaching, and Bible schools." The twenty-fourth year has been reached, and the income was £2953 in 1891. With numerous sub-stations, 24 stations are occupied by Edward Clarke and other missionaries, with 32 native assistants. The day schools number 8, with over 500 pupils, and the communicants 180.

Germany.—According to a table prepared by Pastor Döhler, of Saxony, the 17 larger German missionary societies have in all 408 principal stations, 606 male and 37 female European agents, 111 ordained natives, and of other native helpers, 2855 male and 731 female; 246,903 converts; 1127 schools, 1607 teachers, and 53,282 scholars. Their combined income (in 1890?) was \$878,600, including balances, and in addition \$360,860 were collected from the fields. Of the first-named sum, \$180,660 was collected outside of Germany, chiefly by the Basle Society and the Moravians.

—According to *Jewish Intelligence*, 135 Prussian Christians have apostatized to Judaism and 2101 Jews have been converted to Christianity since 1875.

Spain binds herself to maintain the worship and ministers of the Roman Catholic religion, and these last control the schools, such as they are. There are enough—30,000—or one for every 560 inhabitants; but so inferior that, by the last census, it is shown that over 72 per cent of the population were unable to read or write.

ASIA.

—"There are more missionary societies represented in India to day than in any other section of the world. There are more missionaries, more schools, more churches, more communicants a wider opportunity for every form of Christian endeavor, the use of every weapon of Christian warfare, the application of every Christian principle." And well may it be so; for the population numbers 288,000,000, and the idols worshipped, 330,000,000. Of the women, 40,000,000 are shut up in Zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.

—Among the most interesting enterprises in India is the Gossner Mission among the Kols of the province of Chutia Nagpur. It is a German enterprise, and is manned by 19 missionaries, 7 of whom are married. There are also 15 ordained native pastors and a large number of other preachers and workers. The Kols are among the aboriginal tribes of India, and are exceedingly degraded; nevertheless, the number of Christians among them amounts up to 37,000.

—The Indian Home Mission to the Santals is a Danish organization, which, however, receives considerable support from England. The stations occupied are in Bengal, the head station being at Ebenezer. There are 6 missionaries with their wives, 4 Santal pastors, 18 deaconesses, 80 travelling elders and 5 catechists. Recently there has also been established an Assam colony with 1 missionary, 1 pastor, 9 elders, and 3 catechists. The baptisms of converts in 1891 were 201, and there are now 6300 baptized members in the community.

—The statistics of the India Mission of the United Presbyterian Church show 6779 communicants—an increase of 106 over last year. The admissions by profession have been 592 as against 410 for

the preceding year. The Christian population has grown from 10,171 in 1890 to 10,830 in 1891, and the number of villages containing Christians has grown from 525 in 1890 to 550 in 1891.

—The Bishop of Madras is now in the thirty-first year of his episcopate. This is the longest record of any bishop in India. It has been his happiness to see the native Christians in his diocese increase from about 40,000 to 107,000.

—The statistics of the Presbyterian missions in Siam and Laos, as recently reported, are as follows: Ordained missionaries, 14; medical missionaries, 4; single lady missionaries, 9; native preachers, teachers, etc., 54; number of churches, 13; communicants, 1113; number added last year, 239; boys in boarding-schools, 208; girls in boarding-schools, 146; day-school pupils, 320.

Turkey.—The present limits of the Trebizond field, extending some 250 miles along the coast of the Black Sea and 60 miles into the interior, embrace a territory equal to the three States of Massachusetts, Connecticut, and Rhode Island. In this field there are, in round numbers, 750,000 souls, 600,000 being Mohammedans, 120,000 Greeks, and 30,000 Armenians. The following table shows the progress of the work since the reorganization of the station in 1882:

	1882.	1885.	1888.	1891.
Adherents.....	170	285	585	867
Church-members.....	26	29	84	181
Attendants on wor- ship.....	100	310	515	685
Scholars.....	68	140	279	412
Contributions.....	\$97	\$407	\$782	\$1,245
Scriptures sold for each three years.....	....	1,565	1,586	2,187

AFRICA.

—In 1890 there were reported by 42 missionary societies working in Africa, 781 male and 387 female missionaries, and 101,212 communicants. These missionaries are chiefly laboring in the countries bordering on the coast, while

many millions in the interior have never heard the story of the Gospel.

—The Soudan stretches across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 80,000,000 inhabitants. The name Soudan—that is, “Blacks”—is given by the light-skinned inhabitants of the Sahara to the chain of partly civilized kingdoms lying to the south of the Great Desert. Their north boundary may be very roughly indicated by a line joining Cape Verde to Khar-toum, and the southern boundary may be said to be about the eighth parallel of north latitude. This gives a vast region, 3500 by 500 miles, inhabited mostly by negro nations, nearly all of them calling themselves Moslem, and which as yet has scarcely been touched with the Gospel.

—The North Africa Mission has opened work in Lower Egypt by sending thither recently 5 missionaries, of whom 2 are men. In this portion of the land of the Nile is found a population of 4,500,000, mostly Mohammedan, and almost wholly without the Gospel. There are about 40 towns with from 7000 to 40,000 inhabitants, and 500 with from 2000 to 7000.

—There are 200 baptized Christians in Uganda in connection with the Church Missionary Society, and about 2000 adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of 100 copies from England was attended with the wildest joy.

ISLANDS OF THE SEA.

—Among the newer work of the London Society is that in New Guinea. There are now 53 stations along the southeast coast, a staff of 6 missionaries, over 30 South Sea Island teachers, and some 20 New Guineans. More than 2000 children are under instruction, and there are between 400 and 500 church-members. The whole New Testament in the Motu dialect has also been put through the press. Within the first

year a new station on the Kwato Island has been occupied by 2 missionaries, who have also the use of a small sailing boat, which they find very helpful in going in and out among the islands where ships could not go.

—The New Zealand Census shows 1197 churches and chapels, and 400 other buildings used for worship, with sittings for 278,000, or about one half of the population. The number attending services is 197,000, of whom 40,785 are Presbyterians, 37,252 are Episcopalians, 30,525 Roman Catholics, 27,106 Wesleyans, and 14,442 belong to the Salvation Army.

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

Zenana Bible and Medical Mission.

—At the thirtieth annual meeting of this society it was stated that less than a third of a million of girls in India were educated. The number of missionaries was 47, with 26 assistants, 149 native teachers, and 54 Bible women represented by 85 schools and 2554 pupils. A new hospital had been opened at Lucknow in memory of the late Lady Kinnaird, foundress and president of the society, and a new medical mission had been established in Patna. The total number of patients at Lucknow, Benares, and Patna was 8904, with 24,387 visits to dispensaries, while 1931 visits had been paid to the homes of patients. The current total annual income is £16,687.

The Baptist Missionary Society.—

At the centennial annual members' meeting it was announced that the colonial missionary societies were preparing to enlarge their own efforts in commemoration of the centenary of the society. It was the aim of the Committee to make every part of their work self supporting, but the cost of freight, etc., connected with the Congo Mission was three times that of the personal salaries of the missionaries. In moving the adoption of the hundredth re-

port, the Rev. G. Short, of Salisbury, said that there were now nearly 100 missionary societies in Great Britain, Europe, Canada, and the United States, with 11,388 stations and out-stations, 4693 male and 3228 female missionaries, 40,083 Christian native workers, and 726,883 communicants. Toward the Centenary Fund of £100,000, a sum of £70,000 had been subscribed or promised, and at an early date the remainder was anticipated. The special efforts of the Sunday-schools had realized over £11,000. Of this £15,000 will be applied to wiping out the debt, some to a working fund which will make loans unnecessary, and the greatest portion to extend mission operations. It is estimated that the new up-river steamer for the Congo Mission will cost £5000. Sunday, October 2d, will be regarded as a missionary centenary in the Baptist churches at home and abroad. A public celebration of the centennial of the founding will be held on October 4th and 5th in London. On July 23d a centenary festival is to take place at the Crystal Palace.

For the past year the expenditure has been £74,935 against an income of £69,125. Seven missionaries had died during the year. In view of the great mortality on the Congo the question was raised whether the Committee had considered the advisability of transferring men from Kingston College, Jamaica. At the annual soiree Mr. Baynes, commenting on the report, spoke of it as a second edition of the Acts of the Apostles. They had 800 baptisms in India, 550 in China, and a large number on the Congo. The native Christian Church was becoming increasingly active, independent, and aggressive. There was a large addition of Christian schools and a great quest for the Bible, thousands having been sold where a few years ago they would have been despised. Many were the cheering signs of an approaching noble harvest of souls in India. The Baptist Zenana Mission, which was never more popular, reports 52 missionaries and 130 Bible women

and Zenana visitors. Ten women were going to India this year, 5 of them old workers and 3 qualified physicians. The year's receipts were £7547. In response to an appeal on the twenty-fifth anniversary of the society a sum of £400 was collected. Dr. Richard Glover preached the Baptist missionary sermon, and Dr. A. T. Pierson the young men's mission sermon, the latter effort being considered one of the finest missionary deliverances of the year in Great Britain.

Wesleyan Foreign Missions.—Annual Meeting.—Many circumstances combined to make the yearly gathering in Exeter Hall one of exceptional interest. The newly appointed secretary, the Rev. F. W. Macdonald, made a most able statement. General progress marked the society's operations in its principal mission fields. The receipts, while showing an increase, did not meet the expenditure by £4000. The veteran missionary, Dr. Ebenezer Jenkins, late of India, spoke of the wonderful changes which had taken place in that empire since he first went there in 1856. A notable welcome was given to the Rev. David Hill, who has labored in China for twenty-seven years. He told the vast assembly that China was becoming unified, entering into the comity of Western nations, passing through moral and intellectual transformations, and was everywhere more open to the missionary vanguards. At the annual missionary breakfast meeting the Rev. James Chapman, of Oxford, spoke of the great call which God was at the present time giving to His Church to mission the world. He instanced the various openings to the Gospel, the multiplied facilities, improvement in means of communication, and the remarkable increase of English-speaking peoples, whose influence extended to every land.

Mission to Lepers in India.—From Mr. Wellesley C. Bailey, of Edinburgh, the secretary and superintendent, earnest appeals are appearing in the English press for subscriptions. The Rev.

H. Uffman, of the German Mission, Perulia, Chota Nagpore, who has charge of 160 inmates in the asylum supported by the Mission to Lepers, writing in March last, entreats the humane to enable him to open his doors to receive another 40 begging for admission. Says the Rev. G. M. Bullock, of the London Missionary Society, who has 122 inmates in the asylum at Almora, in the Himalayas: "There have been 20 applicants since January 1st; but I do not feel justified in admitting any till I find how far the Church of Christ is willing to stand by me." In a most touching letter (translated from the Hindustani) the native caretaker of the Almora Asylum writes: "Many have come seeking admission, but have been obliged to go away again. We are grieved to be unable to help them. Some came who could with difficulty move about; with tears they entreated of us to give them a place of refuge. One day a man came who was very helpless. He remained the whole night in the hope of having his name entered on the books, and it was hard to send him away in the morning." Of another institution a lady missionary asks: "Is it to be enlarged? You know there are more than 500 lepers in this district alone, and the need for further assistance is very great. Oh, dear! such piteous cases as have to be refused." There are applications from other places where extra accommodation is urgently needed, all of which could be met by a gift of £700.

Uganda.—Not since August last have the directors of the Imperial British East Africa Company had direct news from Captain Lugard. They have the utmost confidence in his strictly impartial attitude with regard to the rival native disputants, and they also state that the Snider rifles which the natives have obtained have been introduced in spite of their officers' vigilance by traders from the south of the lake, who are known to have brought large consignments of weapons and ammunition to the interior. Particulars of a reliable

character respecting the outbreak of hostilities between the Catholics and Protestants and the rumored destruction of several Catholic stations are not yet available. At the same time, it is useless to disguise the fact that the Jesuit priests, who have for several years been established in Uganda, look with extreme disfavor upon British prestige. The influence of these missionaries has been persistently used against the company's officers. Mwangi, at the date of Captain Lugard's last report, was much more favorably inclined toward the British than he had ever been before, but the king's extreme fickleness of purpose led Captain Lugard to doubt his entire sanity. He was, as a nominal Catholic, exposed to a good deal of influence from the priests. The latest news, however, proved that his conversion was of the most superficial character, according to which he was plotting with the Mohammedans to regain more territory by their assistance and to defeat the Christians.

It sounds strange to hear that Africa is not an unsuitable field, in some parts, for using the bicycle. The intrepid missionary, Mr. Ashe, of the Church Missionary Society, who started last year for Uganda, has, say the latest advices, nearly reached his destination, in accomplishing which the bicycle which he took out with him was of the greatest helpfulness. He was able to perform almost the entire journey on his machine; and he found the long narrow paths through the country admirably adapted to its use. His report is of such an enthusiastic character that we may in future regard the bicycle an almost necessary part of the equipment for an African traveller.

The Central Soudan Mission.—Mr. H. G. Harris and his 6 colleagues are temporarily located in the city of Tripoli, where they are zealously devoted to itinerancy among the natives, and, in the mean time, making themselves familiar with the Hausa and Arabic tongues. They propose at the

earliest opportunity moving toward Lake Tchad, the objective point of their gallant enterprise. The prayers of God's people on their behalf are desired. It is definitely announced that Lieutenant Mizon, of the French navy, has failed to reach the lake by way of the Niger and the Binne, and is returning by the Congo. The leaders of the last expedition, M. Crampel and his officers, were brutally murdered. By the Wadai Muslims, who are supreme at the south end of the lake, undying hostility has been declared to all white men. So far the attempts to reach the Tchad region confirm the views held by Englishmen on the Niger, that this vast central track of the African continent, the largest remaining unexplored area, may for some time be closed to Europeans. Its entrance during the next few years depends mainly upon missionary exertion and commercial relations.

Miscellaneous.—Affairs in Samoa are in a critical and unsettled condition. The natives in the islands are strongly supporting Mataafa, and there is danger of another outbreak against the present régime. While the Government's funds are exhausted, the natives are two years in arrears with their taxes.—On April 14th the first party of North Africa missionaries left England for Alexandria; their names are Mr. and Mrs. Summers, formerly of Morocco, Mr. James Smith, of Liverpool, Miss Ada Watson, and Miss Van Molen, from Doric Lodge.—By the London Missionary Society, the services of Miss M. L. Christlieb, daughter of Dr. Christlieb, of Bonn, and thus granddaughter of Mr. Weitbrecht, the celebrated missionary, have been accepted.—Dr. and Mrs. Laws arrived in London from Lake Nyassa in March.

Monthly Bulletin.

—Dr. Pentecost affirms publicly that there are more ordained ministers in Scotland than there are ordained missionaries in all the world.

—The *Western Christian Advocate* is not pleased with the showing made by

one of Boston's Methodist churches, which pays \$5000 for pastoral services and gives only \$36 for missions.

—Dr. Schauffler calls attention to the fact that while the Congregationalists have many institutions for training men for foreign missions, they have not a single school for training women missionaries. This refers, of course, to theological and special training.

—There is an Armenian Sunday-school in Maine which numbers about twenty, and is held every Sunday afternoon in the Second Parish vestry, Portland. Each pupil has a teacher, and their attempts to master the English language result in much animated chatter.

—Justice David J. Brewer, of the Supreme Court, made an address before the American Home Missionary Society in Washington recently. He is an active worker in the Church, where he has a large Bible class. He was born in Syria, where his father was a missionary.

—The women are arranging for a Congress of Christian Missions in connection with the World's Fair, in September, 1893. The theme of orators like Lady Henry Somerset and Mrs. Ballington Booth will be woman's share in the world's evangelization, and historical papers and general discussions will serve to make this factor in the modern missionary movement still more apparent.

—In view of the establishment at the World's Fair of a department for work done by women in different parts of the world, the industrial school of the American Lutheran mission at Guntur, India, is planning to send some of the work done in that school to the Exposition for sale, the profits to be applied to an endowment fund for the school.

—Mr. George Muller, of the Bristol Orphanage, has just completed his sixteenth missionary tour, having been absent from home twenty-one months. Although eighty-six years old, he is in good health. This last trip was con-

fined to Europe, and chiefly to Italy, Switzerland, and Germany.

England.—Some 80 versions of the Scriptures are used in the Church Missionary Society's field. Of these, 59 versions, or 80 per cent., come from the British and Foreign Bible Society alone. The C. M. S. missionaries have been the sole translators of the whole or portions of the Scriptures into 52 languages, which, in the great majority of instances, would never have seen the light if it had not been for the kindly intervention of the Bible Society.

—The Bible stand at the Crystal Palace, London, commenced work nearly thirty years ago, and has disposed of more than 12,000,000 Bibles and Testaments, and 11,000,000 Scripture cards. This distribution includes both sales and gifts.

Africa.—Africa is three times the size of Europe; every pound of ivory costs one life; for every five pounds one hut has been burned; for every two tusks a village has been destroyed; for every twenty tusks a district has been destroyed.

—About one fourth of the people of Africa are Mohammedans and nearly three fourths are pagans. There are about 3,500,000 Christians, of whom nearly one half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportion. The Roman Catholics include the French in Algeria and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African colonies. The people in the countries bordering on the Mediterranean Sea and in the countries immediately south of these are Mohammedan, while the pagans comprise the great masses of the negro, Kaffir, Hottentot, and Zulu races in Central and South Africa.

—Next to cannibalism the most terrible practice in the Congo basin is that of human sacrifices on the occasion of the funeral ceremonies of important

persons. The richer the family of the deceased person, the more numerous are the victims. Because far up the tributaries slaves can be bought much cheaper than on the Congo, canoe parties are sent for hundreds of miles for the sole purpose of buying victims for human sacrifices. They are blindfolded, bound to a stake in a sitting or kneeling posture, and a single blow of the skilful executioner's knife decapitates them. Though men form the greater number of victims, wives or female slaves are often strangled and thrown into the open grave, or buried alive in it.

—Bishop Taylor of Africa receives \$6000 salary per year. All but \$500 of it he gives to advancing his missionary work in the Dark Continent.

—Says Bishop Taylor: "I spent a large portion of one afternoon in the school-room of Sister Luzia at Malange. Her school is composed of the advanced pupils, whom she is instructing in the Bible doctrine and the catechism, with instrumental and vocal music. I looked on and listened and quietly wept and thanked God. Six years ago all these—teacher and pupils—were enveloped in the densest darkness of barbarous heathenism; but now they are 'partakers of the divine nature,' and diligent students of the Holy Scriptures."

—The Sultan of Morocco has issued special orders forbidding intercourse between the Moorish women and the ladies attached to Christian missions. This will affect especially the workers of the North Africa Society, a large number of whom are women, and who have made a special effort to reach the women of the country in their homes. The Sultan's action is supposed to have been taken on the representation of his advisers to the effect that communications between the Moorish and English women threatened innovation in the laws and the corruption of religion.

—Letters from Uganda, published in the *Church Missionary Intelligencer*, speak very cordially of the affection and kind-

ness of the people. The Rev. R. H. Walker says: "I have lived with them for more than three months without spending anything. Many other Christian chiefs offer to provide all that the country will supply to any one who will go and live with them and teach the people. Let this be known in England, and surely some one will offer to come and help us. What we want is more men. The Christians will find them houses and food."

—The British Admiralty are having two small gun-boats built for service on Lake Nyassa, to be used in the suppression of the slave trade in that region. These boats will be taken in sections up the Zambesi and Shire rivers, and constructed on the borders of the lake.

—The great caravan of Dr. Fruisch, who goes to join Emin Pasha at Lake Albert, will include two hundred Sudanese, well armed, and five trained elephants. The latter he purchased in Bombay, paying \$5000 each. He is a young millionaire, has travelled in South Africa and South America, and personally defrays the enormous expense of this expedition, which was to start from Mombasi early in July.

—At a meeting held in London, May 5th, to welcome Mrs. McKittrick and Dr. Harry Guinness from Africa, and bid Godspeed to a party starting for Balololand, Dr. Guinness spoke of the deadly climate of the Congo, which has worked such ravages among the missionaries, and gave a glowing tribute to the workers there and the success that was already crowning their labors. It was reported that the whole number starting for missionary fields on the Congo, West and South Africa, India, and South America was 22, and that there are 145 students in the three colleges of the East London Missionary Institute preparing for service in different parts of the world.

China.—The Rev. Gilbert Reid, in an essay read before the Shantung Presbyterian Mission, urged the obligation of doing more than has hitherto been done

by Protestant missionaries for the evangelization of the *upper* classes of China. He suggested that the whole constitution of Chinese society brings home the necessity of not neglecting them. "Reverence to all who are above" is so all-pervading in China that decisive results cannot be expected without heeding it.

—The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Peking that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at a fair salary, and the privilege added of keeping the Sabbath. All graduates from the Medical Department will receive appointments in the army or navy. To give an earnest of what will be done, a physician from the United States was requested for the Customs Service of Chung King, the very city from which the missionaries were expelled in 1886; and besides granting a handsome salary, it was agreed that he should spend all his spare time in medical missionary work.

—This from the annual report of the Presbyterian Church of England: "So rapid is the progress made, that the Chin-chew Church, although it has been enlarged, is now too small for the congregation meeting in it; frequently more than 600 persons crowd it to overflowing, many having to stand. To meet this in some degree, another place of worship has been opened in the southern suburb of the city, but still the crowding is too great. Then the hospital is too small for the patients pressing for admission; the congregational school too small for the number of pupils attending it; and the premises where the missionaries reside quite inadequate for the accommodation of our three brethren."

—The Rev. Mr. Sowerby writes that he never saw such a sight in China as was presented at Hankow on Sunday, March 13th, when Bishop Hare held a service there. More than a thousand Chinese crowded the building and re-

mained through a service which lasted over three hours. Eighty-four persons were confirmed, and about 300 received the Holy Communion.

India.—The hospital which was erected in memory of Lady Kinnaird in Lucknow, India, formally opened in October last, is already in need of enlargement. The original design does not afford sufficient accommodation to the patients, and funds are solicited for an additional wing.

—One of the Cowley Fathers, who has been carrying on a successful work in the city of Poona, has withdrawn with some of his native converts to a small village to make a new attempt in the direction of self-sacrificing labor. He wishes to see whether he cannot give an impetus to the foundation of a community life among the natives of that country.

—Rev. Mr. Evans writes to the English Baptist Missionary Society of a native preacher, Michael Baba, who has for some years traversed nearly the whole of India, making known the way of life. He is not connected with any society, and receives no pay from any denomination. He dresses in the yellow, flowing garb of an Indian ascetic, for in this attire he has access to all classes of Hindus. He visits the great fairs and festivals, preaching a thoroughly evangelical message. He never asks for help, unless in actual want.

—A Hindu conversing with a Church Missionary Society missionary in India, in answer to the question, "Which of all our methods do you fear the most?" he said: "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

Palestine.—A Young Men's Christian Association has been started in Jerusalem, one branch of it to reach Anglo-Hebrews and another to work among the young men who speak Arabic.

—The Jerusalem and Jaffa Railroad will soon be ready for travellers. Already are the three American-built locomotives, Jerusalem, Jaffa and Ramleh, on hand. Outside of the Damascus Gate stands an electric light, a telegraph pole throws its shadow upon Jacob's Well, and a steam mill puffs near the ancient well in Nazareth. This means the breaking up of the isolation of the towns and villages and the more rapid spread of enlightening influences from the hitherto almost unknown world.

Persia.—The Bagdad Jews have purchased in the last eight years 258 Hebrew New Testaments and 729 Hebrew copies of Matthew or Hebrews, besides many copies of the New Testament Scriptures in Arabic, Turkish, or other languages.

Tibet.—A Scottish Universities Mission has been established in Sikkim with three missionaries. "Sikkim is a wedge driven up from India, splitting apart Nepal toward the west and Bootan toward the east, and pointing to Lhasa, the holy city, the heart of Tibet. Sikkim lies on the threshold of Tibet. It is more, it is the door to Tibet."

—A grant of 30,000 rubles has recently been made to defray the expenses of another Russian scientific expedition to the Chinese province of Szchuen and the neighboring tablelands of Tibet. It will be under the care of M. Potanin, the well-known explorer, and will cover a period of three years.

—For nearly forty years agents of the Moravian Mission have been patiently waiting and working to gain an entrance into Tibet. When missionaries do enter, however, they will find ready for them a Tibetan dictionary and grammar, and a translation of the whole New Testament and some of the books of the Old Testament.

—While the Moravian missions at Leh

are seeking to penetrate Tibet from the southwest, the China Inland missionaries are hoping to secure an entrance on the northeast. They have already established themselves at a small Tibetan village on the very border. At first it was impossible to obtain a house to live in, but at last a Tibetan landlord was found whose scruples were overcome, and they are already established. An effort was made to drive them out, but the Chinese officials stood by them and they remained.

Australia.—After two missionary meetings in Melbourne recently, a hard-working man sent in the title-deeds of a farm of 93½ acres, worth £500, to be divided between missions to India and New Guinea. On being afterward spoken to about the largeness of his gift, he said, "This is how I look at it: Supposing I were a boy, and my father gave me a sovereign, but afterward wanted me to let him have part of the money back to help him in some work he was doing, and I gave him a threepenny piece, what sort of a son should I be?"

—The Moravians claim that their settlements of Ebenezer and Ramahyuck afford a tangible proof that the degraded "black fellow" can be reclaimed. In Victoria the race is fast dying out, but in North Queensland there are still vast tracts inhabited by them alone. The Rev. James Ward, his wife, and Mr. Nicholas Hey have been set apart for work among the latter. The Government have lent every assistance. A settlement has been decided upon in the Cape York peninsula, in the extreme north of Queensland.

Hawaii.—Mr. Okabe, who has charge of Christian work among the Japanese in Hawaii, reports 20,000 Japanese as now living at the islands. They comprise the largest body of foreigners there. Most of them go from Hiroshima or Kumamoto, two of the strongest centres of Buddhism in the empire, but, as they leave their religion with their possessions behind, they prove very susceptible to practical Christian influences. Gospel work is carried on in seven or eight places, with some 116 Christians as the result of three years' effort.

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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. F.

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 inertiae*, 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 *ratchet* 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 dearest 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 sacrificed 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 trumped-up 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 Pfeiderer 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;"

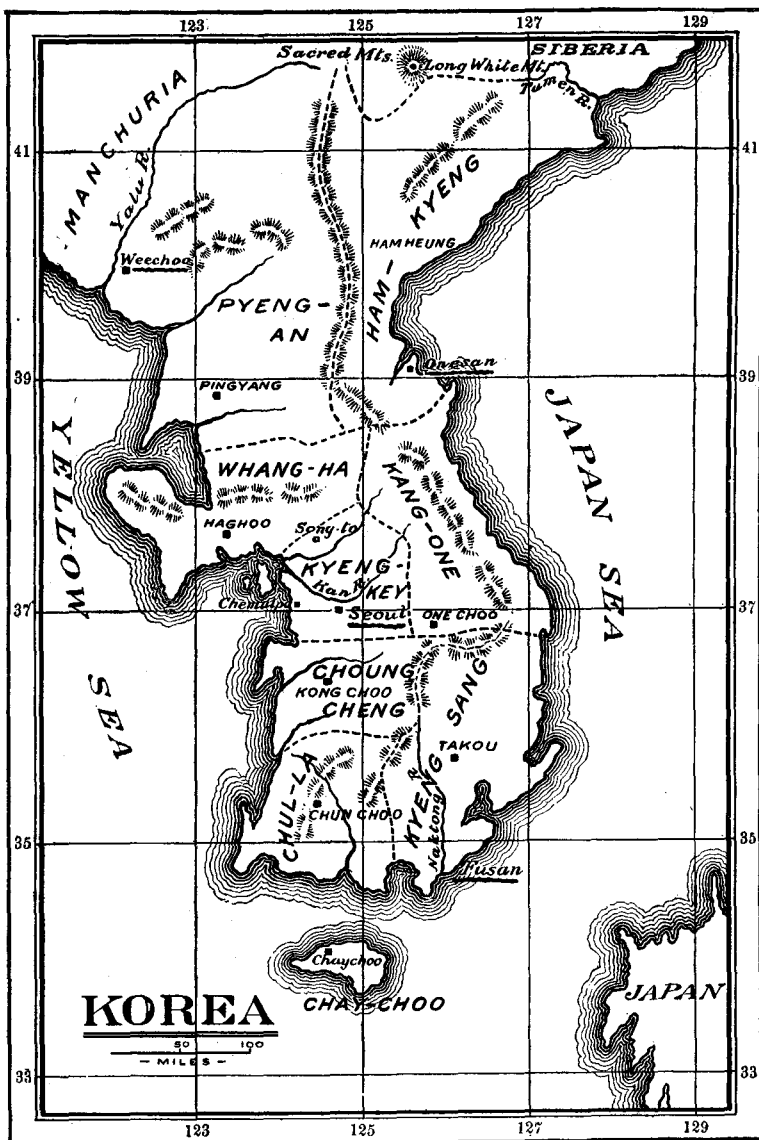
and again, "I have a full hope that my vague day-dream for a Christian university will sooner or later be realized, and in some future we shall find occasion to give thanks to Him who has led us and blessed us beyond our expectation."

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
	Chong-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
	Hang-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. Kitts, 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 perilous 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 selamlık (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 allotted 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 have 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 Szechuen, 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 Heřrnhut.

—"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—multilation 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 chuc-maienja, khui chulmaz*" 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. Hurlled 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—*shariat*—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 Erzurum 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 Lodiāna, 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 Lodiāna, 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 at-

tending 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 Philadelphia 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 Lord'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, advertising 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 prac-

tical 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 mission-

ary ; 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, oftentimes 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 emente 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 non" (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 Island.....	
Russian.....	9,977	ers.....	31
Danes.....	9,891	Mongolians.....	1,217
Italians.....	9,321		
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, to-day 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 De Witt 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 Tho-

burn, 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	37	1,840	16,638*
Episcopalians.....	71	17	615	5,344
Baptists.....	60	15	447	801
Congregationalists, ...	94	38	2,239	27,232
Methodists.....	133	48	2,909	23,673
Miscellaneous.....	15	5	103	370
Total.....	527	160	8,053	74,070

* These figures are in En. One En is about 83 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 judicial control and consul representation of foreigners, they propose to take retaliatory measures on England by announcing shortly that the Anglo-Madagascar 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.

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THE GREEK CHURCH AND THE GOSPEL.

BY I. E. BUDGETT MEAKIN, TUNIS, AFRICA.

How few of us realize what is really embraced by the title "The Greek Church"! In using it we speak of a religious organization submitted to by more millions than Romanism and Protestantism can muster together; we speak of a church named by the name of Christ, and styling itself the only orthodox, by the side of which the Pope of Rome is an arch-Protestant;* we speak of a despotism unsurpassed under the Inquisition, and of a heathen darkness great as that of the most vaunted stronghold of idolatry.

To most of us the Church of Rome is the embodiment of evil in the Christian fold—the only Babylon. Day by day we have before our very eyes her human teachings and her superstitious practices, while we are also enabled from our own experience to gather some idea of her fruits. But of the workings of the Church of Greece we remain in comparative ignorance, and in consequent indifference. Yet the millions under its sway are unnumbered by man, and to every one of these it is as much our duty to preach the Gospel as to our brethren who sit in darkness by our side. Dean Stanley has aptly written of the Eastern Church: "That figure which seemed so imposing when it was the only one that met our view changes all its proportions when we see that it is overtopped by a vaster, loftier, darker figure behind."† He says that the study of it brings about "a two-edged disappointment," for that it is Catholic and Protestant at once, a strange anomaly, a living death. It was at one time the dream of this divine, as it had been of Melancthon and others before him, that an amalgamation might some day be effected between this Church and Protestantism—that "the Greek race may yet hand back from Europe to Asia the light which in former days it handed on from Asia to Europe;" but the indulgence in such a hope only showed the Dean's acquaintance with

* He is indeed so styled by one writer of the Greek Church.

† "The Eastern Church," 1884 (p. 43), to which the writer is indebted for most of the comparisons of these opening paragraphs.

its practice to be as shallow as his knowledge of its theory was deep. Centuries ago the Patriarchs of the East had condemned the Lutheran teachings as heresy, and their successors are no more inclined to think otherwise now of the teachings of the Church of England.

Even in theory the gulf between them is impassable. The Eastern and the Western churches have developed on almost as distinctly different lines as Islam and Judaism, the one grafted on to the stock of a fallen Grecian idolatry and the other grafted on to that of a Roman system. The writer quoted has pointed out how that the Oriental divine, with his speculative theology—as exemplified in the Athanasian Creed—succeeded to the sophist of Greece, while the Latin divine, with his disciplinary and logical theology, succeeded to the Roman advocate.

At the same time it must be remembered that just as the civilization of ancient Greece was in many ways the parent of that of Rome, so have the institutions of the Christian Church of Greece been parent to some of the most typical of Romish institutions. The very name of pope is a Greek word, and by it is called every pastor in the Greek Church to-day, not to speak of other Christian pastors in Greek and Turkish lands. I was assured only a short time ago that I was a “papas,” a pope, myself, since in these countries people think no one takes real interest in religion who is not well paid to do so. Fourteen of the Fathers of the ancient Church were Greeks, and so were many of the early popes themselves, Constantinople having been the first great Christian metropolis. To this day it is in this Church alone that the New Testament is read in the original, though even there the changes in the spoken tongue have rendered it as unintelligible to the uneducated as Latin is to the Italians; and, of course, in Russia and other countries where Greek is not spoken there is not even the philological link to recommend it. The Slavonic alphabet, however, is an adaptation from the Greek, and many Latin words have been imported into the languages using it. On the other hand, Rome, and we through it, have borrowed from the Greek Church some of the commonest religious terms, notably those describing monastic institutions—a development of Asiatic fakirism borrowed *via* Egypt by the Eastern Church—*e.g.*, hermit, monk, monastery, ascetic, abbey, etc.—all of Greek or Syriac origin.

As the followers of Rome spread to the West, those of Greece spread East, till they to-day stretch from Siberia to the Adriatic, and from the White Sea to Abyssinia. The divisions which have arisen within it almost equal those which have arisen within the Western Church, the only difference being that while in the West more energy has been displayed, those who protested protesting chiefly against departure from biblical teaching, in the East the protesting parties have usually striven against departures from the ordinances of man. Thus, for instance, the introduction of a more rational style of Western painting in the place of the archaic Byzantine style, and the use of Western music, or the use of music at all in worship; the cutting of the beard, and the use of potatoes or tobacco

have seemed to rend the Russian Church to the core. No details of daily life seemed too minute for the discussion and decision of œcumenical councils, documents of which remain, legislating even for the dressing, cooking, and doing the hair. Such were the points on which dissents arose. The Raskolricks, or dissenters, as those who oppose all progress are called, are an important body in Russia, considering themselves to be the only orthodox. Even the return to primitive simplicity, of which an example has been set by our brethren the Stundists and the Molokans, are objected to by them as much as any other sort of reform.

Those who may be considered to pertain to the Orthodox Greek Church are the people of Russia, Georgia, Servia, Greece, and Montenegro. Those of Syria, Egypt, and Abyssinia may be considered as Nonconformists. Of the peculiarities of these last the limits of this article do not permit of any treatment, so that the Church of Russia will be dealt with more especially as typical. Bulgaria also possesses its share of this Church, and so do Wallachia and Moldavia, which, though of Latin origin, follow Greek ritual and doctrine. In Hungary, too, we find districts adhering to this Church, while in Bohemia and Poland is a Slavonic race with a Latin ritual. But it is in Russia *par excellence* that we feel an interest in the religious system of which the Czar is there the chief, and in the name of which such bitter persecutions are being carried on.

The history of the introduction of Christianity into Russia, and of the various dissensions which have arisen there, is too long even to be epitomized here, but it is noteworthy that there never seems to have been any spiritual foundation, no converts from conviction, such as alone can build up a living church. It was the magnificent display, the solemn music, and the incense of the Byzantine Church which are said to have decided the emissaries of an early heathen monarch of Russia to recommend it to their master in preference to that of Rome or Islam, when the three were competing to secure his adherence. From that time, when to the heathen Russians were brought so-called holy pictures for their adoration, they have fallen down before them as to gods of wood and stone; and still, in this nineteenth century, they worship their icons (pronounced eekones) with a fervor which we cannot understand unless we see it. "No veneration of relics or images in the West can convey any adequate notion of the veneration for pictures in Russia. It is the main support of their religious faith and practice." In watching the reverence paid to them, I have wondered what advantage this travesty of Christianity had been to the worshippers. No Roman ever adored his Jupiter and no black African his fetich with more earnestness than they do these curious ancient paintings. As a rule, they are half-length representations of Christ, Mary, or saints, of all sizes possible, covered over with silver, with the exception of the hands and the face. These parts are in very yellow oils, the features hardly recognizable. Some are richly adorned with pearls and precious stones. Those which are supposed to have worked miracles are adorned with silver silhouettes of

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limbs and persons, hung around them, just as in the Romish Church wax models are used. Often the picture is protected by glass, which is opened to polish up the silver before the great feasts. In war time the icons have served as standards, and have been carried to the fight as was the Ark of old. The virtue attributed to those brought back by a victorious army will be understood, and one or two such have a national reputation. Notwithstanding the use of these icons, statues in the churches are strictly prohibited. As for the ceremonies attendant upon their worship, which cannot now be entered into, they exceed the Roman ceremonies in display and pomp as much as those exceed the average Anglican service, yet the Coptic still exceeds this, and the Abyssinian is more showy still if possible.

The churches in which they are performed are more or less of the Byzantine style, with a vast open space in the centre, admirably suited for display and for the use of incense. They are usually very much over-decorated according to our ideas, both outside and inside, but too often the finery is tawdry, and does not in any way bear inspection. The use of gilding is excessive even with so much color. The people are fairly regular church attendants on holy days as well as on Sundays, and as they pass the icons they cross themselves. Exhortation or preaching is rare, the service being confined to ceremonies and to the administration of the sacrament on certain occasions. In this exists a noteworthy difference from the Romish ritual, for only leavened bread is used.

In many points of ritual it is worthy of note that they often adhere more closely to primitive practices than do the Church of Rome and its offshoots, as might be expected from so conservative a body. "The straws to show us which way the spirit of an institution blows," says Dean Stanley, and he instances the retention of immersion as the only form of baptism: "There can be no question that the original form of baptism (the very meaning of the word) was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was unknown, or regarded as an exceptional, almost monstrous case. The Greek Church adheres to this and ignores sprinkling, using a threefold plunge." Confirmation is simultaneous with this rite, and children are permitted to partake of the Lord's Supper. The elders are still called in to anoint the sick with oil, and to pray for them. Standing is maintained for prayer.

The fasts enjoined by the Greek Church are long and severe, but excessive drinking is permitted during them. Lent is seven weeks long. There are two or three weeks' fast in June, and again from the beginning of November to Christmas. Besides at these times animal food is abstained from every Wednesday and Friday. Pilgrimages are also often undertaken. Of the Bible a lamentable ignorance prevails, though it is not a prohibited book.

The theology of the Greek Church is not systematized as in the West, and is not dogmatical. He who complies with its forms may hold pretty

much what private opinions he likes. Laymen, too, have their place in the Church in a degree unknown under the papacy. The Nicæan Creed is, of course, strictly upheld, but without the addition of the words "Filioque" in the Latin, made by the Romish Church after the famous council had drawn up the Confession of Faith, and still the great bone of contention between the two churches. But for this it is probable that a reunion would have been effected centuries ago, at a time when it seemed to be greatly desired on both sides. A patriarch of the Papal Church assured the writer recently in Rome that his Church regarded those who refused this expression to be as great heretics as the Protestants, who accepted it, but who repudiated other dogmas. The point at issue is the expression, "I believe in the Holy Ghost, . . . which proceedeth from the Father and the Son," the words in italics being rejected by the Greek Church. Probably no more bitter religious controversy ever raged round any point than round this one expression.

Notwithstanding all their ordinances, the greatest indifference to the private lives of their flocks is observed by the Russian clergy, and it is the same with their private opinions if they do not affect their contributions. "So long as a member refrains from openly attacking the Church, and from passing over to another confession, he may entirely neglect all religious ordinances, and publicly profess scientific theories logically inconsistent with any kind of religious belief, without the slightest danger of incurring ecclesiastical censure."* This is a most important fact to be borne in mind in studying the position of the evangelicals in Russia. If the Church stood without the State we should hear of none of these persecutions.

From the very commencement, however, as the Church became a power in the land, it became practically inseparable from the State, notwithstanding the strained relations and even serious ruptures which at times have intervened between them. A perusal of the history of these struggles, once or twice exceeding sore and bitter, causes wonder that the two should ever have become reunited as at present. Ivan IV. strangled the famous Metropolitan of his day, and flogged hundreds of priests to death at Novgorod, compelling œcumenical councils to sanction his practices and doctrines. But though the Czars found themselves stronger than the Church, they found that they were weak without it, and by the adoption of a wiser policy they have secured to themselves the position of its head, and have found it the greatest support for their authority, since it invests them with the same sacred power which is the strength of the Sultans of Turkey and of Morocco. The Czars, as earthly monarchs, have assumed heavenly attributes.

"Muscovy," writes Stepniak, "became a veritable theocracy, . . . but theocracy means stagnation." The clergy, "like the odor of rancid oil, penetrated everywhere, soiling everything they pretended to bless."† Peter the Great only succeeded in his reforms by "dragon-

* Sir D. M. Wallace, in his "Russia," 2d ed., vol. 2, p. 193.

† "Russia under the Tsars."

ing" the Church, replacing obstructionists by members of the orthodox Ukranian Church. For this he was denounced as Antichrist, and indeed the strength of the opposition which he had to overcome, even in making the slightest change, gives one an idea of the strength of his character. Up to the time that he broke loose from all restriction and acted according to his own discretion, he, like his predecessors, had been fettered by rounds of religious observances and by the traditions of centuries. He complained that he was compelled to spend half his time in empty ceremonial under the name of religion. The practical influence of the Czar greatly exceeds the theoretical; it really lies in his power to nominate the synod, and to work it through a *procurem*, dismissing those who do not act in accordance with his policy. In the Eastern Church, out of his own dominions, he has no authority whatever. A striking feature of the coronation service is that the Czar crowns himself, as acknowledging no higher ecclesiastical dignitary within his realm, and then administers the sacrament to the bishop.

As the Church in the Middle Ages began to grow powerful in Russia, so it began to grow exclusive, and to form a class apart from the mass of the people, having its own interests, as distinct from those of the masses as from those of any foreign country. Education was practically confined to the ranks of the clergy, and they showed no desire to confer this or any other benefit upon the flock in charge of which they were placed. In the seventeenth century they had thus secured a position of commanding influence, political as well as social, and were the ardent supporters of the temporal powers, without which they could not have stood where they were. That they were extremely lax in their moral duties seems clearly proven, and it is to be feared that they have not much improved as a body since those times. As early as the ninth century an œcumenical council declared that they were many of them "clod-hoppers, unfit to graze cattle, much less to feed flocks of human souls." By the beginning of the last century a fourth of the people had thus come under the jurisdiction of this body, but since then its lands have been secularized, and it has thus been shorn of very much of its power. There still exist, however, some five hundred monasteries.

The clerical fanaticism of those early days, and their teaching of the great superiority of the Russians, led to the exclusion of everything foreign, thus raising a barrier which prevented progress from contact with the outside world, and it is mainly to be charged with the present backward condition of the empire. It was taught that dealings even with Romans and Protestants were sinful, and those who visited the country were shut up in their own quarters, with guards at their doors. When, in 1563, the first printing-press was introduced, it was closed by the clergy as a device of the devil, while the introduction of the Arabic numerals was not accomplished till five hundred years after they were common in the rest of Europe. The retention of the old style calendar is attributable to the same

cause. The use of gunpowder was retarded there by a couple of centuries.*

When we come to more modern times we find that wonderfully little change has taken place. Till recently the absolute separation of the priestcraft from the populace was secured by the office being hereditary, and by marriages with other than priestly families being prohibited. Those who were born priests were practically compelled to remain in the clerical ranks all their lives. The celibacy of the clergy is more forcibly repudiated by the Greek Church than by Protestants, for every priest must be married before ordination, though he is not permitted to marry a second time if left a widower. The parish priests, with whom we have more concern, are known as the white clergy, and may engage in manual labor with honor, but not so the monks, styled black clergy, with whom they maintain a constant rivalry. The white priest considers that he works to earn his livelihood, but that his brother of the monastery is a lazy pauper, content to live upon alms which ought to find their way into the pocket of the parish priests. The Russian priest may be a simple peasant, who follows his calling as he would a handicraft, exercising no more influence upon the community than if he were the village carpenter or barber, and enjoying no more respect than they might command. He may be absolutely devoid of general education, perhaps unable even to read the Scriptures. If he has a due acquaintance with the prescribed routine of ceremonies, and can perform the rites demanded by his parishioners, he is considered fully qualified for his post.

In the list of his duties the propagation or even the teaching of the Gospel finds no place. The whole business is as dead a formalism as is to be found, probably, in any religion under the sun. Certainly there are many creeds in which the name of Christ is unknown, in the practice of which very much more fervor is displayed. It is only in the superstitious, conscience-stricken people that earnestness is to be found, but then, alas! how misdirected! As to the personal characters of these pastors, no evidence could be quoted with more effect than that given in a secret government report some years ago by an orthodox Russian, "celebrated for his extensive and intimate acquaintance with Russian provincial life." He says: "The people do not respect the clergy, but persecute them with derision and reproaches, and feel them to be a burden. . . . The people shun the clergy, and have recourse to them not from the impulse of conscience, but from necessity. . . . Because it forms a class apart; because, having received a false kind of education, it does not introduce to the life of the people the teaching of the Spirit, but remains in the mere dead forms of outward ceremonial; . . . because the clergy itself continually presents examples of want of respect to religion, and transforms the service of God into a profitable trade. . . . Is it possible for the people to respect priests who spend their time in the gin-shops,

* Stepanlak.

write fraudulent petitions, fight with the cross in their hands, and abuse each other in bad language at the altar? . . . Is it possible for the people to respect the clergy when they see that truth has disappeared from it, and that the consistories, guided in their decisions not by rules, but by personal friendship and bribery, destroy in it the last remains of truthfulness?"

Such an indictment needs no commentary from an outsider. Even though the experience of some in individual cases might be to the contrary, here we have the words of no opponent of the Church, or of one unacquainted with his theme. What more can be needed? Stepniak, another Russian, after pointing out the evil effects of the combination of this system with the State, remarks, "What more natural than that at the first awakening of political conscience in the instructed classes, their first words were words of malediction against religion? What more just than that now, when the first dream of the light of culture is reaching the people, they should abandon in thousands the faith of their fathers?" What, indeed? And what is to be expected of such a departure if the Light of the Gospel be not carried to them, that its life-giving rays may do what the light of culture could never do, what the light of culture never did for the most refined of the nations of earth, with the most boasted institutions? What is there in Russia to-day to prevent that wholesale relapse into atheism and infidelity which is so noticeable in Roman Catholic countries, when the utter corruptions, the deception of the structure in which they have hitherto placed their faith, is removed? It must come, it is inevitable, unless at this moment, when the bitter cry of disappointment is going up, when the trusted cisterns are seen to be dry, and no springs to quench their thirst are found, we, in the power of the fountain of Life, point them to the Well of Living Waters, whence they and all may drink and never thirst. In all their religion they have not been taught of Christ, they have never heard the simple story of the Gospel, without the embellishments and imaginations of man. "How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Some may hope that there is a possibility of an awakening within the pale of this Church, but that is as hopeless as it is within the pale of Rome. Whatever might arise, as, thank God! it has done in the case of the Stundists and others, is at once disowned, and shown to be utterly at variance with the dearest traditions of that Church, and incompatible with any connection with it. One of the greatest authorities on Russian life, Sir Mackenzie Wallace, has expressed his conviction that "anything at all resembling what we understand by a religious revival is in flagrant contradiction with all her traditions. Immobility and passive resistance to external influences have always been, and are still, her fundamental principles of conduct."

It has been stated that "the Eastern Church is not missionary or

persecuting,"* and though the first part of the assertion will remain undisputed, in the face of what we know to have occurred in Russia, and what is transpiring there still, the second part will be at once denied by many. This, however, will be from an inadequate acquaintance with the facts of the case. It is the opinion of those who know the people best, including that of Sir Mackenzie Wallace, personally expressed to the writer, that the Church in Russia as a body is wholly indifferent to this persecution, which arises from two causes, quite independent of religious zeal. The first is the feeling that loss of followers means loss of income and loss of influence, and the second is the national exclusive feeling which regards everything foreign with a bitter hatred and suspicion, which is shared by all propaganda among members of the national Church. It is these two influences, acting and reacting upon one another, which produce the persecutions at the tale of which the evangelical world weeps to-day.

Take, for instance, the case of the Molokans or the Stundists, between whom there is no great difference. The Molokans answer almost precisely in Russia to those who elsewhere bear the honored name of "Brethren." The Bible is their only guide, and they know it well. Their theology is in a half-fluid condition, comprising no definite system, so that considerable independence of opinion is possible among the members. Their meetings are held in private houses, and are directed by three members chosen as overseers—unpaid. Of the Stundists more is known abroad, though their separation is of more recent date—about 1860. These earnest, simple Christians closely resemble the Molokans, and would doubtless have been identical with them had they originated near the same time or place. Their irreproachable life is the admiration even of their foes, and their brotherly love and good deeds are marked by all. As learning to read and write for the study of the Scriptures, they are on a level higher than that of most of their neighbors. An enlightened government would have seen that here was the very pick of its subjects, the ideal of a law-abiding community.

But this is a class of people whose lack of superstition makes them poor contributors to the maintenance of a religious system with which they have no sympathy, even if they consent to employ the priests more often than is absolutely enjoined by law, at all of which times they would have to pay for the services rendered. It is on the fees received for the performance of religious rites that the priests have chiefly to live, and often, regarding it as a mere matter of business, they will bargain over the charge, refusing to baptize an infant, to marry a couple, or bury a corpse, till the price they demand has been paid! They are the first, therefore, to complain against seceders from their church. In many instances complete immunity has been secured by the evangelicals by the simple expedient of contributing to the parish priest the sum he would in due course have received from them had they maintained their allegiance to the Church. But when this has been impossible, or when his greed in levying blackmail

* Dean Stanley.

has exceeded all bounds, though he cared not one snap for their belief or unbelief, he has complained to his bishop, who has handed on the charge to the civil authorities. Thus has ended the religious side of the question, which has now developed into a State question.

Here comes into play the second cause of persecution. The Church, being inseparable from the State and its interests, those who secede from the Church are considered rebels and enemies to the State. This is the national feeling which is the real *power* of the persecution—the quasi-religious feeling being only the ostensible *cause*. As a result of this, last July the evangelicals were declared outlaws, and their employment was forbidden. Those who have attended their meetings have been exiled to Siberia without a trial, and the wives have not even been allowed to follow their husbands as those of criminals could. Preaching or teaching their doctrines is dealt with as high treason—a strictly political, *not religious* offence—while a family *refusing to employ the services of the clergy* are declared to be civilly dead.* Here is the secret of the whole affair. If it did not affect the *worldly interests* of the clergy, they would never trouble about all the heretics in Russia; and though the State would still have its say in the matter, it is not likely that it would act as it does without some one to put its machinery into operation. Jews, Romanists, and Protestants may change their belief as often as they like, but no member of the “Orthodox” creed must leave the Church that supports the State. It is very much the same idea which prevails under the rule of Islam.

This, then, is the key to the religious situation in Russia to-day. It is not the opposition of a lively faith which the messengers of the Gospel have to meet, but the dead weight of a corrupting carcass, the keen defence of vested interests, and the suspicious, backward policy of a mediæval government. What are all these in the sight of the King of kings, our Master?

* E. B. Lanin, *Contemporary Review*, January, 1892.

IMPRISONED FOR PROTESTANTISM.

Another case of religious intolerance is reported from Spain. A Catholic priest, the rector of one of the principal parishes in Malaga, published a violent pamphlet against Protestantism. To this a Protestant clergyman, Don José Vila, replied in another pamphlet. Thereupon the Catholic priest immediately asked the Public Prosecutor to take proceedings against the Protestant pastor, on the ground that he had criticised and attacked the State religion. This is an offence which the existing penal code punishes severely. The Protestant clergyman was tried in the Criminal Court at Malaga. His counsel in vain cited the Eleventh Article of the Constitution, which says no Spaniard shall be molested for his religious belief. The Court condemned the accused to two years and four months' imprisonment, and to pay a fine of 250 pesetas and costs. The Catholic clergy are so powerful in the town, where the Republicans are, however, very numerous, that only one paper dared to report the case without comment. The Protestant clergyman will appeal to the Supreme Court at Madrid, though the same class of offence has been often visited by heavier sentences against Spanish writers.

LENGTHENED CORDS AND STRENGTHENED STAKES.

THE SUBSTANCE OF THE CENTENARY SERMON PREACHED IN HARVEY LANE CHAPEL, LEICESTER, JUNE 1ST, 1892, BY THE EDITOR-IN-CHIEF.

When, a hundred years ago, it pleased God to wake from sleep a lethargic Church, from the belfry of the ages there rang out a signal sound, and William Carey's hand was on the bell-rope. And these are the words which echoed over the Church of Jesus Christ : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations ; spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54 : 2, 3).

Those words have more than once rung out on this centenary, and they will more than once ring out again ! But God's bell is not cracked yet, and it may be well for us, as the hundred years have brought their hands round on the dial to the even hour of the century, that we should humbly and reverently take hold of the same bell-rope and sound from the same signal bell the same impressive tones : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations !" for this is the most remarkable missionary text in the Old Testament.

I first want to vindicate this decision, which I make after many years of careful study both of missions and of the Word of God. In the first place, the position of this text in this prophecy of Isaiah is peculiar and unique. The last twenty-seven chapters of this prophecy, from the fortieth to the sixty-sixth inclusive, contain the most remarkable Messianic poem to be found in the pages of the Old Testament ; and it is quite noticeable that the very book that modern critics are seeking to pull to pieces should contain the sublimest of all Old Testament prophecies about the Messiah. These twenty-seven chapters are, in the original Hebrew, divided into three books, of nine chapters each, as the chapter divisions run in our version, each book signalizing its conclusion by a certain refrain : "There is no peace, saith my God, to the wicked ;" "There is no peace, saith my God, to the wicked ;" and the last book concluding with the same sentiment, couched in more impressive phraseology : "Their worm shall not die and their fire shall not be quenched ;" "There is no peace, saith my God, to the wicked." In the exact centre of the middle book of the three comes the fifty-third chapter, occupying thus the precise centre of the entire Messianic poem. That chapter contains twelve verses and fourteen distinct declarations of the doctrine of vicarious sacrifice. It is like a great radiant ruby, set in the front of a coronet with many jewels round about it, but obviously the central gem of them all, and its color is blood-red. It is a remarkable chapter, so mysterious that even the Jewish Rabbis could make nothing of it, unless they understood it to prophesy two contradictory Messiahs—one a Messiah of conflict, and the other a Messiah of conquest ;

one a suffering and vicarious Messiah, the other a triumphant and reigning Messiah. For this chapter opens with the servant of God standing alone, His reports unbelieved, and "the arm of the Lord unrevealed" to an unbelieving people; "despised and rejected of men, a man of sorrows, and acquainted with grief;" persecuted, oppressed, taken from judgment to prison, and from prison to slaughter; dying, a young man without natural generation, which every Jew thought to be a calamity; and yet, as you come to the conclusion of this chapter, you find that this Messiah, who suffered and died for human sin, lived and prolonged His days to all generations; that this childless young man is the parent of a numerous offspring, and sees of the travail of His soul and is satisfied. And that is the reason why, in the fifty-fourth chapter, we find the sentiment so marvellously changing.

It reminds us of Ruth, the widow, bankrupt daughter of Moab, coming into the land of Judah, and becoming the wife of Boaz, the lord of the harvest, the dispenser of bread, and becoming the cheerful mother of children in the ancestral line of the Messiah. So the fifty-fourth chapter breaks out, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." You see this precious, vicarious Saviour, who died without natural offspring, lived, notwithstanding death, and is the parent of an innumerable seed, notwithstanding His physical barrenness; and the Church that is His bride, entering into nuptial relations with Him, becomes the joyful mother of an immortal race. So we may understand the meaning of this text: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations." For this is conformable to the customs of the nomadic tribes in Oriental lands. The tent is the simplest and most primitive form of the human habitation. Wherever a pole can be found, with cords or strips of leather, a little bark or cloth or canvas or skin, a tent can be set up—as easily struck as pitched, and almost as easily enlarged; for when the growing necessities of a family demand larger shelter and room, all you have to do is to get a little longer pole, a little thicker cords, a little more bark or skin or canvas, and you can stretch forth the curtains of your habitation to accommodate the needs of the growing family. And so this is made the type of the enlargement of the canopy of the Church over her growing family of children. "Thou shalt burst forth"—as the grand old Hebrew reads—"Thou shalt burst forth on the right hand and on the left." A symmetrical growth in this direction and that direction alike; not a one-sided tent, not like a family that has a one-sided development—the Church is going to gather her children from east and west and north and south, and every clime and every tongue and every people; and because her family is to come from all quarters of the earth, her canopy must stretch to every quarter of the earth to cover her increasing family. If a man ever came near being inspired—I never

use the word "inspired" except in one peculiar sense—but if a man ever came near being inspired, it was William Carey when he was divinely guided to this very text, from which to preach that very sermon that was the foundation of modern missions ; and we could not in the Word of God find another text more appropriate to June 1st, 1892, not less so than it was to May 30th, 1792. I am not ashamed to repeat a good thing : Sydney Smith said that for the purpose of public persuasion in oratory, repetition is the only figure of speech that is worth a farthing. Thank God, we can always use, and all of us use, that figure of speech ! so I take this text, for it is the only text to take : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations."

Let me first call your attention very briefly and simply to the text itself. I would like to have you notice the grammatical and rhetorical structure of it, for all these things help exegesis and exposition. It is formed on the principle of the Hebrew parallelism. You remember how the Hebrew poets, instead of seeking rhyme and rhythm in words, sought rhyme and rhythm in thought, and that is one of the marks of the inspiration of the Word of God. If the poetry of the Hebrew depended upon words, their peculiar collocation and allocation, and rhyme and rhythm, we could not convey into another language, without much circumlocution, the beauty of the Hebrew original. But when the rhyme and rhythm are in the thoughts and not in the language they can be transferred into any other tongue. Now, looking at this as an example, you will find that although this little idyll or epic on missions runs from the first to the eighth verses inclusive, the portion we are now to consider contains several couplets or portions consisting of two numbers each, and yet in parallels as well. I think you can notice this in the reading. There is first a double exhortation : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations." Then there comes a single phrase that has its correlative phrase further on—"Spare not." The correlative to that is, "Fear not," in the beginning of the fourth verse. We shall see the relation of these as we go on. Then there comes a double injunction, showing the means by which the Church is to enlarge her tents, stretch forth her curtains : "Lengthen thy cords, and strengthen thy stakes." Then there comes another couplet, the couplet of Divine promise : "For thou shalt burst forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

Now I think no man is competent thoroughly to expound Scripture that does not study its exact structure. There is a reason why this structure is evolved in the very form of the text itself. God is showing us here what the duty of the Church is—to enlarge her canopy and stretch forth her curtains. He is showing the Church how to do this duty—there are to be lengthened cords and strengthened stakes ; and He is showing the Church what her great peril is, that, in the first place, she shall spare—the Hebrew word means "grudge"—that is to say, that she shall be selfish and so

grudging ; and the other difficulty and danger is that she shall fear, and this strikes at unbelief as the other strikes at selfishness. And then He gives her the glorious promise to encourage her : "Thou shalt burst forth on the right hand and on the left, and thy seed shall inherit the Gentiles"—this was spoken to Jewish hearers, who had no idea of the salvation of the Gentiles ; "and they shall make the desolate cities to be inhabited"—habitation in place of desolation ! I have been somewhat tedious in bringing out the meaning, but the fact is, I have great confidence in God's thoughts and I have no confidence in my own.

And now, to plunge directly into the heart of the theme, the whole text is vocal with enlargement, expansion : "Enlarge," "Let them stretch forth," "Lengthen," "Strengthen." You can easily see where William Carey got his famous motto : "Attempt great things for God !" "Enlarge," "stretch out," "lengthen," "strengthen" : "Expect great things from God !" "Thou shalt burst forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Carey may have been a genius, but it did not take a genius to get that motto out of the text, for it lies on the surface of it, though it did take some genius to frame it in such excellent and easily understood English, and in a proverbial form that could easily be carried in the memory and could not easily be dismissed from the memory.

What is the duty of the Church in these days ? "Lengthen" and "strengthen." See how well the Holy Ghost chooses these words. The word "lengthen" suggests extensity ; the word "strengthen" suggests intensity, and there is always danger in extensive lengthening that is not accompanied by intensive strengthening. You are lengthening your cords, but if you do not strengthen your stakes what will happen ? Your lengthening your cords will be a disaster to you and the tent itself. How simple is the figure which the Holy Ghost gives us !

How shall we lengthen cords ? By sending out our organizations in every direction—a cord here to Europe, another cord to Asia, another to Africa, and another to the islands of the sea. Toward the North Pole and the South Pole ; in every direction, from the great centres of Christendom, let your missionary organizations reach ! With the enterprise that has dash and push in it let these cords be stretched to the ends of the earth, until the network of missions overspreads the whole family of man ! And let us understand that, if we are to have this lengthened cord you must add your own length to it. As, when we rescue a man from a burning building, and the ladder will not reach those that are in peril, the fireman stands on the top rung of the ladder and adds his own length, over which men and women climb down into safety ; so, if you are going to have this organization reach over the world in a spirit of hallowed enterprise till the canopy is co-extensive with the family of man, your length has got to be added to the cord. You have read of the self-sacrifice of the Carthaginian maidens when they cut off their raven ringlets that they might be braided

into bow-strings for Hannibal's archers ; or of the Tyrian maidens when they sacrificed their golden hair for cordage for the Tyrian Navy. I tell you solemnly, that the cords of enterprise by which this Gospel is to be carried to the ends of the earth are woven out of the very fibres of human hearts ! You cannot make them out of gold and silver, or braid them out of commercial interests, or twist them out of public enthusiasm. They are woven on the loom of personal consecration in the secret place with God. We must not only have lengthened cords, but strengthened stakes. If there is one weak stake on the circumference of a tent, and it pulls out or is broken, there is put a greater stress on the other tent pegs round it, and one by one they are loosened or pulled out, until the whole tent collapses. What does that mean ? It means that any Church within the circumference of Christian effort that does not plant itself firmly to hold up the cord of organization is responsible for the collapse of Christian missions. And it means that any man or woman or child in the Church of God, among God's professed believing children, that does not become a stake down deep into the ground and holding on, is responsible for any disaster that comes to the whole work of Christ by lack of personal co-operation. Until we get that truth down into our hearts, until we get it inscribed as with a pen of iron and the point of a diamond, I have personally no hope for any great enlargement in the work of missions.

Now the question comes, How are you to strengthen the stakes ? The first way of strengthening the stakes is by faith in Almighty God. This is His work ; it is only my work because it is His work. I never would have touched it if in every fibre of my being I had not been convinced that it was God's work ; and because I am a co-worker with God I am bound to work where and when I know He works. You must have faith in this, that it is God's work. If you hang your faith on the superficial judgment of critics whose ignorance is very extensive, but whose knowledge is very limited, you very likely will be discouraged. If you hang your faith on what your neighbors do for missions, you will very likely do little more than they, while perhaps they are doing very much less than they ought. If you hang your faith even on missionary boards, the best of them, they are all composed of fallible men. But if you believe this work is God's work, and that God is behind it and before it and round about it, and that the man who goes forth to "preach the Gospel to every creature" is buttressed in his work by that glorious declaration that comes before the command, "Lo, all power is given unto Me in heaven and in earth," and by that other promise that comes after it, "Lo, I am with you always, even unto the end of the age"—a man that goes forth in that spirit, or, being compelled to stay at home, nourishes the missionary cause in that spirit, is working with God. I do not care where he is—he may be down on his back, a bedridden cripple—but he is working with God. If he cannot do anything more, he can believe in the work, and believe in the God that carries on the work. And so he can add that second element in the

strengthening of the stakes, the power of believing prayer. Oh, my brethren, if this were to be the last sermon I was ever going to preach, I would ask God to give me this privilege, that I might stir up this missionary congregation to-day to determine that, whatever else is done, there shall be for the next hundred years, as far as we can control it, an entirely new baptism of prayer. There has not been a crisis in the missionary work that has not been turned in answer to prayer. You remember how, in 1858, God opened the doors to half the human race in answer to prayer ; how again, in 1878, when the prayers of some of God's saints were turned to increased sanctified giving, there were less than twenty people who in their united gifts gave nearly one million pounds sterling for foreign missions. When God's chosen few began to pray for more laborers, there came a knock from more than seven thousand young men and women in America and England at the doors of the churches and of our boards, saying : " By the grace of God we will go forth to the foreign field." And when I was speaking on missions in Scotland two years ago, the secretaries begged me not to appeal for laborers, for they said : " We have a great many more people applying than we can possibly send with the means at our disposal." Every great crisis in the missionary field has been turned in answer to prayer, and yet the Church has not begun to know what the power of prayer is in waiting on Almighty God for a blessing.

Look at the second Psalm. It is not a prophecy of missionary triumph, although it is often quoted as such. " Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." That sounds like a promise of world-conquest. Yes, but read the next verse : " Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel." It is a promise and a prophecy that when the kings of the earth conspire against the missionary band, and against the Messiah that leads them, He, the King on His throne, will, in the emergencies and exigencies of such conflict, reach out His rod, not the golden end of grace, but the iron end of power, " and dash them in pieces like a potter's vessel." And, as in the missionary world revivals have come in answer to prayer, so on the other hand the interpositions of God have come in the destruction of His enemies and the defeat of their armies and the overturning of their hostile councils ; and not until the Church believes that God is the answerer of prayer, and that God will interpose by His providence and by His grace, will the Church ever be a triumphant and conquering missionary Church. A beloved Japanese convert and trainer of native teachers, Mr. Neesima, said, with his dying breath, " Advance on your knees." That is the only way to advance in missions. And then I believe the third element by which the stakes are strengthened is a firm confidence in this Gospel as the Gospel of Christ, and in this Word is the Word of God ; that it is emphatically the Word of God, the only inspired and infallible Word of God ; that, therefore, when I go forth and carry this Word of God, I have all the energies

of the Godhead represented in the message that I am called to deliver. And then I believe there is another way of strengthening the stakes. We must have sanctified giving. We have never had such giving yet in the Church of God, except on the part of a few individuals. I do not hesitate to say this, and I hope that my words may echo round the Church, if not round the world—there has never been, in this last century of missions, consecrated giving. Think of forty millions of Protestant church-members scattered throughout the world, with £8,000,000,000 sterling in the coffers of American and British Christians alone, giving annually £2,500,000 sterling to carry the Gospel to one thousand millions of people ! It is an utter absurdity. Why, my friends, more money is spent in drink in Great Britain in one day than has been spent in Chinese missions in five years. If we cannot have the whole Church we must have a band of Christian givers in the Church, that dare to deny themselves for the sake of Jesus Christ, and press their giving to the point of self-denial, which is the only point at which real self-gratification comes in the disposal of our goods. Look at Zacchæus on the day of his conversion ! In the first place, he restored fourfold to all he had wronged, and, in the second place, he gave half of his goods to feed the poor ; and remember that the other half he had already reserved for restitution. If we could only have such a spirit as the spirit of Zacchæus in the churches, so that the day a man is converted he should restore to every man that he had wrongfully accused or robbed or in any way oppressed, and then beside give one half of what he originally had to feed the poor and carry on the kingdom of God, with what mighty strides would the kingdom advance !

We must also strengthen the stakes by holy living. There is nothing after all like holy living. When the Pharisees and Scribes saw the man healed they could say nothing against it. They might scourge the Apostles and cast them into prison and forbid them to speak in the name of Christ, but the sight of that man healed was an argument that could not be overborne by logic or opposition. And whenever you see a man or woman that is absolutely living to God, and has the radiance of God shining in the face and character, you have a walking argument for Christianity that is worth all the apologetics in the world. Stanley says that he owes to the months he spent with Livingstone the transformation of his character ; and yet Livingstone never said a word to him directly about his soul's salvation : he lived out his remonstrance against iniquity, and he lived out his appeal for God. That is what we have need of—consecration through and through ; consecration that touches our children, our property, our occupation, our influence, our time, our talents, our treasure. That is the way to strengthen the stakes. How would our missionary secretaries like to see the stakes strengthened in that fashion while they are trying to lengthen the cords ?

We of to-day may turn this text round. We have a different point of view from Carey's. He looked forward to a missionary conquest

that had not begun ; we look back to a missionary conquest that has been partially accomplished. He could only expect great things from God in the line of missions ; we can look back to great things and let what we have seen behind us be the prophecy of what we shall see before us. Have you studied the history of missions ? It is an encyclopædia in itself. You would better begin soon, or you will scarcely go through the first chapter before you die. I have been studying it for thirty years, and I have not got beyond the middle of the second chapter. Why ! these triumphs of missions are perfectly marvellous when we consider how few people have been engaged, and how little money has been spent. God has done exceeding abundantly above all that the Church has asked or even thought. A hundred years ago there were fifty versions of the Holy Scripture ; now there are between two and three hundred, and in all the great languages of the world. A hundred years ago a little band of Christian laborers essayed to reach a few of the heathen in the South Seas ; now between six and seven thousand men and women, representing the Christian Church ; and, what is far more remarkable, 35,000 to 40,000 native converts raised up by missions, consecrating their time and their talents to the reclamation and evangelization of their own countrymen. So that the very missions that some people called a failure actually have multiplied the laborers on heathen soil, so that they represent six times as many as the whole Church of Christ sends out to evangelize the world !

Have you noticed what missionaries have wrought in different localities ? Look at just a few specimens of what the hundred years have accomplished. Take the ninety-five years of mission history from 1797 to 1892 in the South Seas. Fourteen years without a convert ! Then two natives in Tahiti that had been impressed in a missionary's family, during the absence of all the missionaries from the island, were found praying for the evangelization of their own countrymen. Those two converts of 1811 were leaders of a host now numbering 850,000 converts, and Western Polynesia is evangelized. Take the seventy-five years of the American Baptist Union. When Judson went to Burmah he was the sole representative of the Baptist Union, and Burmah was the sole field of labor ; and he worked for ten years and had but one church of 18 converts to show for all his work. They wrote to him from America : "Well, Judson, how about prospects ?" "Prospects ! all right," said he, "bright as the promises of God." And now, looking back over those seventy-five years, what do you find ? Taking into account those first ten years of comparative failure, there has been established a new Baptist church for every three weeks of the entire time, day and night. And there has been a new convert baptized for every three hours of the entire time, day and night. Who of us would not like to see a little of a similar "failure" here in Great Britain ? Supposing we look at what fifty years have accomplished in various fields. Take the field in Turkey, for instance. The result of those fifty years has been twenty-

one versions of the Bible in the languages of living peoples. And among other great achievements Charles Wheeler dotted the Euphrates with actually self-supporting churches; and how many people do you think it took to constitute a self-supporting church? Ten. Can you show anything like that in Great Britain? These ten disciples said, "We will each give one tenth of our income, and we will call a pastor to serve us who is willing to live on a level with us, and he will have his ten-tenths with one tenth to give away like the rest of us." So they began self-supporting churches with only ten members. Dr. Barnum, of Harpoot, told me that in fourteen years they had established fourteen preaching stations and raised up a native ministry, and the entire cost of the fourteen years scarcely equalled the cost of the church edifice that I then preached in. That was worth about £40,000, so that you know what that mission cost. Then, supposing you look at fifty years among the Karens. In 1828 the first Karen convert was baptized. When, in 1878, the jubilee was kept by the erection of the Kho-Thah-Byu Memorial Hall with its central audience-room, and its various rooms opening out for teaching and dispensary purposes, 60,000 Karens, either sleeping in Jesus or living to testify of Jesus, were the fruit of those fifty years. Sir Charles Bernard says there are to-day 200,000 Karens in the Christian community, and 500 self-supporting churches. Take the fifty years in China between 1842 and 1892. A little band of a few converts in 1842 when missionary labors properly began, and in 1892 nearly fifty thousand converts in China, and the ratio of increase during the twenty-five years beginning with 1863 was eighteenfold—mark it! 1800 per cent. Take the fifty years in Fiji from 1835 to 1885. When one of our missionaries, James Calvert, went to the Fiji Islands his first duty was to bury the skulls, hands, and feet of eighty different people who had been sacrificed at a cannibal feast. He lived to see the very people who had taken part in that atrocity gather about the Lord's table celebrating His death. In 1885 there were 1300 churches in the Fiji group alone, and out of a population of 110,000, 104,000 were habitual attendants at places of worship. Suppose we narrow down the period of time. Look at the twenty-four years of Dr. Geddie in Aneityum from 1848 to 1872. It is recorded on a tablet in the Memorial Chapel there: "When he landed here in 1848 there were no Christians; when he left in 1872 there were no heathens." Take the twenty-two years of John Williams from 1817 to 1839, when he fell as a martyr, at Erromanga. Hear him when he wrote, in 1834, five years before his death, that the Gospel had been carried over a radius of two thousand miles in every direction from the Island of Tahiti, and not only had every considerable group of islands been evangelized, but every considerable island in the groups and the people had turned from idols and brought them to the missionaries, while the balustrades of pulpits were composed of the spears that had been used in their former warfare, and Oro, the great war-god, was used as a wooden prop to sustain the roofs of the outhouses. I have been shortening the

periods that you might see what great things God has done. Take from 1878 to 1892, and I reverently say there was nothing in the original Pentecostal days to exceed what fourteen years have seen among the Telugus. In one day in 1878 there were 2222 baptized. In six weeks there were 5000 baptized, and in ten months 10,000, and in the last current year 10,000 more. The largest church on earth to-day is not the Metropolitan Tabernacle in London ; it is the humble church in Ongole, among the Telugus, for that has between 30,000 and 40,000 members, and yet missions are a failure ! Go and read the story of those seven years with William Johnson in Sierra Leone, and of the thirty-seven tribes of slaves in that colony rescued from slavery. See him laboring there to preach the Gospel among those people that had no language to converse with each other, unless it was a little bastard English ; living in promiscuous concubinage ; warring on each other ; committing every crime ; having no respectable trade. Johnson died in seven years, but left a model State, with no remains of heathen orgies, with every trade and respectable calling represented ; just as William Duncan, among the North American Indians, established his model State, and one of your most accomplished statesmen, a Governor-General of Canada, the master of eight different languages, went over there, and said he could not find any terms in any language he knew to describe the greatness and glory of the Gospel triumphs in Metlakhtla. But we may come down to shorter periods even than these. You can find within one single year in the history of missions triumphs that equal, if they do not transcend, the triumphs of the Day of Pentecost and the days immediately succeeding. Oh, for a believing Church ! Oh, for a Church that knows the facts, and is inspired by the knowledge of them !

Now, as I draw this discourse to a close, I desire only to add that there are two little sentences in this impressive text that ought to furnish the motto of the new century. Carey did not emphasize them, but I want to emphasize them : "GRUDGE NOT," "FEAR NOT." The two obstacles to the missionary progress and triumph of the Church to-day—I appeal to you that know most about it—are they not these ?—a spirit of unbelief on the one hand, that fears to do great things for God ; and a spirit of selfishness on the other hand, that makes it impossible to do great things for God. If God would cast out from us this day the demon of unbelief and the demon of selfishness, and all the other little demons that are their offspring, and like to inhabit the same house with them, what great and mighty things might be done for God ! I proclaim my confidence that this Gospel is a supernatural Gospel, and, therefore, it must have a supernatural Spirit, for conversion is a supernatural work. Conversion is not reformation. The Word of God is not inspired as Milton was inspired, or as any other man was inspired, or his writings. The Holy Ghost is not a mere influence, but a person, and when you will give men this supernatural Gospel enforced by the supernatural Spirit, you will have the supernatural work of conversion. And we must have absolute confidence in God, and so

cast out unbelief. This world must be reached by the Gospel. Is not God mightier than man? Is not the Word of God mightier than the superstition of man? If God could make the woman bowed with infirmity stand straight, and restore the maimed limb, cannot He restore even a withered soul; cannot He give back lost faculties, where there is a moral and spiritual atrophy; cannot He give the roundness and symmetry of health, and even life from the dead? Faith must dare to do great things for God, and look for supernatural interposition. We are to bring the five loaves and two fishes first of all to a supernatural Saviour, and ask Him by a supernatural blessing supernaturally to increase them. Then we shall take up our twelve basketfuls of fragments after all have been satisfied. Oh, would to God we could understand this! If God is with a man He can put a thousand to flight, and two men can put ten thousand to flight; but if God withdraws Himself from the Church, that shall be reversed, and one infernal foe shall put a thousand disciples to flight, and two shall put ten thousand to flight. I thank God for one sweet experience that has made the last few years radiant in my own life. I never knew what it was to cast myself absolutely on God until perhaps the last three years, and I never knew what a God I had until I did it. Let the Church come right up to this point, that without taking counsel with men, of difficulties and obstacles and embarrassments, she just casts herself with Divine abandonment on her God and says, "This is God's work, and God's power and grace are behind it, and God's commission and commands are in it, and therefore we will undertake this work to give the Gospel to the human race, looking to God for men, and for means," and the Church will do the work, and she will do it possibly before this century closes.

And then as to selfishness. That is the root of all sin. Did you ever think of this, that there is a danger in simple indulgence; that there is a risk in saying to myself, "I want this gratification, and therefore I will have it"? Very bad spiritual logic, by the way! Did you ever read that singular story upon which Balzac has founded one of his tales, that story of the magic skin that invested its wearer with a certain power to obtain whatever he wished, but which with every new gratification shrank in dimensions until by and by it crushed him to death? That magic skin is selfishness. You get your wealth, but you shrivel; you gratify your desires, but there is an atrophy takes place in your moral and spiritual faculties. Your eye gets blind to the vision of anything beyond your material interests, and your hand gets paralyzed as to reaching out blessings to other souls, and your heart gets too narrow to understand or sympathize or love. What selfishness is in the Church of God! Just think of our houses and lands and equipages, our libraries and works of art, our personal decorations, our ornaments and jewelry, the furniture and the garniture of our homes, and then think that one thousand millions of the human race are yet without even the knowledge of God, and there are eight hundred and fifty millions that never heard that Jesus Christ died for men! "He

that saveth his life shall lose it ; and he that loseth his life for My sake and the Gospel's, the same shall save it."

Once more then with reverent hand I peal out from God's belfry :
"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations ; fear not, spare not, lengthen thy cords, strengthen thy stakes ; for thou shalt burst forth on the right and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." We know God's season, that it is now high time, the very hour when we should awake out of sleep, for the end of the world is drawing nigh, "And now is our salvation nearer to us than when we first believed." Let us, as one man, covenant with Almighty God that from henceforth all we are, and all we have, and all we represent, shall be consecrated to the glory of this Gospel and the salvation of the lost !

THE ANTI-MISSIONARY CRUSADE IN TURKEY.

BY THE REV. JAMES JOHNSTON, BOLTON, ENG.

Expectations that the privileges which the Porte had granted to religious teaching and schools would be consistently maintained are not at present being realized. Throughout the Ottoman Empire there are distinct signs of the decay of religious toleration, as shown in the opposition of the Turkish Government to missionary work of every kind, and by the Sultan's endeavor to throw off the obligations which in past years he has accepted at the hands of the Christian powers of Europe and the United States. By different international conventions, such as the French Capitulations of 1740, the British Capitulations of 1809, the Treaty of Berlin, private agreements with America, and notably the Hatti-humayoun of 1856, at the close of the Crimean War, the Porte gave to missionaries the right of carrying on their labors in that country. To Roman Catholic clergy, American and English missionaries, every facility was granted in harmony with these treaties, and no ground of complaint had been raised. Within the last three years the atmosphere has changed. Strong pressure in the shape of intolerant regulations, which are supposed to have been prompted from abroad, has provoked consternation in religious circles. Unfortunate as this is for the representatives of mission work, it must eventually, if persisted upon, be more disastrous to Turkey itself. The magnificent services which have been rendered by the Bible and missionary societies, conspicuously the American section, in the Turkish dominions cannot be ignored, and even the Turks are recognizing the power of an enlightened press. No doubt can be entertained of the vexatious and unfair nature of the measures taken against Christian institutions, otherwise the officials of the American and English Bible and missionary societies in Constantinople would not have made the protest which is arousing wide-

spread sympathy westward. Much less would most of the time of the United States minister have been occupied for the past two years in attempting to obtain permission to reopen schools and churches which have been arbitrarily closed. It is said in some quarters that the Turkish officers attribute no little of the discontent and agitation among the Armenians to the teaching they have received in the American mission schools, which they are determined to put down at all hazards. In other directions it is surmised that, as the educated Hindoos are fearful for the future of their native religion because of the pervading spirit of Christianity, so the Turks are uneasy concerning the assaults of the same faith upon the prestige of Islam.

Turkey's antagonism strikes directly at the literature and church buildings of foreign missions. Of late the most annoying restrictions have been placed on the free circulation of books in the provinces, particularly the Armenian provinces, by the provincial authorities, even after these works have received the official censor's stamp at Constantinople warranting their distribution. Hence, the stamp is no guarantee against the inquisition of any petty officer in rural districts. As much trouble is caused to travellers, who are perpetually annoyed by the detention or confiscation of their books. They often find a pocket Bible taken from their luggage for the examination of which two days is required, and it is next to impossible to get a book on geography or history through the custom house except it undergoes mutilation. A few facts on this point will illustrate the *modus operandi* of Turkish injustice and oppression. In December, 1889, at Derezor, seventy-nine copies of the Bible, or parts of it, and one hundred and seventy-nine volumes of other authorized works were confiscated and publicly burnt as "injurious," while Bibles, hymnals, and similar works are constantly described as pernicious and "seditious." Although the calling of colporteurs has been officially permitted for upward of sixty years, over thirty cases have occurred in the last two years—most of these in 1891—of colporteurs being arrested, their books seized, detained, mutilated, or defaced, and no satisfaction ever offered. An agent of the Bible Society who was arrested in November, 1891, and his "authorized" stock seized is still on bail, and until February of the present year his Bibles remained under examination. It is no exaggeration to say that between 1889 and 1891 thousands of such books have been taken and destroyed. The official authorization of the literature in question by the *imprimatur* of the Minister of Public Instruction, which makes it a lawful article of commerce, is ignored by the local authorities, who seem to think that in proportion to their zeal in suppressing book circulation they will have the approval of their superiors in Constantinople. The position of the colporteurs is aggravated by a bill now under consideration, which unmistakably gives legal sanction to the restrictions from which the missionary societies are suffering, and prevents them, in common with the Bible depots, from selling "authorized" books in any part of Turkey.

Another serious complaint against the Porte relates to the law of 1891 on the subject of church buildings, confirmed by a general order issued in February this year. It forbids missionaries to use their houses as churches or schools, save a special imperial firman is obtained. By such an enactment prayer-meetings and teaching in private houses are prohibited, which means practically the stopping of missionary evangelization altogether in districts where the people are too poor to pay for the erection of a licensed building. The difficulties in securing this permit are so great that friends of education and religion will be deterred from endeavoring to obtain it, and consequently the government's reprehensible procedure will close missionary establishments wholesale. Upon all of an alien faith, and the Armenians in particular, who are divided into many branches, this measure will tell with harsh severity. When means have been procured and plans for building adopted, the obstacles in getting a firman are then almost legion. The application must be approved by thirteen parties or persons in writing, beginning with the neighbors of all sects, the nearest Mohammedan notables, numerous functionaries, municipalities, courts, and councils, before it can be dispatched to the Council of Ministers who lay it at the feet of His Imperial Majesty. To show how hardly this will deal with communities in rural places, it has been pointed out that a rival sect has hindered for ten years the wealthy and influential Armenians of Constantinople receiving permission to erect a church. Similarly as regards missionaries, whether they are Catholics or Protestants, any one acquainted with the Capitulations knows that the interdict is a violation of religious rights, and disabuses the hope that freedom in exercise of religious worship, which was exhibited by the Sultan's predecessors, will be honored by the Sultan and his government to-day. If it be correct that the Sultan, who reconfirmed the right of missionaries according to the Treaty of Berlin, has not been fully apprised of the shameful manner in which provincial authorities are treating some of the most loyal subjects of his empire, it will not be long ere the facts are presented for his consideration.

Rumors are current respecting the influence which France has been exerting at the Porte. So far the negotiations of the French Embassy have been strictly private, and are credited with matters bearing on Catholic missions only. More surprising is it that the American Minister, who—to his honor—has championed the claims of American missions, has been informed that the British Embassy entirely shares the Turkish view, and concedes vital points to the Turks. If this be so, British diplomacy, as it is remarked, has blundered, and, very early, British citizens engaged "in the most humanizing of all labors" will feel the full force of a retrograde step which must soon engage Sir Clare Ford's attention. As the Vienna correspondent of the London *Times* states, "there is ample room for a little plain speaking on the part of the English Foreign Office," which, as a rule, is disinclined to espouse the cause of foreign missions. One thing is clear, the new persecuting measures affecting the subjects of

many nationalities will make it imperative upon the English, German, and American Governments to remind the Turks of their pledges, and to impress upon the Sultan the justice of defending the interests of missions, irrespective of the community or race with which they may be identified.

THE CHURCH OF RUSSIA.

BY W. ARMITAGE BEARDSLEE, YONKERS, N. Y.

ORIGIN AND EXTENSION.

There is an ancient Russian tradition, preserved by Nestor, which says that when St. Andrew, one of the twelve apostles, was making his missionary tour across the Black Sea and up the Dnieper River into what was afterward to be known as Russia, he planted a cross on the hills where the city of Kief now stands, and gave utterance to this prophecy, "Behold these heights, for they shall be illuminated by the grace of God! Here a great city shall be built, and God shall have in it many temples to His name!"

Nine hundred years were to pass in the dreary round of savage life on the Russian steppes before that traditionary prophecy should find fulfilment, and the Russian Church begins its history with the baptism of the Grand Duke Vladimir, A.D. 988.

From that time until the present the Church of Russia has met with almost uninterrupted success, growing as the Slavonic Empire has grown; first, reaching out beyond the principality of Kief and embracing the Grand Duchy of Muscovy, with its capital at Moscow; then, at the time of Peter the Great, it extended to the Baltic Sea and planted its cloisters and cathedrals in the swamps of St. Petersburg, and in the present century it has found its way to the far-off cities of Siberia and even to the Aleutian Isles and Alaska.

GOVERNMENT AND MEMBERS.

It is the State Church of Russia, receiving its revenues from the imperial budget; yet in matters of doctrine and religious life it is entirely independent of the State. The final authority, after the Scriptures and the œcumenical councils, is not vested in the Emperor, nor in a pope, but in the Holy Governing Synod, composed of the leading ecclesiastics of the land, receiving their appointment from the Tzar. From those recommended by this synod the Tzar appoints the bishops of the sixty-seven dioceses into which the empire is at present divided. Each bishop has a consistory, with which he must advise in the management of diocesan affairs. Aside from these officers of the Church, who are always selected from the black clergy—that is, those who live a monastic life—there is

the great body of white or secular clergy, in actual charge of the parish churches. Of these there are over thirty-seven thousand, assisted by an almost countless number of minor officials, as deacons, readers, and vergers ; while, according to the most recent reliable statistics, the number of communicants is not much less than seventy millions.

Here is an immense organism, extending over an eighth part of the land of the globe, venerable for its antiquity, closely united to the Church of the Fathers by its lineage, its liturgy, its literature ; with ancient cloisters and magnificent cathedrals ; counting among its adherents many millions of men, some of them the purest and the holiest that ever have graced the Christian Church ; yet the condition and the destiny of the Russian Church have received but little attention from Western Christendom.

It has been the custom roughly to divide all Christians into the two great bodies of Protestants and Romanists, and if the existence of the Eastern Christians was recognized at all, they have been vaguely designated as " a more ignorant and debased species of Roman Catholics." Such a classification is quite false, and, at any rate, it is hardly fair so lightly to condemn the faith of seventy millions of professing Christians.

ITS PRESENT CONDITION.

There are two considerations that are fundamental to an understanding of the present condition of this Church. In the first place, we must not expect to find in Russia a Western church. The old Russian blood is Asiatic, and the spirit of Russian life to-day is more Oriental than Occidental. One of her princes has said that Russia might be compared to a grand building, the exterior of which—the façade as it appears to the world—is indeed European, but the interior constructed and adorned in an Asiatic style. Again, Russia though territorially in Europe, has been isolated by its language. It was both to the gain and to the loss of the Russian Church that at the very beginning of its history the Greek missionaries, SS. Methodius and Cyril, translated the Scriptures and the liturgy into the Slavonic tongue. It was well enough for the time that the vernacular should be used in public worship ; but by that act the Russian Church was separated from the rest of the religious world, and left to struggle forward as best it might. In the kingdoms of the western part of Europe, though for a time Christianity and civilization may have suffered from the universal use of Latin as the ecclesiastical language, yet in the end it proved a boon of incalculable value, for by it the West was bound together, and became an heir to all the thought and learning of antiquity.

As a result of these two conditions, the Church of Russia to-day is something very different not only from the various Protestant bodies of Europe and America, but also from the Church of Rome, with which in the minds of many it has been confounded. It may seem strange to say so, but there is a more fundamental difference between the Eastern Church and the Roman Catholic Church than there is between the Roman Catholic

and the Protestant, for, great as is the difference between these last, they are both Western, both progressive, both adapt themselves to the changes and advancement of civilization. Action has been their watchword, strife has been their history, the world has been their field. Both have been characterized by great intellectual and artistic achievement, by unflagging missionary zeal, and by vigorous spiritual life, manifesting itself in all manner of benevolent enterprises.

ORIENTALISM OF THE RUSSIAN CHURCH.

The East, on the other hand, has had no history. Action and reaction, energy and progressiveness, are there unknown. Centuries may come and centuries may go, but the Orient is still the same. Round and round in the same paths, the children walk where their fathers have trodden before them. Everywhere there is the same hatred of foreign influence, the same dislike of innovation, the same clinging to the venerated past. That which always has been is that which always should be. The earliest Christian basilica is the pattern for almost every church in Russia. The artist of to-day must paint the Virgin or the Saviour as the Byzantines did a thousand years ago, when the Russian Church was planted. That Church takes pride in calling itself the orthodox, the changeless, the immutable, the only one that has been faithful to the traditions once delivered to the saints. The Pope himself is regarded in the East as only the first of Protestants. The controversies, reformations, and revolutions that have disturbed or purified the Western churches have scarcely excited a ripple on the slumbering waters of Eastern thought and life.

EFFECT OF THIS ORIENTALISM.

This native Orientalism has fostered a tenacious adherence to every ancient rite and ceremony. It has magnified the importance of liturgical details until they have usurped the chiefest place. It has continued and cultivated the old Slavonic heathen superstitions. So far has this blind reverence for the letter been carried, that when Nikon attempted, after the invention of printing, to substitute printed liturgies for the old manuscripts, which were full of the errors of ignorant copyists, many of the Russian clergy absolutely refused to receive the corrected editions, insisting that the old were better. Thus, contrary to the experience of the Western Church, the sects of Russia are the exponents not of progressive ideas, but are the most ultra of all conservatives. The Protestants of Russia protest not against the corruptions of the established Church, but against the removal of those corruptions !

FUTURE OF THE RUSSIAN CHURCH.

This Orientalism, which has been so potent in moulding the destiny of the Russian Church in the past, which has left its water-mark on every page of Russian Church history, will it forever continue its sway, or is

there hope that some day the spell may be broken? It is impossible to foretell. The future of Russia and of the Russian Church is one of those fascinating yet elusive enigmas that invite thoughtful inquiry only to mock and evade the inquirer. There are hints and indications that may mean much, or they may mean little. Russia seems slowly to be yielding to the powerful influences of Western civilization. Schools and universities are being gradually improved. The widespread ignorance of both clergy and laity is being dispelled. A new ecclesiastical literature is springing up. Within the last twenty years a well-supported missionary society has accomplished wonders for an Eastern church; and, above all else, the Russian Church, though bound by tradition, is not, like the Roman Church, bound by an infallible decree. There is no Russian vicar of Christ. The study of the Scriptures in the vernacular, though sadly enough neglected, has never been forbidden; and though many corruptions both of doctrine and of practice were introduced from Constantinople at the time of the founding of the Church, and have been persistently maintained as of the essence of the faith, yet no Council of Trent, no Conclave of the Vatican, no infallible bull, has placed the Russian Church in a position from which it would be impossible to retreat.

“God be praised,” said a devout Russian churchman, “God be praised, it is still in our power to redeem the future!”

CAREY'S COVENANT.

A MISSIONARY MANUAL.

BY THE EDITOR-IN-CHIEF

It was October 7th, 1805, thirteen years, almost to a day, from the day when that first mission compact was signed at Kettering, that Carey, Marshman and Ward, at Serampore, drew up their famous spiritual “Covenant.” It covered twelve printed pages octavo, and was read publicly at every station at least once a year. The fact that this is the centenary year in Baptist missions makes the publication of this Covenant especially appropriate.

If any one would see what sort of men God chose to lead the van of His modern missionary host, let him study that “Form of Agreement” respecting the great principles upon which the brethren of the mission thought it their duty to act in the work of instructing the heathen. Dr. George Smith calls it a *preparatio evangelica*, and well adds that it “embodies the Divine principles of all Protestant scriptural missions, and is still a manual to be daily pondered by every missionary, and by every church and society which may send a missionary forth.”

We give its most important parts for personal reflection. It reads as follows:

“ It is absolutely necessary,

“ 1. That we set an infinite value upon immortal souls.

“ 2. That we gain all information of the snares and delusions in which these heathen are held.

“ 3. That we abstain from all those things which would increase their prejudices against the Gospel.

“ 4. That we watch all opportunities for doing good.

“ 5. That we keep to the example of Paul, and make the great subject of our preaching, Christ the crucified.

“ 6. That the natives should have an entire confidence in us and feel quite at home in our company.

“ 7. That we build up and watch over the souls that may be gathered.

“ 8. That we form our native brethren to usefulness, fostering every kind of genius and cherishing every gift and grace in them, especially advising the native churches to choose their own pastors and deacons from among their own countrymen.

“ 9. That we labor with all our might in forwarding translations of the sacred Scriptures in the languages of India.

“ 10. That we establish native free schools, and recommend these establishments to other Europeans.

“ 11. That we be constant in prayer and the cultivation of personal religion, to fit us for the discharge of these laborious and unutterably important labors. Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy.

“ 12. That we give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh, that He may sanctify us for His work ! No private family ever enjoyed a greater portion of happiness than we have done since we resolved to have all things in common. If we are enabled to persevere we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country.”

In this solemn compact, which sounds like an apostolic document, twelve cardinal principles are carefully set forth :

1. Valuing human souls at an infinite worth.
2. Informing themselves as to their actual needs.
3. Avoiding all putting of stumbling-blocks in their way.
4. Watching opportunity to do good unto all.
5. Preaching Christ crucified as their one theme.
6. Inspiring confidence by a Christ-like life.
7. Establishing schools for Christian education.
8. Watching over and training native converts.
9. Raising up a native ministry for service.
10. Translating the holy Scriptures into the vernacular.

11. Cultivating prayer and self-culture in piety.

12. Surrendering self unreservedly to God and service.

To this nothing remains to be added to give completeness and symmetry. It reads like an inspired paper. The marks of the Holy Ghost are upon it. And we commend it to all friends of missions, and especially to all who have in view, or in thought, the field of missions. It need be no matter of wonder that—although the first Hindoo convert, Krishna Chundra Pal, was not baptized as a Protestant believer until 1800—fifty years after Carey's death the native Protestant community, in 1884, numbered half a million, with ordained native pastors outnumbering the missionaries, and every decade witnessing an increase at the rate of eighty-six per cent.

Let this covenant be to the Church of Christ, as we start on a new century of missions, a trumpet peal of God for a new advance.

ZARATHUSTRA AND THE ZEND-AVESTA.

BY ALFRED HILLEBRANDT.

By Avesta or Zend-Avesta is understood the sacred books of the Parsis, who honor Zarathustra, or Zoroaster, as the Greeks call him, as the founder of the true faith. The Zoroastrians are no longer numerous. The tide of Mohammedan conquest which swept over Persia in the seventh century of our era uprooted the Mazda religion, and only a few of its devoted followers escaped to India, where they found an asylum among the tolerant Hindus. There they remained unmolested to this day, and the Parsi communities of Bombay, which number about 150,000 souls, constitute the bulk of the remnant of the once numerous followers of the Persian prophet. They are mostly merchants, occupying brilliant social positions and distinguished for their liberality.

The religion of Zoroaster has little to commend itself to modern European sentiment, no letter of recommendation to present to us. Neither temple nor monuments bear testimony to its former might. Zoroaster taught men to pray to the Creator; made truth, in thought, and word, and deed, the basis of his ethical system; and taught that agriculture was one of the most honorable pursuits.

What remains of the Avesta text would hardly fill a large quarto, but the records of classic, as well as of native writers, leave no room to doubt that this is a mere fragment of a once voluminous literature, the greater part of which was probably destroyed at the Mohammedan invasion. The Parsis charge Alexander the Grecian with having burnt the State copy of twenty-one volumes with the palace of Persepolis, but, at any rate, it is agreed on all sides that the Sassanides followed and supported the Mazda religion throughout their dynasty.

The fragment that has come down to us is written in the Pahlevi alphabet employed on the coins of the Sassanides. But the Avesta undoubtedly dates from a far earlier period than the Sassanian dynasty. The ideas conveyed in the text were thoroughly developed in the time of Philip of Macedon and earlier, and the account given of the Zoroastrian religion by Theopompus, born B.C. 380, agrees with the Avesta in all essentials.

If it had originated in the time of the Sassanides, it would naturally have been written in the old Sassanian language and not in an independent language intimately allied with the Old Persian and Sanscrit dialects. The Sassanides must, therefore, have received the text in a foreign tongue.

From this we may conclude that the priests which taught this religion were foreigners. They were called Magi, and both Greek and Persian authors assign their origin to Media. Grecian writers speak of a race of Magi, and originally the term had doubtless a national signification. They differed from the Persians not only in language, but in customs. Herodotus says that the Persians buried their dead, but that the Magi exposed theirs; a custom which became universal among the Sassanides. The Pushtoo, or language of Afghanistan, has a closer affinity to the language of the Avesta than any other known language. The term Zoroaster, like Christ or Buddha, is rather a title than a name, and his origin is lost in the myths of antiquity, in which he is represented as the foe of the demons. All creation waited for his coming to put an end to the dominion of evil. He spoke the words that shattered the dominion of the devils by proclaiming the laws of Ahriman. But although his life is obscured in fable, there is no room to doubt that he was a real existence; the obscurity in which he is enveloped simply indicates the remoteness of his time. The names of his father and daughter and his own family name (Spitamā) are preserved, and his writing indicates a marked individuality.

These writings are divided into two clearly distinct parts—the Gathas, and the remaining Avesta. The Gathas or songs embrace five, or, according to an internal division, seventeen chapters; they are in metrical verse, and written in an obscure dialect, constituting the most difficult text in the realm of Indo-Germanic philology. They are supposed to be more ancient than the Avesta, in which they are occasionally cited.

The Gathas are nearest to Zoroaster, and were compiled either by himself or his disciples. They represent him as a teacher of great gifts; he is evidently not merely the founder of a religion, but a leader and reformer who delivered his people from great evils. He regarded himself as one of the last of a long series of prophets, and came to restore order among the people of Ascharan the pious.

The Gathas treat of actual realities, free from myth or miracle, but indicate clearly a deep religious movement of which Zoroaster was the leader. The people who listened to his teachings were pastoral and agricultural communities, worshippers of the Devtas, between whom and the worshippers of the Ahuramazda, the Creator, there was a prolonged struggle.

This earlier portion of the writings is distinguished as the Zend. The Avesta is of more recent origin, but it, too, dates back to a common Indo-Iranian source, while its mythology is far more ancient than even the Zend, carrying us back to the worship of Mithras the sun-god. Some of this old mythology has been treasured up in the Avesta, and in our estimate of this latter it is necessary to bear in mind that it is an importation.

The utmost care is enjoined to guard against the pollution of the three sacred elements, fire, water, and earth, hence it is that the bodies of the dead may be neither burnt, buried nor thrown into the river, but must be exposed on the Towers of Silence to be disposed of by birds of prey.

The Parsi creed includes the doctrine of a judgment day, when the battle between good and evil will be fought to a close, the evil banished into darkness, and the world, being renewed as a kingdom of light, will endure in the sunshine of Ahuramazda's presence forever.—*Nord und Süd, Breslau.*

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

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

We have looked at the dwellings where Christ is not known, but the condition of the house determines the condition of woman, for she is the housekeeper, and when several generations cook, eat, and sleep in one room, such as has been described, and when wood is so scarce that dried manure is often the only fuel, the influence of such homes on neatness and morality need not be told. Think of family prayer being observed by one of several families in such an abode ! And if such homes are full of discomfort in health, what are they in sickness ? Woman in her hour of sorrow often has no other sick-room than Mary found in Bethlehem. Many are born, and many mothers die every year among the cattle. If the child is a daughter it is not counted with the family, but is matter for mourning and lamentation. Think of the mother in such circumstances ! Then mothers who toil in the fields all day carry home their babes and heavy hoes at night, where they prepare food for their husbands, and wait till he has finished before they think of eating. If in Mosul a missionary had taken his wife's arm in the street a mob would have gathered at once ; and when in Bûhtan Dr. Grant found a dormitory separated by a curtain from the rest of the apartment for the use of his host and hostess, he entered the fact in his journal as a very rare refinement. In the homes of the wealthy the visitor is entertained in the divan khanch or guest-room not only with coffee, but also with fragrant sherbets and costly perfumes, but no woman is to be seen, and no allusion to the ladies of the household would be tolerated for a moment.

On the country roads the fellah rides his donkey smoking his pipe,

while his wife trudges behind on foot, and sometimes carries either a babe or a burden besides.

It might be unjust to say that this position of woman is wholly the fruit of Mohammedanism, but it is no injustice to affirm that the wrongs of woman are greatly aggravated by that system. The writer once frequented a mejlis of Moslem gentlemen to improve his Arabic, and he could not help noticing that whenever woman was the topic of conversation, there was not one thought for her personal comfort or advantage, but she was viewed only as something available for man's enjoyment, just as a class among ourselves once talked about the slaves.

In 1843 Dr. Grant and the writer were one day busily making up our mail for the post, which then left only once a fortnight, when the wife of a rich Moslem led in her son for medical treatment. As she came frequently, she was without an attendant. She was about thirty years of age, unusually prepossessing in appearance, and her little boy was not far from ten years old. Dr. Grant asked her to wait till he finished his letter, but mistaking this for a refusal, she began to plead with tears. "He is all I have in the world." "Are you not forgetting your husband?" said the doctor. "Husband!" she replied; "can a husband love? He is a stranger to me and I to him. The religion of Jesus does not allow such things as ours." We knew that other wives had been added to the household, and they embittered a life that was already almost insupportable. Even her son had been trained to treat her with contempt, and while she pleaded for him as only a mother could, he mocked her and arrogantly ordered her to be still. After prescribing for the boy she told her own ailments, but they were not such as medicine could reach; only kindness from those who owed her kindness could remove her troubles.

Go through Oriental countries and you will see enough of the condition of women to make the heart ache; but however much is seen, behind those windowless walls is much more that is not seen, and known only to Him who bare our sickness and carried our sorrows; but mere bodily suffering or social distress is not the whole. There are wrongs greater than these.

Among all the Nestorians, whether in the mountains of Kurdistan or on the plains of Persia, in the year 1835 there was only one woman who could read, and she was the sister of Mar Shimon, the patriarch; afterward her sister and a cousin followed her example. This is a fact whose deep significance few can appreciate. Ask one if she wanted to learn, and the answer would be, "I am a woman," as though that fact settled the question. It is not strange, then, if in their ignorance they were lacking in those things that are lovely and of good report. As a body they were most unlovely. Their outbursts of passion were terrible. The list of wives who hated their husbands equalled the list of husbands who beat their wives. So said Miss Fisk in Persia; and a lady in Syria who knew them well said to the writer that the beatings were only too well deserved. When they begged Miss Fisk in the name of the Virgin Mary to help

them, she answered, "I will save you from your husbands by helping you to love them." The writer had no conception how rapidly the tongue could run till he heard one of their outbursts of rage. No wonder they could drive tax-gatherers from the villages. None who ever listened to those shrill cries and looked on their frenzied motions could ever ask, Why were the Furies described as women? It is a type of the nature and extent of the change wrought by missions, that at the jubilee in Oroomiah, in 1885, when the women who could read their Bibles were asked to rise, eight hundred women responded and were counted, but these were only representatives of a much larger number who had not only learned to read the Gospel, but had felt its power to sanctify.

Wherever the missionary goes in that land men and women learn how Jesus Christ creates blessed homes, filling them with His own peace. Woman there also as with us labors to impart to her sisters the same blessings she herself has received from her Saviour, and the work is much more extensive than appears.

In the year 1885 strangers from the vicinity of Lake Van brought an account of a woman in that region who, unlike others, read her Bible and lived a very blameless life, yet was treated with bitter hate. They told, too, how she wept more over their sins than over the treatment she endured. The missionaries resolved to search her out. So next spring one went to that part of the mountains and found Nazloo, a student who had gone out from Miss Fisk's seminary more than twenty years before, and had long been lost sight of. She had married, and had led her husband also to her Saviour. Then under her inspiration they had gathered a school in their own home, though they had only two or three other books besides her Bible, and though they were poor themselves, yet to some who lived at a distance and wanted to attend the school they gave a home, sharing with them their own scanty means. Who can estimate the good wrought by this one woman in her poverty, far from all Christian fellowship? And what an encouragement to support missionary schools that thus reproduce themselves in spite of such discouragements, creating new centres of light amid the darkness! It seems as though woman in such lands, grateful for the priceless blessing Christ brings into her earthly life even before she enters heaven, goes far beyond us in seeking to impart the same to others. How small our benevolence appears by the side of the self-denial of Nazloo!

Signor Prochet, of Rome, mentioned that the very useful Bible wagon of the Waldensian Church in Italy is superintended by a Jew converted to Christ, who is remarkably efficient in the discharge of difficult and important duties.

THE PRESENT CONDITION OF THE PEASANTS IN THE
RUSSIAN EMPIRE.

BY VICOMTE COMBES DE LESTRADE.

The emancipation of the Russian serfs by the Emperor Alexander II. was an act which filled Europe with admiration and his people with gratitude. But while no one doubts the liberality and beneficence of the Emperor's intentions, the so-called emancipation has proved only a delusion. True, the seigneurs were stripped of their authority, but, by the terms of the edict of 1861, the authority formerly vested in them was formally transferred to the *Mir*. This *Mir* is a village commune—an assemblage of families holding a certain quantity of land in common, bound to pay certain annual revenues on account of it, and in order to satisfy these obligations, invested in its collective capacity with powers over the individual equal to, if not transcending, those exercised by the seigneurs.

Under the old seignorial system the serfs had to render certain services to the seigneur, who was, of course, responsible for their support. To this end each serf had a certain portion of land allotted to him to be cultivated at his discretion. Under the Act of Emancipation the Government stepped between the seigneurs and serfs, paid the former an indemnity to compensate them for lost services, and transferred from them an area of land equal to what had been allotted for the maintenance of their serfs under the old system. The land thus allotted to the serfs was not allotted in severalty, but given in the lump to the *Mir*, which in its collective capacity exercises a despotic control over its several members, assigning to each family, according to its numbers, the land which it is bound to cultivate, and which may consist of several parcels far removed from each other. The Government having indemnified the landlords for the loss entailed by the emancipation, arranged to recoup itself by a land tax, which, covering principal and interest, should extend over seventy-nine years. This tribute is exacted from the *Mir* in a lump, and the *Mir* apportions it among its several members, according to the extent and value of their several holdings. This division of the land has no permanency. Periodical redistribution was made the rule to provide for allotments to new-comers.

The cultivation of the village lands under the communal system for the equal benefit of all might have its advantages under certain social conditions, but the system of individual holdings, which ordinarily change hands every five years, can only be disastrous. There is no encouragement for the peasant to improve his land, and, excepting in those few districts in which the land yields a revenue over and above its burden of taxation, the peasants resort to a thousand artifices, and even to supplication, that less land be given them. The *Mir*, however, enforces its behests rigorously, since lightening the burden on one man's shoulders could only be effected by adding to the burden of others.

The *Mir* has the power of banishment to some other village—not a neighboring one—or to Siberia.

The law provides that a debtor peasant may withdraw from the *Mir*, if he wishes, but on the following impossible conditions :

1. He shall abandon his portion of land.
2. He shall put himself *en regle* as regards his military service.
3. He shall discharge, both he and his family, every debt, whether it be payable to the *Mir*, to the district, or to the commune, and pay the taxes levied for the current year.
4. He shall have no process pending against him.
5. He shall have no judgment against him unsatisfied.
6. He shall have the consent of his parents, no matter what age he may have attained.
7. If he leave children, he shall provide for their maintenance.
8. He shall pay all undivided claims (*redevances afférentes*) on the land which he may have received in fee from the seigneur.

If the peasant with his individual earnings and savings should succeed in paying off his personal share of the seventy-nine years' annuity on the land, he would become free of the *Mir*, and would still be entitled to take part in its councils. But if the *Mir* buys up its own land with common funds, the lands remain communal and the peasants bondslaves of the *Mir*.

Another phase of the situation is that the village domain is not always equal to the support of all its members, and in places where there are no local manufacturing industries, the peasants are driven to go abroad in search of work. No one may leave his village without the authority of the *Mir*, and that authority may be revoked at any time ; moreover, the wanderer may not take his family with him. The practical consequence is that if an absent member is doing well, he is heavily blackmailed for the continuance of the privilege of absence.

All the 40,000,000 peasants in Russia are not serfs. Some 11,000,000 are freemen, mostly enfranchised before the act of emancipation.

Theoretically the *Mir* has much to commend it. Every laborer, whether in town or country, is member of a *Mir* in which he can find shelter in sickness, and a piece of land for his support when he grows old ; but all that can be said in favor of this institution may, with equal truth, be said of the institution of serfdom. The act of emancipation did not change the rights and duties of the serfs in any way ; it simply substituted the *Mir* for the seigneur, and the *Mir* has no bowels of compassion ; it is as needy as the individual, and acts under pressure from above.

The commune is a survival from earlier ages, and the Russian *Mir* is probably a close prototype of human society ; but however charming in its simplicity may be our ideal of the communal life of our remote Germanic ancestors, there is certainly not in the institution of the Russian *Mir* one single point in which liberty and the appropriation of land would not be a thousand times rather to be desired.

Russia is a great country with a great people, but she can never enter the sisterhood of European nations until her rulers shall have given to her serfs a liberty that shall be not merely nominal, but real. There is no greater tyranny than that of collectivity.—*Annals of the American Academy, Philadelphia.*

AN UNIQUE MISSIONARY MEETING ON THE HIMALAYAS.

BY REV. JACOB CHAMBERLAIN, D.D., M.D., DARJEELING, NORTH INDIA.

Sir Charles Elliott, the Governor of Bengal, and Lady Elliott, last week sent out cards of invitation for a reception to all the missionaries of all societies now on these hills, numbering more than eighty, including those working at Darjeeling, Ghúru and Kalimpong, and those visiting this sanitarium for recuperation. The principal residents of Darjeeling, and tea-planters on the slopes of the mountains, and many officials up here on duty with the Governor, or on leave, were also invited to meet the missionaries.

Sir Charles Elliott has had long experience in India, rising from the bottom of the civil service ladder up through the different grades by sheer force of character, until he has now attained, by appointment of the Queen-Empress, to his present exalted position. In Government official parlance, he is styled the Lieutenant-Governor of Bengal, because the Governor-General or Viceroy also has his headquarters in Bengal, and of course officially overshadows him; but Sir Charles is *de facto* Bengal's governor, having his own Legislative Council and his own corps of secretaries, or cabinet entirely different from those of the viceroy.

Darjeeling, on the Himalayas, from which eighty miles of perpetual snow is seen, is the summer capital of Bengal, and during the hottest months Sir Charles and Lady Elliott occupy "The Shrubbery," as the gubernatorial residence here is named, with its beautiful garden-park around it, and Government offices and chief officials' residences adjacent, and from here the affairs of this great Bengal presidency are, for the time, administered.

The cards of invitation read: "To a garden party on Wednesday, June 15th, at 4.30 o'clock, to be followed by a Drawing-Room, at which an account will be given of the progress of missionary work."

A break had come in the monsoon weather, now upon us, and the clear day, with its view of the highest mountain range in the world, glistening in its mantle of snow, added to the zest with which all parties came together. The Governor and Lady Elliott were exceedingly affable, having pleasant words of cheer for each missionary, as they inquired after their work, and taking special pains to introduce the missionaries and officials, residents and tea-planters who were present. After an hour's very pleasant social intercourse, during which refreshments were served to all, Sir Charles passed through the company, inviting all to come to the "Durbar

Room," or reception hall used on State occasions, and the company was soon seated on sofas, divans, and chairs placed in an unconventional manner all around the spacious room.

Pleasant conversation ran on for a few minutes, and then order was called, and the Governor, stepping to a table at the head of the room, gave a brief address of welcome, which was so pleasant and so telling that I have written it out briefly, that others, too, may enjoy it and be helped and stimulated by it.

Sir Charles spoke substantially as follows .

"Missionary friends, ladies and gentlemen, I wish, in a few words, to say what a very great pleasure it gives Lady Elliott and myself to welcome so many missionaries here as our chief guests this evening. Coming as they do from all parts of our presidency, as well as from other presidencies and provinces of India, and representing so many different missionary societies from so many different countries.

"We are very glad that so many missionaries can come up to this delightful climate from the burning plains for a little well-earned rest and recuperation after their soul-absorbing and arduous toil at their stations, for it will fit them the better for the heavy work ever before them.

"It gives us real pleasure to tender to them this small amount of hospitality, with a large amount of sympathy and good-will and of appreciation of the noble and, to India, all-important service that they are rendering.

"*My long experience in India, in the different presidencies and provinces, has taught me that the British Government in India cannot possibly do the work which, in the providence of God, is our only justification for being here, namely, the civilization, enlightenment, and uplifting of the whole people of India, without the aid of the missionaries.* For extended observation and careful study of the people have produced in me the profound conviction that nothing can lift these millions of Hindus up to the standard of our Western Christian nations in probity, morality, and nobleness of life but that Gospel of Christ that has lifted us.

"*I view, then, the missionary work as an indispensable, unofficial, and voluntary auxiliary of the Government in carrying out its highest aspirations—the ennobling of the whole Hindu people.* Always, in our tours in the provinces, Lady Elliott and myself find our greatest pleasure in looking up and trying to help and encourage the missionary work of all societies wherever we go. We are grateful to you missionaries for your self-sacrificing labors, and for the help you thus render the Government, and assure you that you will always find sympathy both in 'The Shrubbery,' where we now are, and in 'Belvidere House,' in Calcutta, so long as we continue to occupy it.

"I wish, further, to say that Lady Elliott and myself have to-day invited you, the leading residents and visitors at Darjeeling, and tea-planters of the district, that you may meet these missionaries and learn of their work, and learn to know them personally, and so, henceforth, take a much

greater interest in their work, and render them the more liberal help. If they give their lives to the work, it is only fair that we should aid in furnishing them abundant supplies.

"I congratulate you all that the last census and the signs of the times all point to a very positive and somewhat rapid progress of the missionary work in India. There is unquestionably an undercurrent working among the higher classes in India toward Christianity, in spite of all the open manifestations against it; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify, and save."

At the nomination of the Governor, Bishop Johnson, the Anglican Bishop of Calcutta and Metropolitan of India, then took the chair, and in a brief address, thanking Sir Charles for his outspoken testimony to the missionary work, and him and Lady Elliott for the kind conception and kind action which had assembled this company, went on to say that his duties as Metropolitan of India, taking him from the Himalayas to Cape Comorin, and from Karáchi, on the Sea of Arabia, to Burmah and Assam, on the borders of China, gave him the opportunity of gauging any progress made in the missionary work not alone of the Church of England, but, to some extent, of all other societies within those wide limits; that when he first came to India a decade ago he did not at once appreciate the amount of preparatory work that had been done. Not to be tabulated in any statistics, not apparent to the eye of the casual observer, but which he now saw to be the chief element of hope for the speedy evangelization of India. He told of the numbers of educated native gentlemen who, to his knowledge, were now privately reading the Bible and endeavoring to conform their lives to its precepts, while still outwardly adhering to Hinduism, who, ere long, when the Spirit of God should mightily move among them, would come over as a mighty host into the Christian Church. He spoke of the wonderful uplifting power which Christianity had already manifested in the Madras Presidency, in those regions where very large numbers of converts had been gathered, and referred to the remarkable declaration of the Director of Public Instruction in Madras, in his last official report on the progress of education, to the effect that, if the percentage of increase during the last twenty years be maintained, the native Christian population of that presidency would, within the next two generations, have surpassed the Brahmin in education, in material prosperity, in influence, and in official position. He intimated that he had come to India interested, indeed, in missions, but practically a pessimist as to their progress; that a decade of close observation had converted him into an optimist, for the well-marked indications now were that India would, in the not very distant future, become an integral part of the kingdom of Christ.

Rev. Archibald Turnbull, B.D., the senior missionary in the Darjeeling district of the Church of Scotland, to which seems to be committed the evangelization of the Eastern Himalayas, gave a terse and interesting ac-

count of the work going on among these hill people with their fifteen catechists and twenty junior assistants at Darjeeling, and twelve out-stations reaching to the base of the mountains—Nipáli catechists for the Nipális, who have immigrated in such numbers from the adjacent kingdom of Nipál in connection with the tea industry; Lepcha catechists for the Lepchas from Sikkim, and a Bhútia catechist working among the Bhútias who have flocked in from Bhután, and told of the little churches they had already established here with 600 communicants and 1700 adherents, with baptisms of new converts every month. He also spoke of the Scotch Ladies' Zenana Mission in Darjeeling, consisting of three Scotch ladies and one native woman, who carry on their work in four languages, and meet with much encouragement.

Miss Edith Highton, of the English Church Zenana Mission in Calcutta, followed with an intensely interesting account of their methods of work, their hindrances, and their successes.

Rev. F. B. Gwinn, of the Church Missionary Society, in charge of their Boys' Boarding-School and Training Institution in Calcutta, then told of his work, and instanced remarkable cases of conversion of young men of the higher classes from their study of the Bible in mission schools, who had indeed lost all, of property, position, and friends, but had gained Christ, thus effectually answering the oft-repeated taunt that Hindus only became Christians for worldly gain.

Rev. J. A. Graham, M.A., of the Young Men's Guild Mission of the Church of Scotland at Kalimpong, in British Bhután, spoke of the exceedingly hopeful work in his mission, with two hundred baptisms of mountaineers last year, and told how the native Church had organized among themselves a Foreign Missionary Society to send the Gospel into the kingdom of Bhután adjacent, into which no European can yet enter, and how the senior and highest paid native evangelist of the mission, who had commenced the work at Kalimpong twelve years ago, had now resigned his connection with the mission, that he might go forth as the first foreign missionary of the native Church to the turbulent and dangerous regions of Bhután, receiving only the voluntary contributions of the native Christians to support him in Bhután and his family in Kalimpong, since they could not accompany him.

He also spoke for the Scottish Universities' Mission in Independent Sikkim, now under the efficient charge of Rev. Robert Kilgour, B.D., of Glasgow University, who, with his fifteen native assistants, is pushing the work up into Eastern, Central, and Western Sikkim, building their little churches almost on the borders of the perpetual snows—for in Sikkim rise those giant mountains twenty-three, twenty-five, and twenty-seven thousand feet high, towered over by their Monarch, Kiuchiu, Janga, the "Golden Horn," 28,177 feet high, the second highest mountain in the world.

With a hearty vote of thanks to the chairman, the speakers, and to Sir Charles and Lady Elliott, and a cheering cup of coffee as we passed again out through the refreshment-room, we scattered with the intensified conviction and determination that from the eternal snows of the Himalayas to the scorching sands of Cape Comorin

JESUS SHALL BE KING.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—"Gloomy clouds are gathering more and more deeply on the firmament of the nations. The time when peace shall be taken from the earth appears to be drawing nearer and nearer. The beast out of the abyss displays his head with ever less disguise; the false and secularized church exalts herself more and more proudly; the spirit of the false prophet becomes ever more manifest. Can all these developments turn against the children of God, against the kingdom of our King? Oh, no! They have their Master's warning: 'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' All this can but help to hasten their perfection and that of the kingdom of God."—*Missions- und Heidenbote (Neukirchen)*.

THE UNITED KINGDOM.

—The Ninety-eighth Report of the London Missionary Society has some introductory remarks which are worthy of being reported at length.

"The present year marks a point of deep interest in the history of Protestant Christian missions to the heathen. In September next the Baptist Missionary Society will celebrate the centenary of the commencement of their great enterprise. Although before that society was formed the Moravians and Danes had been for many years devoting themselves to work among the inhabitants of Greenland and Labrador, and also in South India, with a heroism characteristic of their whole history, and which has made the story of their missions read like a romance of Christian chivalry; and some earnest attempts had also been made to reach the natives and the slaves in the North American colonies, and in the West Indies, by the Society for the Propagation of the Gospel in Foreign Parts, by John Wesley and by the Countess of Huntingdon; yet, by common consent, the formation of the Baptist Missionary Society has been regarded as the true beginning of the great missionary movement, which has been so marked a feature in the life of this most marvellous century.

"The record of the work of the Baptist Missionary Society, from the first days of the Serampore Mission to the latest development of its energy and enthusiasm for Christ in the Congo Mission, has been a splendid history, and the success which has attended their work in every field is a witness to all the world of God's faithfulness to His promises.

"The London Missionary Society is the oldest of the societies which have been formed under the inspiration of the example set to the Church of Christ by the Baptists; and the directors rejoice exceedingly in all the blessing which has been bestowed on their brethren, and pray that larger usefulness, richer harvests, more rapid and triumphant progress may be their experience in the days to come.

"It was only fitting that a year of such special interest in the history of missions should be marked by special and enlarged effort for their advancement. The most conspicuous result of the first century of this great enterprise has been to reveal its vast extent and the urgent nature of the world's need. This society has for years past been learning that the great fields are practically only just opening for serious work, and that the provision made in the past would be utterly inadequate for the new conditions which were being faced in every direction. In the first stage of missions few laborers can be profitably employed, because the peoples are

not ready for the message they bring. There will come a third stage when few laborers will be required, because the Church of Christ in every land will be numerous, self-supporting, intelligently aggressive in native strength. Between these two stages comes a time of great responsibility, when the countries are open, when the vast extent of the field becomes fully apparent, and the variety and the power of the forces opposed to the Gospel are clearly recognized, and when by God's blessing the peoples in multitudes, though still in ignorance, are aroused to a sense of new needs, and stretch out their hands to crave a gift the real value of which they know not yet. This is the stage of the work upon which the Christian Church is entering at the beginning of this new century; and at this time practical wisdom suggests the necessity and expediency of reinforcing the staff of workers everywhere, and of occupying every point of vantage, in order that movement may be accelerated, opposition may be overcome, and the multitudes may be brought home to the fold of Christ."

—We give some extracts from the Annual Report of the Church Missionary Society.

"The removal by death and sickness and other causes, in rapid succession, of promising young laborers from the African missions has been a sore trial. John Alfred Robinson and Graham Wilmot Brooke, the devoted and gifted pioneers of a fresh effort to reach the Hausa Mohammedans, early called to their rest! The party associated with them broken up! Only two European missionaries at present on the whole Niger, and their stay precarious! In East Africa four young missionaries dead from fever within the year! But the committee cannot doubt that even these solemn providences will work for good. They are confident that many will be stimulated to step in and close the ranks, and if not, God's power to work, whether by many or by few, will be vindicated. . . .

"India absorbs the largest proportion of the society's men and interest. . . . Blessings, if not in showers, at least in drops which promise showers, are vouchsafed here and there. In the city of Calcutta alone there were last year as many as 31 baptisms, chiefly cases of individual reception into the family of Christ, in the course of thirty weeks. The Bishop of Calcutta confirmed 100 candidates at Godda in the Santal Mission in January last. . . . A native catechist, formerly a Mohammedan, was invited by a Maulvi to preach in a village mosque, and he preached Christ to 180 Moslems. In thirty-one years the native clergy in the Madras Diocese have increased from 27 to 160. . . .

"In the Fuh-kien Province of China the adherents in the year have increased by 993. . . . Among the most hopeful instances of increasing interest must be reckoned the tidings which reach the committee from Cambridge and from Oxford. A letter has been received signed by fifty-four Cambridge university men, notifying their readiness, if God should open the way, to go forth to the mission field. The visit of Mr. Wilder, of the American Missionary Students' Volunteer Movement, which has been fraught with wonderful results in America, gave impulse to the missionary cause in both universities. . . . As a fruit of this growing interest, the inquiries regarding personal service received during the year at Salisbury Square were more numerous than ever before. Of these 179 were investigated by the committee; 52 were accepted for training; 66 were accepted for immediate service, in addition to 6 in the field, bringing the number for the year to 72. Of the comparatively large number rejected, the majority failed to reach the required medical standard. . . .

"The committee deliberately adopted the policy four years ago of

sending out all whom they believe to be duly qualified, assured that if God gives the living agents He will supply the means. The experience of the past two years justifies their confidence. Last year, when the staff of missionaries numbered 49 more than in the previous year, they were thankfully able to record a balance of £74 to the credit of the General Fund. . . . In conclusion, what policy have the committee to submit to the approval of the society in the face of unprecedented opportunities and hopes?

"1. God has owned old methods of work. Destroy them not, for there is a blessing in them. In the light of accumulated experience, and under the influence of new environments, the old methods have been and will be improved. God forbid that they should be abandoned.

"2. The call has come for new methods and fresh experiments. That call can neither be lightly disregarded nor lightly obeyed. The committee are not frightened by the outcry against 'new departures.' Rather they thank God that the increased interest at home and the growth of opportunities abroad necessitate 'new departures;' but all such new departures must be jealously safeguarded by rigid adherence to the old unchangeable principles which, from its foundation to the present day, have been the glory and strength of the society.

"3. In view of the rapidly rising tide of intelligent, self-consecrating interest at home; in view of the marvellous opening out of the field abroad, the committee are determined, God helping them, to be found ready, first for the consolidation and strengthening of existing work; then for further expansion, as God shall provide duly qualified workers."

JAPAN.

—There are now, says the *Spirit of Missions*, forty-eight Buddhist publications in Japan, most of them of recent establishment. Japanese Buddhism has no thought of dying without a vigorous contest for life. It is curious, but the Shin sect, which is fourth in the number of its temples among the Buddhist denominations of Japan, is extremely like Protestantism in its relation to the other Buddhist sects. It teaches justification by faith in Amida Buddha, instead of by works, opposes celibacy, monasticism, penances, pilgrimages, and amulets. However, it is no nearer to Christianity than the other sects. Equally with them it appears to be atheistical, and to hold the doctrine of extinction as the highest good. All the sects, however, appear to have adherents who incline more or less to a theistic interpretation. Buddhism seems to be a singularly elusive system, if it can be called a system.

The Shin sect is erecting a temple at Kyoto at a cost of \$11,000,000.

—The Rev. T. P. Poate says, in the *Baptist Missionary Magazine*: "Let no one think that Japan is an easy field. It is far from it. Trials from within and without multiply, and were it not that Christ strengtheneth we should despair."

—The Rev. E. H. Jones (in the *Baptist Missionary Magazine*) writes: "I have only baptized ten this year, the Union Presbyterian Church has less than half the number of last year, and there are a great many exclusions in all the churches. We ask your sympathy and prayers. We are not inclined to give up, but need great wisdom and readjustment of plans to continue our work."

—"The average wages of Japanese do not exceed ten cents a day, yet in the last year Japanese converts have given to mission work nearly \$27,000."—*The Kingdom*.

—"It is said that for what it costs to fire one shot from one of our largest cannons a missionary and his family can be supported over two years in Japan. Comment is needless."—*Canadian Church Magazine*.

—Bishop Hare, in the *Spirit of Missions*, describes the Synod of the Episcopal Church of Japan. It is modelled after the American plan, the English and American bishops sitting with the others, but voting as a separate authority, and the two orders of clergy and laity voting separately when desired. "The conservative element is thus well provided for; and this is well, for the boldness with which all sorts of propositions are presented and advocated strikes me almost painfully; but it is to be remembered that this is the early summer or late spring of Japanese life, and luxuriant growth of ideas is to be expected. The keen interest with which the laity take part in the debates and in the settlement of the Church in Japan is delightful to see, and I trust will continue when the novelty of the movement has passed away."

—Mr. Towson, of Japan (quoted in the *Illustrated Missionary News*), says: "The 40,000 Protestant Christians in Japan of both sexes and all ages are outnumbered even by the *priests* of Buddhism."

—The *Missionary Herald* for December, 1890, speaking of the island of Yezo, now called the Hokkaido, says: "This great northern island, which contains about one fourth of the area of Japan, being much larger than Kiushiu and Shikoku combined, though with a much smaller population, claims the attention of the friends of missions. Its resources are ample, and only need development to make it a most prosperous region. Our Japan mission earnestly calls for reinforcements sufficient for it to occupy at least one or two stations in this great territory. The climate of the Hokkaido is much like that of New England, and those who come thither from Southern Japan find it a pleasant health resort."

—"From all sections of Japan and from members of many missionary organizations the report comes that the outlook for evangelical work throughout the empire is much brighter than it was a year or two since. The attitude of the Japanese toward foreigners is more friendly. The native churches are recognizing clearly the fact that they need the counsel and assistance of missionaries from other lands. The theological unrest seems to have measurably passed away, and the apparent movement toward rationalism, which caused many fears, either was not so strong as was supposed or has been checked. The native churches are feeling their responsibility for the propagation of the Gospel, and are entering upon the task with great self-denial and enthusiasm."—*Missionary Herald*.

—"Having recently visited Japan, I will venture to limit my words to that field. Though small compared with its gigantic neighbors—India and China—it is a large empire in itself. Its area exceeds that of Great Britain and Ireland; its population is more than forty million souls. Now, if you had been asked to sketch an ideal land, most suitable for Christian missions, and when itself Christianized most suitable for evangelistic work among the nations of the far East, what, I ask, would be the special characteristics of the land and people that you would have desired?"

Perhaps first, as Englishmen or Irishmen, you would have said, 'Give us islands, inseparably and forever united—give us islands which can hold their sea-girt independence, and yet near enough to the mainland to exercise influence there.' Such is Japan—the Land of the Rising Sun. 'Give us a hardy race, not untrained in war by land and sea; for a nation of soldiers, when won for Christ, fights best under the banner of the Cross—for we are of the Church militant here on earth; give us brave men.' And such are the descendants of the old Daimios and two-sworded Samurai of Japan. 'Give us an industrial race, not idlers nor loungers, enervated by a luxurious climate, but men who delight in toil, laborious husbandmen, persevering craftsmen, shrewd men of business.' And such are the Japanese agriculturists, who win two harvests a year from their grateful soil; such are the handicraftsmen there, whose work is the envy of Western lands; such are the merchants, who hold their own with us in commerce. 'Give us men of culture, with noble traditions, but not so wedded to the past that they will not grasp the present and salute the future.' Such, again, are the quick-witted, myriad-minded Japanese, who, with a marvellous power of imitation, ever somehow contrive to engraft their own specialties upon those of Western lands. Witness their Constitution, their Parliament, their 30,000 schools in active operation; witness their museums and hospitals; witness their colleges and universities. 'But,' you would also have said, 'give us a race whose women are homespun and refined, courteous and winsome, not tottering on tortured feet, not immured in zenanas and harems, but who freely mingle in social life, and adorn all they touch.' And such, without controversy, are the women of Japan. Above all, 'Give us a reverent and a religious people, who yet are conscious that the religion of their fathers is unsatisfying and unreal, and who are therefore ready to welcome the Christ of God.' Even such are the thoughtful races of Japan."—*The Bishop of Exeter, in Church Missionary Intelligencer.*

—"The faithful are not to suppose that the Indian Shaka was the chief and central manifestation of Buddha. India has no more claim than any other country to the possession of the greatest Buddha. Just as Buddha is known under innumerable names—Being and Not Being, One and Many, Finite and Infinite—so there is one Real Substance of which all Buddhas in all countries are but the local manifestations. An article on 'Nirvana' throws some light on the Japanese understanding of this much-disputed topic. The basis of the writer's views is plain enough: that the universe is dependent on the mind for its existence. Outside phenomena exist only as related to our consciousness. Now when we are forming (as we daily do form) our judgments as to what we like and what we dislike in this external universe, and are seeking happiness in one direction as an escape from hardship in another, let us remember how subjective and unreal is all this externality. For me nothing *is*; all is mere appearance. There is no such a predicate as 'hardship' or 'happiness.' Let us therefore not degrade ourselves by setting our thoughts on worldly matters, but keep from desiring anything greatly. Why desire what is not? Let us repress the passions of avarice, gluttony, lust. Let us shun the five varieties of foolishness—empty conceit, prejudice, envy, obstinacy, and asceticism. Let us live in the world, but not of it. Thus shall we attain Nirvana here in this life. Better learn to realize the vanity of self now than seek to be bettered in some far-off future. Rightly understood, it is not happiness to have Nirvana. It is nothingness, and we may enter into it here as well as hereafter."—*Baptist Missionary Magazine.*

II.—INTERNATIONAL DEPARTMENT.

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

Recognition of Roman Catholic Missionaries.

BY REV. ROBERT HAMILL NASSAU, M.D.,
D.D., GABOON, WEST AFRICA.

Shall Roman Catholic priests in heathen lands be given religious or social recognition by Protestant missionaries? No.

Of course, everywhere any civilized, and especially any Christian man, will, as he has opportunity, do good unto all men. In the limited membership of white representatives of civilization in heathen lands, *any* white man is willing to aid in distress *any* other white man. In Africa, however bad a member of the dissolute trade community may be, I admit him to my table; and he, however much he may talk against my mission work, will aid me financially if I be in straits. Between natives and bad foreigners I will help the latter; for I can rely on their aid in return if I should be in distress, while the former will take advantage of that distress to rob or make exorbitant demands.

Of course, also, I would give relief, medicinal or otherwise, on humanitarian grounds, to any one, native or foreigner, even to a Roman Catholic enemy. But,

1. I have no call or duty to visit the Roman Catholic missionary socially, or to give and receive the friendly exchanges of gifts and favors common elsewhere among strangers. The native church-members know that we condemn his doctrine, and that he denounces us, even to the slandering of our private character. Any recognition of him would be quite understood by the natives, either as uncalled-for insincerity or unwise blindness.

2. Least of all can I give any recognition of the Roman Catholic priest as a Christian minister.

(1) I (personally) do not acknowledge his church as a Christian church. I

claim that since the days of Luther it has ceased to be a Christian church. The few Christians in its pale are such, *not because of*, but *in spite of* their being there, just as there are children of God outside of all church organizations.

(2) I do not recognize his ordination. If he should wish to become a Protestant clergyman, I would vote for his reordination.

(3) I do not recognize his baptismal acts as valid. In our mission we always rebaptize any who come to us from the Roman Catholic Church. Two years ago a young man came before my session and, instead of saying, "I wish to unite with the church," said, "I wish to come to the table." I noticed the unusual form of application, and said to him, "But you must first be baptized!" "I have been baptized." "By whom?" "By the priest." "But I do not recognize his baptism." "It is the same as yours." "How?" "He baptized me in the name of the Trinity." "When he baptized you, did he ask you anything about repentance?" "No." "Or about change of life?" "No." "Unto what, then, did he baptize you?" "Into the church." "But we baptize *into Christ*, for repentance unto eternal life. His baptism and ours is *not* the same."

(4) Roman Catholic priests, with us, baptize the heathen dead, offering as a bribe to the heathen relatives that they will provide a coffin and decently inter the corpse.

(5) They have gone through a village with baptismal bowl and asked men, women, and children indiscriminately to receive the rite. Our natives will, as far as they possibly can, try to please a white man; and the heathen will consent laughingly in a crowd to the priest's proposition, with little or no understanding of what is proposed. They require no change of life. There is simply a substitution of a string of

beads with medal of the Virgin instead of the fetich charm around one's neck. The polygamist still keeps his women ; a slaveholder his slaves ; the thief and liar are unchallenged. Religious duty is fulfilled by occasional attendance at the 9 A.M. mass of Sabbath (after which hour one may hunt, fish, or do anything in the line of secular work) and by confession at long intervals.

(6) They slander our private characters ; denounce our married missionaries as breakers of the seventh commandment, the while that it is notorious that some of those very priests live in forbidden relations with native women.

(7) Roman Catholicism is the same at heart everywhere. If in civilized lands the priests put on a Jesuitical cloak to please weak Protestants, and even pass themselves as friendly, I know that in spirit they are the same as in the days of Alva and the Inquisition. In heathen lands they uncloak themselves and appear in their nakedness of purpose.

Under the French Government, which holds the country of the Gaboon and Corisco Mission, in West Africa, the officials are at least nominal Roman Catholics. I admit that some of them would be impartial as between Roman Catholic priests and Protestant missionaries ; but they are not impartial as between Roman Catholic Frenchmen and us Protestant Americans. They are jealous of us Americans, as an English-speaking nation, imagining that we favor England in her colonial acquisitions. In that suspicion they are correct, for France is a poor colonizing power, doing little for the elevation of her conquered tribes ; though it is equally true that England has no desire to seize that particular part of Africa. And our sympathies are always with Protestant England, who, with all her faults, *does* eventually benefit any country of which she takes possession.

I have not said all on this subject that I might, and perhaps should have said, not having given all my reasons in explanation of, or in support and

defence of my several propositions. I offer this paper simply as an entering wedge for discussion.*

Rescue Work in Western India.

BY MISS HELEN RICHARDSON, BOMBAY, INDIA.

In a certain quarter of the beautiful city of Bombay, India, there is a street—a public thoroughfare—over which hangs the pall of darkness and of death. Its reputation for evil is almost world-wide, and still the sun rises and sets day after day ; the weeks come and go ; years are numbered and roll into eternity, and its death-dealing traffic is not checked.

On one side of this street the houses are occupied by European girls ; on the other mostly by natives of various countries, and these poor girls are the dupes of men whose profession it is to amass wealth by the price of immortal souls ! These houses are rented by them for the purpose of carrying on their infamous traffic, and here young girls are decoyed from their homes under one plausible pretext or another—suitable employment, etc.—to become sources of revenue to their inhuman masters.

And so the surge of sin goes on. Nightly these men gather in their club and pass the hours until the early morning, when, at about 3 A.M.—the night's dissipation being over—they go regularly around and collect from the women all the money they may have obtained. Do you wonder that the progress of the blessed Gospel is hindered in the land where such a street lies—in full view of the natives—like a thoroughfare of blackness in this beautiful city ?

And do these deluded ones make no struggle when the truth is revealed ? Yes, but often, alas, how futile ! One,

* Read at International Missionary Union, 1892.

a Swiss girl, was brought out thus, and on realizing the situation after her arrival, threatened to commit suicide rather than submit to such a life, whereupon she was conveyed by her master to Calcutta and there sold.

Another from Rome had been courted and married by one of the gang, who brought her to Bombay and speedily disappeared, leaving her in the hands of a new master, escape from whom was impossible. This master stated that he had paid 300 rupees, or about \$120 for her, and certainly would not readily relinquish his prize. One, an Austrian girl, after five months' detention, learned the address of the Austrian consul and fled to him for protection. The recklessness of despair seems usually to take possession of them, however, after their first futile struggle. But should they escape, where will they go and who will receive them?

Not only does this street stretch its hideous length as an entrance to Hades, but pitfalls aside from this traffic are made in all the saloons in the European portion of the city for unwary European girls, where one or more are employed as bar-maids to draw custom, and rooms outside are rented in connection with the saloons to complete the work of ruin. Then, in the most public thoroughfares of the city, along which run the cars to the market and the public buildings, every evening room after room is lit up in a peculiar fashion, and native girls display themselves in the open doorways unblushingly, *and the public sentiment is such as to permit of it.* Safety there is none. Every girl in the city, Anglo-Indian, Eurasian, or native, who is not thoroughly surrounded by some wall of protection, is looked upon as legitimate prey by private individuals and as of marketable value by others in the employ of the wealthy.

When one thinks of all this and of the fact that there are also thousands of poor girls who, *in the name of religion*, are dedicated by their ignorant and superstitious parents to the service of

the temple—in other words, to a life of sin and shame—one cannot but feel the enormity of this soul-destroying evil and cry out against it.

In the year 1886, in response to an appeal describing the terrible need that existed for some helping hand to be stretched out to those who were thus helplessly bound in this thralldom of sin, I was led of the Lord to undertake rescue work among these poor, suffering, sinning ones in Bombay. Renting a house I opened a little home and dedicated it to the Lord for this purpose, praying that He would make it a safe refuge for many needy ones. Not being under the direction of any board of missions, I entered into and carried on the work by my own private means, feeling it was a call I could not disregard. The first to come for protection was a native girl, and though I had only expected to admit the English-speaking—not yet having a grasp of the language—I could not turn her away, so earnestly committed her to the Lord. I asked that, as a token of His approval, she might be led to Himself, and in an almost miraculous way this was answered through the imperfect reading of the Word and the repeating of a hymn in her own language.

From this beginning the work went on, not large nor aggressive, but rather tentative in its character. For three years and a half I labored there, looking over the ground and becoming better acquainted with the need and how to meet it; but two years ago the Lord laid it upon me to go out and bring the work and its needs before the people of England and America, as I must needs have not only money, but the sympathy and prayers of all Christians in this most difficult trust. It is very necessary, on account of the excessive heat, that doors and windows should be open, and so the seclusion absolutely imperative in such a work could not be secured in a house on a public street in Bombay, as conversations with the girls from persons in neighboring houses could not well be prevented and were

of a character often to undo much of the good done.

Then in such a work the nervous tension and strain upon those holding positions of responsibility is great, and the opportunity for occasional retirement from the observation of the household most necessary.

The separation and classification of the inmates is also most imperative—the younger from the older, the native from the European and Eurasian, and the native Christian from the non-Christian.

The reasons are obvious. As an illustration: An old country-born Englishwoman addicted to drink and well known in the police courts as personifying many evils, was in the home and behaved exceedingly well, giving seeming evidence of a change of heart, but one day she disappeared, taking with her a young girl—not a strong character, but one for whom we had great hopes—the older woman having been influenced by the example of immoral persons living opposite. This is only one of many incidents which might be mentioned emphasizing the need for greater retirement and more suitable buildings.

Realizing more and more how the work was hindered by these preventable causes, I bought six acres of ground at Poona, where good air, seclusion, and room for the required buildings could all be secured. Besides the worker's bungalow a small hospital is required and four buildings—to provide for classification as above specified—in separate compounds, open only to the supervision of the workers.

It is still proposed to keep up a small house in Bombay for aggressive work and as a receiving home from which to draft into Poona. This home is not to supply a *local need* simply, but girls are sent to us from great distances and from all the missions, as it is the only home of the kind in Southern and Western India, and thus it supplements the work of these missions. Over one hundred women have been received in

the home since its opening, and some have gone out to lives of Christian usefulness.

When God laid it upon my heart that He would have me make this work and its needs known more widely in England and America, I obeyed, leaving in charge my most efficient helper, Miss Walker, who is bravely holding the fort until such time as God shall permit me to return, which in His providence I trust may be soon.

Educational Evangelism.

BY REV. DAVID S. SPENCER, TOKYO, JAPAN.

The objects of an education are :

1. To develop man physically, intellectually, and morally.
2. To inform and enlighten the understanding.

3. To form and regulate the principles of actions ; to build character.

To answer intelligently our question, we must consider the material we have to work upon. We must judge whether the Japanese are so constituted, intellectually, physically, and morally, as to make it possible to reap here the legitimate results of education.

1. In *intellectual* powers the Japanese will compare favorably with the citizens of any other country. In general mental make-up they are not unlike the French people, though differing from them in some points. But the standings taken by Japanese students in the colleges and universities of Europe and America, as well as in their own land, show that there is in these Japanese youth good timber to work upon.

2. The *physical* condition of the Japanese is not what one might wish, and is said to be retrograding. The average male Japanese is about five feet two inches in height, and weighs about one hundred and twenty pounds, and has not a strong constitution. Between the Japanese male and female is about the same difference as between the American male and female. But the Japanese does not know how to care

for his body. The missionary in Japan, whatever his special sphere of work may be, has a great duty to perform in teaching the Japanese around him how to take care of what strength they have, and save further retrograding. The social habits of the young are by no means calculated to improve their physical condition.

3. The *moral* condition of the Japanese. On this subject, let the Japanese speak for themselves. Dr. Nishima was asked what were the prevailing sins of his people, and he at once answered, "Lying and licentiousness." The Japanese are called a very polite people, but a Japanese friend of mine, one of the most discerning I have known, declares that there is no real politeness among his people. Their politeness is a mere conventional form, and deceptive—on the surface, and not of the heart. With this Dr. Nishima agreed. I could give the names of a number of representative Japanese whom I have heard say that of the Japanese young men and women of the middle and lower classes, comparatively few reach the age of twenty socially pure. The experience of foreigners among the people will substantiate, to a large degree at least, these Japanese opinions. But what does all this argue? Simply this, that the Japanese *need educating*, need lifting up, *need* the Gospel of Jesus Christ. They are, generally speaking, no better and no worse than other people without the Gospel. The greater the need, the greater the responsibility of the Church to help them. And let it be borne in mind that the needed reformation is not to be wrought in a day. The people must be *educated* to better things. They must be given good and sufficient reasons for right doing, and this takes time. Reference will again be made to the time element. We now desire to show the need. In intellectual ability, in the need of physical training, and in the need of moral elevation, the Japanese offer a most inviting field for missionary labor.

Let us now consider *mission schools as evangelizing agencies*. Much has been said *pro* and *con* mission schools in Japan. Dr. Ashmore, of Swatow, China, is responsible for the appearance in the missionary organ of his church of an article which seemed to put at a discount the educational work being carried on in Japan, as compared with the evangelistic. He would have many of the educational missionaries here drop their school work and take up evangelistic. I will quote another who has a world-wide reputation as an authority upon these subjects, Dr. Abel Stevens. He says: "The chief missionary work now going on in all the East is by Christian education. The old religions cannot stand our better light; they are too legendary, too superstitious, too contradictory of science, to endure the enlightenment of the people. There is no end to our opportunities for schools, especially in India and Japan, and we can everywhere crowd them with eager pupils, many of whose families will pay us for our labors. This is preaching the Gospel in the most practical and effectual way for the Eastern populations. You teach them with the Bible in your hand and theirs. Your science refutes their legendary tradition without a word of allusion to the latter; your chapels are on the premises of your schools, and your pupils, now your friends, throng them to hear your proclamation of the Gospel." (*Christian Advocate*, 1889, page 635.)

And the same writer, regarding Christian success in the East, says: "We must *promulgate* the Gospel there, indeed, as the primary instrumentality of our work; but how promulgate it?

"I do not doubt, after considerable local study of the question, that the Christian school is the most effective method of its promulgation. *Its promulgation in any way is what in the apostolic age was meant by 'preaching' it* (italics ours), and I am convinced that in India, China, and Japan Christian instruction is the best preaching and

the school is the best chapel. We thus bring the young under our influence, and the young in these three lands are our chief hope. Besides this instrumentality, we should have, and do have, the homiletic or pulpit mode of preaching. The two should be combined and are, in all our missions there. It should not be a question among us which is the most desirable; both should be considered indispensable and inseparable. But I am convinced that we could never be thoroughly successful without the school."

Dr. Abel Stevens has travelled carefully through all these Asiatic countries and knows whereof he speaks. Now, what are the facts in Japan?

1. Missionary teachers are nearly everywhere *direct* preachers. They preach as much as their surroundings will permit. Those who do not preach ought to do so. The missionary teacher who is not an earnest evangelist dishonors his calling. That these teachers do not preach to a constantly changing audience, and thus lose much vantage ground, should not be reckoned against them.

2. Missionary teachers are *indirect* preachers. Dr. Stevens states the fact. The teaching of true science is constantly undermining the old faiths in Japan. I can name many strong men in the church in Japan who have been brought to accept Christianity, and its Christ personally, through the slow and convincing process of the schools. True science has made them true Christians.

3. That missionary teachers have met with some success is shown by the fact that nearly two thousand of their students have gone out to stand for Christianity in Japan. Take this in connection with the fact that the majority of these schools have come into existence since 1885. There are no more intelligent, stable, and earnest Christians in Japan than those who have come out of the mission schools. *The time commonly spent in pursuing a course of study gives*

time to establish Christian character. This is important. (See article by Dr. C. W. Mateer, Shanghai Conference Record, page 456.)

4. The mission schools have sent out over four hundred and fifty Christian workers into all parts of Japan. The Doshisha alone has sent out over ninety such. These are the men and women who are to do the direct evangelizing, for *whatever may be the case in other lands, the Japanese must be evangelized by Japanese.* The foreign missionary can do no higher work than to prepare the leaders and to be their advisers. "It is as much his duty to prepare others to preach as it is to preach himself."

5. The majority of the revivals in Japan thus far have begun in the mission schools. As the work grows the proportion will probably become less in favor of the schools.

6. There is no better agency than the schools to disarm prejudice. Many of the students come to us for the sake of the English, but full of prejudices against the foreign religion. Their close contact with foreigners in the school, visiting them in their homes, marking their conduct, acquainting themselves with foreign thought, sends them home disarmed of their old hatred, and if not personally Christians they are no longer bigoted opponents. We meet them repeatedly after they have left school, and they are our friends, often travelling long distances to see us, and showing us every mark of friendship.

7. The mission school is to the work in Japan what the hospital and dispensary are to the work in China—an entering wedge. The school is frequently the only door by which the Gospel is permitted to come in and reach the people. The English language serves as a bait, and is in itself, as Dr. Stevens says, a civilizer. It is furthermore coming to be generally regarded as the best medium of theological instruction. Most of the theological schools now do their chief work in the English.

Estimating the Population of China.

BY REV. ARTHUR H. SMITH, SHANTUNG,
CHINA.

The question of the population of China is an antique, which seems to have been viewed from almost every point of vision, with results extremely inharmonious. The reasons for this are sufficiently well known, and have often been explained at length in these columns. It appears to be well settled that no real dependence can be placed upon the Chinese official returns, yet that they are the only basis upon which rational estimates can be based, and therefore have a certain value. So far as we are aware, all efforts to come at the real population per square mile have proceeded from such extensive units as provinces, or at least prefectures, the foundation and superstructure being alike a mere pagoda of guesses. Some years ago an effort was made in this district to make a more exact computation of the population of a very limited area, as a sort of unit of measure. For this purpose a circle was taken, the radius of which was twenty *li*, the foreign residence being at the centre. A list was made of every village having received famine relief in the year 1873, so that it was not difficult to make a proximate guess at the average number of families. The villages were 150 in number, and the average size was taken as 80 families, which, allowing five persons to the family, gave a total of 60,000 persons. Allowing six miles to be the equivalent of twenty *li*, the population of the square mile is 531, or considerably above the average of the Kingdom of Belgium (the most densely populated country in Europe), which had in 1873 an average of only 462 to the square mile. At a distance of a few miles beyond this circle there is a tract called the "Thirteen Villages," because there are that number within a distance of five *li*! This shows that the particular region in which this estimate was made happens to be an unfavorable one for the

purpose, as a considerable part of it is waste, owing to an old bed of the Yellow River which has devastated a broad band of land, on which are no villages. There is also a canal leading from the Grand Canal to the sea, and a long depression much below the general average, thinly occupied by villages, because it is liable to inundation, as in 1890. For these reasons it seemed desirable to make a new count in a better spot, and for this purpose a district was chosen, situated about ninety *li* east of the sub-prefecture of Lin-ch'ing, to which it belongs. The area taken was only half the size of the former, and instead of merely estimating the average population of the villages, the actual number of families in each was taken, so far as this number is known to the natives. The man who prepared the village map of the area is a native of the central village, and a person of excellent sense. He put the population in every case somewhat below the popular estimate, so as to be certainly within bounds. The number of persons to a "family" was still taken at five, though, as he pointed out, this is a totally inadequate allowance. Many "families" live and have all things in common, and are therefore counted as one, although, as in the case of this particular individual, the "family" may consist of some twenty persons. To the traveller in this region, the villages appear to be both large and thickly clustered, and the enumeration shows this to be the case. Within a radius of ten *li* (three miles) there are 64 villages, the smallest having 30 families and the largest more than a thousand, while the average is 188 families. The total number of families is 12,040, and the total number of persons at five to the family, is 60,200, or more than double the estimate for the region with twice the diameter. This gives a population of 2129 to the square mile. So far as appearances go, there are thousands of square miles in Southern and Central Chihli, Western and Southwestern Shantung, and Northern Honan, where the villages are as

thick as in this one tract, the contents of which we are thus able approximately to compute. But for the plain of North China as a whole, it is probable that it would be found more reasonable to estimate 300 persons to the square mile for the more sparsely settled districts, and from 1000 to 1500 for the more thickly settled regions. In any case a vivid impression is thus gained of the enormous number of human beings crowded into these fertile and historic plains, and also of the almost insuperable difficulties in the way of an exact knowledge of the facts of the true "census." In the tables published in "Williams' Middle Kingdom" (vol. i., p. 264), the population of Shantung for 1812 is given as 28,958,764, and that for 1882, from the Almanac de Gotha based upon the Chinese Customs returns, as 29,000,000, or almost the same. The former is reckoned on the basis of 65,000 square miles, and the average is found to be 444 persons to the square mile. A large part of Shantung is mountainous, and much of this is wholly waste territory, but some of the mountain districts have a numerous population tucked away in the valleys, and wherever there is a spot of arable soil sufficient to afford nutriment. The natives of such districts can with difficulty be persuaded to leave them and go elsewhere. One old man who had done so explained that when he was down on the plain, he felt "all-out-doors" (*k'uan te huang*), and had to come back!

—Among the points and sentiments at the International Missionary Union Conference, Clifton Springs, June, 1892, were the following by Rev. C. C. Tracy, of India:

"Father Tyler speaks of James Dube, the Zulu preacher. That Zulu, 'Jim,' made me a missionary. Near the end of my seminary course, at New York, I was wavering in regard to the foreign work. Though almost resolved to go abroad, I was shaken by what seemed insurmountable difficulties and by sev-

eral calls to work in home fields. At a monthly concert Dr. Hitchcock read a letter from Mrs. Lloyd, the daughter of Dr. Willard Parker, in which she narrated the substance of a talk with 'Jim,' who was yet unconverted. To her exhortations he replied by questions like these: 'Was your father a Christian?' Answer: 'Yes.' 'Was his father a Christian?' 'Yes.' 'And his father?' 'Yes.' 'Well, my father, and my father's father, and my father's grandfather were heathen, and you say the heathen are lost. Now, why did not your grandfather come and tell my grandfather the way of salvation, if he believed the heathen are lost?'

"The letter was altogether a powerful and striking one. After the reading there was silence in the assembly of students. I rose and said: 'I will go. Were I to refuse, after hearing those words, the earth would shake under my feet, and the heavens grow black over my head.' I wavered no more. It was Zulu 'Jim' that brought me to the decision."

—"In order to the successful prosecution of the work in foreign fields we ought to have a sound policy and wise administration and all that, and yet the one thing more important than all else is, the illustration of religion pure and undefiled in the converts. In order to impress the unevangelized, the great thing is not a wise policy, but a holy church in their midst. Without this, means and instrumentalities, however well chosen and well used, will avail little."

—"We talk a great deal about apostolic methods. Shall we attempt to do exactly as the apostles did? That would require us to travel on land with camels and donkeys, and on the sea with sail-and-oar ships. Is it precise apostolic methods that we want, or the apostolic spirit in the use of modern methods?"

—Miss Ella J. Newton, M.D., of Foo-

chow, China, sending her congratulations to the I. M. U., said :

"It has been my privilege for the past two years to attend the delightful meetings of the Union, and I know of but one thing better than to be with you this year, and that is to be just where I am, on the field at work.

"I shall think of you as you meet in that consecrated tabernacle and pray that God's special blessing may be upon every session, that you may all be refreshed by talking together of what God is doing in the wide, wide world. One cannot well be narrow minded and think only of his own little corner in the vineyard after mingling in such gatherings, and I wish every missionary returning to America would plan his vacation so as to spend the second week in June at Clifton.

"I have been *at home* for six months, and am glad to report myself so well (after ten months at Clifton) that I think it will not be necessary for me to go to America again for many years ; and if I may be allowed a word of advice to any of the missionaries who feel in such a hurry to return to their fields, it is stay at Clifton till you are *well*, and see if you do not find it the shortest road back to your home and work.

"One cannot be away from China now very long without noticing changes. In spite of the loud rumors of expulsion, war, and riot with which the air was filled last autumn, the attitude of the people is exceedingly friendly, and the results of work are rapidly growing larger and more satisfactory. The day of China's redemption draws near. Praise God with us and ask Him to bestow richer blessings on this great land."

Note from a Veteran African Missionary.

OBERLIN, O., July 27, 1892.

DEAR BROTHER : Yesterday we took the remains of our dear Mrs. Mellen to

the cemetery. She died on the 23d. Her death was quite unexpected, but she was ready. The children are here, except the one in Mexico. There are four daughters and two sons—all single.

Brother Mellen had worked so hard, he was broken down ; but we did not expect Mrs. Mellen to follow so soon.

I have had a long sickness, and have suffered very much. Was taken last October 21st. Am about much of the day—walk, read, write, and work, but have a weak and lame back and shattered nerves. Hope to improve—am gaining strength daily.

Since we met last my son has gone to East Central Africa as a medical missionary under A. B. C. F. M.

Your brother,
GEORGE THOMPSON.

Intercommunication by Speech and Letters in China.

BY REV. W. H. LINGLI, LIEW CHOW, CHINA.

I have just read in the May number of THE MISSIONARY REVIEW a statement by Professor Kirchoff that "Chinese is the most popular language in the world ; that Chinese is spoken by four hundred million persons." If all Chinese spoke one language, the statement of Professor Kirchoff would be very nearly true ; but as it is it is very far from the truth. People cannot fairly be said to speak one language unless capable of being understood among themselves when they do speak. It is exceeding doubtful if there are a hundred million people in China who speak a language or dialect sufficiently similar to be able to be understood among themselves. One might just as well speak of the language of India being spoken by two hundred and eighty-five millions of people as to speak of Chinese being spoken by four hundred million persons. Any one who has travelled any in China knows that there are many languages in China as well as in India. Often the people of one district cannot

understand the language of another. There are provinces which speak their own language. I am writing from Liew Chow, near the border of Kwangtung, Kwongsai, and Hunan Provinces, and a man from either province will not understand a word spoken by a man from either of the other provinces, unless he has heard it before. Our native pastor here is from the Kwangtung Province, but when he speaks to a brother from the interior of the Hunan Province he speaks through an interpreter.

There is a very erroneous view abroad also in regard to the Wenli or classical language of China. Before coming to China I was misled by it myself. I read in missionary literature and periodicals that the Bible was now translated into the Wenli language of China, and could be read by four hundred millions of people. It is true that it is translated into that language, but how many people are there in China who can read it in that language understandingly? For an answer, I refer you to the report of the Shanghai Missionary Conference of 1890, page 67. A high estimate made by Rev. John C. Gibson, of Swatow, of the number who can read intelligently in China is twelve million three hundred and seventy-five thousand.

Just following this you will find the estimate by Dr. Martin, of Peking, which is very much lower—less than six millions in China who can be said to read any language. The Wenli is not a spoken language at all in China at present. It is the language of the ancients of this empire, and therefore a foreign language to the present generation. Again, if a man from the north of China were to read the Bible in Wenli to a man in the south of China, the southern man would not have any more idea of what was read than if he had been in Sanscrit or Hebrew, if he could not see the characters. The great majority in any place are just about the same. When the Bible is read to our congregations in Wenli without words of explanation, it is very doubt-

ful if one in ten gets anything like a clear idea of the meaning.

These are rather lengthy remarks for me to make, but they may give a better idea in regard to the language of China. If it is not clear it is not strange, for the language or languages of China are a monstrosity.

An Ancient Karen Hymn.

Father God is very near,
Lives He now among us here ;
God is not far off, we know—
Dwells He in our midst below.

'Tis because men are not true
That He is not seen by you ;
'Tis because men turned to sin
Now no longer God is seen.

All upon the earth below
Is but God's foot-rest, we know ;
Heaven in the heights above
Is God's seat of truth and love.

—*Baptist Missionary Magazine*

The Prayer League and the witness to the need of a consecrated living and giving, which we printed in the Editorial Notes of the last November issue, page 862, has had a wide acceptance, and many friends have sent to us their signatures, in token of a hearty co-operation. Among others, F. A. McGaw, Augusta, Ill. ; William C. Conant, New York ; D. L. Barackman, Alexander Collins, Clara M. Collins, Jennie Collins, M. J. Barackman, Hannah Willson, Mrs. E. A. Stewart, John H. Collins, James Kelly, W. R. Wilson, Mrs. W. R. Wilson.

Bishop Potter, in a recent sermon in behalf of New York City missions, said that the Church he represented was preaching the Gospel in that city "not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey, and Persia."

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Probably of no event that ever occurred in the religious world have such extensive and so many reports been given by religious and secular journals as of the great New York Christian Endeavor Convention.

The uniform prayer-meeting topics of the Christian Endeavor societies have for many months run parallel to the topics of the International Sunday-school Lessons. Notwithstanding the many obvious advantages of the plan, some have thought that it would be better to have topics wholly distinct. At the Boston headquarters, 47 Franklin Street, they are taking a postal-card vote on this question, in which all who are interested are invited to join.

Dr. Clark's departure from this country on his around-the-world tour in the interests of the Christian Endeavor cause was attended with many demonstrations of affection and esteem. At the Jersey City railroad station he was given warm greeting by a throng of young people, and presented with a beautiful Christian Endeavor monogram badge, set with diamonds and pearls. At Chicago, Denver, and the chief cities in California, enthusiastic meetings were held. Dr. and Mrs. Clark, with their son Eugene, set sail for Australia August 19th. Many meetings are already planned for New Zealand, Australia, Japan, China, Ceylon, India, Egypt, Turkey, Greece, Italy, Spain, and England.

A remarkable proof was lately given of the self-acting power of the Christian Endeavor idea. A missionary in Madagascar, previously unknown to Dr. Clark, wrote him about the growth of the movement in that far-distant island. He gave the astonishing information that thirty societies of Christian Endeavor already existed there. It was not known before that there was a single society on the island.

A net gain of over one thousand soci-

eties during the first three weeks of July. That does not look as if the denominational plan of organizing young people for the Lord's work was to supersede the interdenominational plan.

The Christian Endeavor missionary journey on which Dr. Clark has started should make this, even more than last year, a missionary twelvemonth in all Christian Endeavor societies. The walls of Christian Endeavor convention halls, of Endeavor prayer-meeting rooms, even the letter-heads of Endeavor stationery, have long borne such mottoes as "Missouri for Christ!" "Brooklyn for Christ!" "Our Land for Christ!" Let those stand; but place above them this, "The World for Christ!" Adopt Mr. Fulton's two-cents-a-week pledge-plan, or any other scheme of *definite, systematic* giving. Form live missionary committees. Inaugurate some plan of reading of missionary books. Get into communication with the missionary secretaries of your own denomination. *Do something.* Make a beginning, however little, and it will grow.

More petitions for the Sunday closing of the World's Fair were sent to Congress from Christian Endeavor societies and conventions than from all other bodies put together. Surely a large share of the encouraging result is due to these young people, and to the active head of the National Committee, Rev. R. V. Hunter, of Terre Haute, Ind.

California has already organized a committee and raised a large sum of money in order to secure the International Convention of 1895.

Among the many remarkable tributes to the power of the New York Convention were two made by two prominent Hebrew journals, which mourned the lack of such consecrated enthusiasm among the Jews. Another earnest tribute along similar lines was made by a Roman Catholic paper.

Under the leadership of Rev. S. E.

Young, Christian Endeavorers in all the seacoast and lake States are organized for carrying on religious services in life-saving stations.

Jue Hawk, the eloquent young Chinaman whose address at the New York Convention was received with such tremendous enthusiasm, has been called by the American Baptist Missionary Society to work among the Chinamen of New York City.

One society we know of has been making extensive repairs in its chapel. Instead of taking a vacation during the period of disturbance, it is visiting the other societies of the town in regular order, expecting to reap a harvest of new ideas.

Few facts show more forcibly the hearty acceptance given the Christian Endeavor idea by the various denominations than the following. Over sixty religious journals in the United States and Canada have regular Christian Endeavor departments. These are all influential, standard journals. There are in addition a host of bright church papers published by local Christian Endeavor societies. These sixty papers are quite evenly divided among all evangelical denominations.

At New York the Friends and the Methodist Protestants formed denominational Christian Endeavor unions. The Cumberland Presbyterians have also formally adopted the Christian Endeavor principles and name for their young people's societies. Thus denominationalism, ardent and wise, and interdenominationalism, cordial and helpful, go hand in hand.

Many societies all over the land held rousing meetings in which the New York Convention was reported; and now that great meeting is being still further multiplied in hundreds of thousands of young lives stirred to fresh endeavor.

The fall Christian Endeavor conventions are now upon us. Let every pastor attend them, to gain new courage and cheer from the fresh-faced youthful host, and to give them the direction

of wise counsel and the inspiration of experienced leadership.

Rev. W. B. Floyd, who carried to Canada the Christian Endeavor banner for the greatest gain in societies during the year, won from Pennsylvania by Ontario, was twice delayed by failures of trains, and forced to remain all day Sunday in Oswego, as, of course, he could not carry that banner on a Sabbath-breaking train. He thought that the banner was loth to leave the country. It was given a hearty welcome in a great meeting at Kingston, Ontario, and was slowly unrolled during the singing of the hymn, "Blest be the tie that binds."

The pastor should be in closest touch with his Endeavor society. Whenever a pastor complains of his young people, calls them headstrong, conceited, and the like, it will be found on investigation that he rarely attends his young people's meetings, takes no active part in their work, and merely criticises from the outside. There are such "pastors," though they are mercifully few. The pastor should hold occasional meetings with all the Christian Endeavor committees. Especially to the prayer-meeting and lookout committees is his counsel and encouragement indispensable. If the society is not too large, let the pastor occasionally invite it to hold a prayer-meeting in his house. Let him open his house to committee meetings of all kinds. If he is the right kind of pastor, neither he nor the young people will feel any embarrassment when he thus presses into their counsels. It is his rightful and natural place.

"The verdure-clad pledge;" that's what they call the "cast-iron pledge" in the Sandwich Islands.

The Review of Reviews calls the Christian Endeavor societies a Salvation Army, "with the Corybantic qualities eliminated."

Let it never be forgotten that no society is properly a Christian Endeavor society if it is *undenominational*. Here is where the advocates of sectarian

young people's religious societies get muddled. A Christian Endeavor society is everything a denominational society can possibly be, *and more*; it is also *interdenominational*.

Here are some cheering facts. Christian Endeavor societies last year contributed, so far as can be learned, to the Women's Baptist Foreign Missionary Society, \$562.77; to the Cumberland Presbyterian Board, \$495.37; to the Board of Foreign Missions of the Reformed Church, about \$600; to the Board of Domestic Missions of the Reformed Church, \$545.03; to the Board of Home Missions of the Presbyterian Church, \$4621.46; to the Board of Foreign Missions of the Presbyterian Church, \$9035.60; to the Woman's Presbyterian Board of Missions of the Northwest, \$1702.98; to the American Congregational Union, \$961.94; to the American Missionary Society, \$2117.60; to the American Baptist Missionary Union, a large amount of money, whose exact amount Dr. Mabie cannot ascertain from the data at hand; to the Congregational Sunday-School and Publishing Society, \$398.03; to the New West Educational Commission, \$504; to the Foreign Christian Missionary Society, \$1385; to the Woman's Board of Missions (Congregational), \$2738.72; and to the American Home Missionary Society, \$4300. These figures are only approximate, as in many cases the contributions sent by the societies do not indicate their source, and some boards are not heard from. They are delightful and inspiring figures, and show the young people working ardently and loyally for their own denominations and the cause of Christ in all the world. Next year may all these figures be more than doubled!

A pleasant incident of the New York Convention was the visit paid by a crowd of Endeavorers to the children's service of song at the Five Points House of Industry. After the service a brief, impromptu appeal to the Endeavorers present was made by one of them, and more than \$168 were raised on the spot.

This gave three hundred of those poor little folks a most delightful excursion on the Hudson River. This little incident is worthy of a place by the side of the stirring time in the rally of the Disciples, when money enough was raised to finish their Japanese mission house and insure the building of their mission church in Salt Lake City.

For several years a Christian Endeavor society has existed in the Wisconsin State Prison. For obvious reasons, this society is never represented at Christian Endeavor conventions; and yet it has a great deal of genuine Christian Endeavor enthusiasm, and is doing a good work. When the society voted on the Sunday-closing question, 51 voted to close the World's Fair on the Lord's Day, and only 7 against it. A good sign for the real usefulness of the society is that during the last half year its membership has fallen from 191 to 77, on account of stricter requirements.

Christian Endeavorers are glad that the New York Convention aroused the ire of infidel papers. The more such papers rail at the movement, the better. One of them scoffed at the great throng of young people as a crowd of "sour-faced and one-ideal strangers," and went on to give a caricature of the meetings. As to the Convention's indorsement of the Sunday closing movement, the editor remarks, "Perpetual ruin and blight has been brought upon many a land by the constricting and imbruting despotism of just such meddlers as these;" and after reporting the wacry, raised so often and so vigorously by the Ohio delegation,

"O—hi—O,
We won't go
To the World's Fair
If it's kept open Sunday
Or if liquor's sold there,"

the editor adds: "The long ears of the hearers, as they took in these strains, nodded in approbation; subdued brays of concurrence arose and died away; a smile of confidence diffused itself on their not over-intellectual visages, and a twinkling in their eyes told of augmenting hope of gratification of their desire to bully and domineer."

IV.—EDITORIAL NOTES ON CURRENT TOPICS.

Missionary Lectureships.

It may not be known to readers of the REVIEW that, by a singular coincidence, four of the editorial staff of the REVIEW have been called to deliver lectures on missions in course. Rev. Dr. A. J. Gordon last winter before the Theological Seminary at New Brunswick gave a series of six lectures on *The Holy Spirit and Missions*, of which the highest commendation has reached our ears. The editor-in-chief has given a series at New Brunswick on the *Divine Enterprise of Missions*, and expects to give another series in Scotch capitals in February and March, 1893. Rev. Dr. J. T. Gracey has likewise been giving a series at Syracuse and elsewhere, and has other series in preparation; and now Rev. D. L. Leonard, D.D., our able statistician, is to give at Oberlin a series of lectures on the following topics. There is no reason why Drs. Gracey, Gordon, and Leonard should not be invited to give their admirable series in other cities and before other educational institutions.

Dr. Leonard's course embraces Lectures on History of Modern Protestant Missions.

1. Introductory. Christianity a missionary religion, and missions before the Reformation.

2. Missions before Carey, and why so few and fruitless.

3. Carey epoch, why so called, and causes which combined to produce it.

4. Origin and spread of missionary zeal in Great Britain and on the Continent.

5. Origin and spread of missionary zeal in the United States.

6. Missions in India, growth and results.

7. Missions in Africa, growth and results.

8. Missions in China, growth and results.

9. Missions in islands of sea, growth, etc.

10. Providences in missionary history, how difficulties and disasters, etc., have worked good.

11. Specimen heroes and heroines. Name a number, and dwell upon a few.

12. Summary of successes, the outlook, and the task to which we are called.

The editor-in-chief is debarred by numerous duties from attempting courses of lectures elsewhere; but he ventures to suggest that if either of the colleagues mentioned can be obtained, these lectures may accomplish vast good.

Co-operation Between Missionary Boards and Committees.

For many years we have been deeply impressed that, if there could be frequent and frank interchange of views between representatives of the various mission boards, great economy of time, money, and labor might be secured.

For example, take the *estimates of expense* in conducting work on any one field. Let us suppose that the leading societies of the world should confer as to the scale of expenditure for buildings, salaries, and general cost of mission labor in Japan, China, India; and determine a minimum or maximum, to which all might seek to conform. Suppose again that the practicability of employing paid *native agency*, and to what extent and under what restrictions, might be discussed and agreed upon. Suppose, again, that the proportion of salary to be paid to missionaries on furlough—the mileage allowed for travelling expenses, the amount and kind of labor to be expected of them while at home, and the intervals of ordinary absence from their fields, with the limit of time of such absence—might be decided on, etc. Again, suppose that modes of sending money and supplies to missionaries in the field might be adjusted on a uniform system, so that one set of agencies might be used uni-

formly. These are merely a few of the scores of matters requiring comity and co-operation in order to economy both of labor and of other costs.

In fact, we see no reason why in all matters of general interest there might not be this conference and common basis of operation. Banks have their clearing houses, railroads pool their earnings, great commercial systems compare results of diverse plans of working and so come to common agreement, abandoning what is found to be practically wasteful and adopting what experiment proves to be a saving of expense and material. Why may not the great departments of Christ's benevolent work get a common basis of economical business methods? We are unable to see why often several minor agencies might not be combined at least under one treasurer and clerical system, greatly diminishing cost of administration, and so commending themselves to the business judgment of wise and thoughtful men.

The effort is now making with renewed energy to enlarge both the scope of this Review and its sphere of actual service. Were its number of readers ten times multiplied, the labor of editing would be not a whit increased; and even the cost of publication would be but little increased, since it is the composition and electrotyping which constitute the main expense; and when once the plates are paid for, the only cost for an enlarged edition is the outlay for presswork, paper, binding, and mailing. If the publishers could secure a large enough list of subscribers, the cost of the Review would be correspondingly decreased. They have generously offered to put the Review at \$1.50 if 50,000 subscribers can be got, and the editors hope their effort at a much increased list of paid subscriptions may be successful.

Meanwhile the editors are seeking to make the Review more and more indispensable to the reading public. Efforts

are making to add to its attractions and resources. Among other new features will be a department of *Christian Endeavor*, edited by Professor Wells, in which we hope to see communications from Rev. F. E. Clark, D.D., now on his world tour. Dr. Clark, of Boston, U. S., the founder and president of the Young People's Society of Christian Endeavor, is going on a tour around the world in the interest of the Endeavor movement. He sailed from San Francisco on August 19th, and purposes visiting the Sandwich Islands, Australia, New Zealand, Japan, China, India, Palestine, Turkey, Greece, Italy, and Spain, returning home by way of England about the middle of next June. The Review is not a money making project. It is founded and maintained for the dissemination of all missionary information and inspiration. No cost is spared to secure the fullest and most accurate statements of facts from every field, and the best contributions to its literature from the pens of the most able and gifted men and women throughout the world. We must depend on the reader to help us in this matter. One subscriber known personally to the editor sends his Review to a score of non subscribers too poor to pay for it, for reading each month, pasting inside the cover their names and the order in which it is to be passed from hand to hand. If that were done by every subscriber, the number of readers would at once be multiplied twentyfold. Applications are constantly coming to us for gratuitous copies from parties who by a trifling effort might raise the needed subscription price, even if more than one party shares the expense and the benefit. Is there not too much tendency to get our blessings without cost, and is it altogether a wholesome tendency? In what way can we build up real missionary zeal more effectively than by wide dissemination of compact and carefully edited missionary information and matter pertaining to the world-wide work? We ask all our readers for their help.

The Petition of the World's W. C. T. U. for the protection of the home, addressed to the governments of the world, beseeches each ruler "To raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect the homes of the people by the total prohibition of these curses of civilization throughout all the territory over which his or her government extends."

This petition has lately received hearty indorsement from the International Missionary Union, composed of missionaries from many lands, and the Young People's Society of Christian Endeavor, at their annual meeting held in the city of New York.

These, with indorsements from churches, missionary societies, peace and other moral associations, the Salvation Army, Good Templars, Y. M. C. A., and other bodies, aggregate millions who have thus said, We desire the complete banishment of intoxicants, opium, and other narcotics, and with the Woman's Christian Temperance Union appeal to the rulers of nations to exercise all power in them invested to accomplish this deliverance.

We therefore most earnestly request that all these will unite with us in prayer; that as leading Christian women, in the presentation of this petition, stand face to face with rulers, pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant their request.

MARY A. WOODBRIDGE,
Secretary World's W. C. T. U.

"Central Asia for Christ,"

In the *C. M. Intelligencer* for April Rev. W. St. Clair Tisdall propounds a plan by which he believes Central Asia may be won for Christ.

"1. The C. M. S. should establish at one of our frontier stations in the

Panjab a normal school or training institution of some kind, at which native converts of the various countries which it is desired to evangelize might receive such training as would best qualify them on their return to their native countries to preach the Gospel to the people. We might begin with Afghans and Baluchis and get young men from among the Brahues, the people of Kafiristan, Turkistan, etc., as God gave them to us. The question of the location of the institution would be best fixed after a consultation with the Panjab Corresponding Committee and Missionary Conference. Perhaps, however, Peshawar would best fulfil the conditions required, as it is at the entrance to passes through which at least Afghanistan, Chitral, and Kafiristan can be easily reached, and is at the same time connected with the Baluch frontier and the Persian Gulf by the railway to Karachi and the frequent steamers from that port. In this way it might be possible to train converts there for work in the Arabia, Mesopotamia, and Persian missions as well, if found desirable.

"2. Students would, of course, need small scholarships for their support during training, but would live in simple native style. They should, when properly trained, be able to gain their own support among the people to whom they are sent. Whatever training may be found necessary to enable them to do this should be given. The experience of missionaries and travellers — e.g., Mrs. Bishop in her recent journey through Mesopotamia, Persia, etc. — shows that the most useful of all arts in order to gain a welcome is the possession of some knowledge of medicine. Mrs. Bishop tells us that again and again when she asked fanatical tribes — generally Mohammedans — whether they would receive a resident missionary if sent to them, their invariable answer was, 'Yes—if he is a doctor.' We all remember that our Lord sent out His first disciples to heal the sick as well as to preach the Gospel, and

than this we can have no better model. In order to give the students some knowledge of medicine a fully qualified European doctor should form one member of the missionary staff of the institution. This would also make the institution known far and wide, and would enable the missionaries there to enter into friendly relations with many distant tribes.

"3. The language in which lectures would be given would be Persian, which is known very extensively in the regions which we desire to evangelize. It is a most copious and elegant language, and is easily acquired.

"4. The missionaries engaged in the work of the institution would naturally endeavor to learn as many as possible of the languages of those among whom they would be laboring. After Persian, Pashtu would be needed; then the acquisition of the Baluchi, Brahue, and Kafiristani languages would enable them to translate the Oracles of God into tongues in which they are not yet found. A grander sphere of work for able linguists and devoted Christian missionaries could not be discovered.

"5. The staff of the institution should consist of not less than two thoroughly qualified clerical and one medical missionary. This would be the minimum, and more would be desirable. Those sent should be in every respect picked men. They should be (1) born teachers—which, we must remember, every university graduate is not. (2) They ought to have shown some ability in the acquisition of spoken languages. Of the higher, spiritual qualifications needed it is superfluous to speak—the love for souls, the consecration of life and talents to the Master's use. On no account whatever should the men, when once appointed, be called away to other work. Their number should be augmented, not diminished.

"6. The work thus undertaken 'must have a good trial with the right men, and must not be hastily given up when the seed has been sown and before it has appeared above ground.' "

The Uganda Troubles.

The following summary of the history of the Uganda Mission, sent to *The Manchester Examiner* by Rev. C. Sutcliffe, of Holy Trinity Vicarage, Stalybridge, deserves to be carefully studied:

"We must go back to the days of 1875, when Gordon was Governor of the Soudan, whose efforts to put down the slave trade on the Upper Nile led him to the very confines of Uganda, and during which year he sent Colonel Long, one of his officers, to visit King Mtesa, of Uganda. That same year Stanley made his second effort to cross the great continent, and leaving Zanzibar, arrived at Mtesa's capital in the month of April. During his stay there he wrote what has now become an historical letter, which appeared in *The Daily Telegraph* of November 15th, 1875, asking in the king's name that Christian missionaries and teachers might be sent to Uganda. That letter evoked such sympathy that a sum of £12,000 was offered to the Church Missionary Society if that Society would undertake the work.

"To the honor of its committee (among whom was that eminent statesman, Lord Lawrence), this letter was answered in the affirmative. Seven suitable men were at once selected, including the saintly Alexander Mackay, and sent out. The reply letter to Mtesa, which was signed for the committee by Archbishop Tait, of Canterbury, and the Earl of Chichester, contains a pregnant paragraph: 'We hope that very soon the Word of God, which is the foundation of England's throne and England's greatness, will be translated into the language of Uganda, and that it will be the means of establishing a lasting friendship between the kingdoms of Uganda and England.'

"Now, this letter, read in the light of recent events, is very suggestive, for it takes us back to the time when there was no British East Africa Company formed, no communication of a political character between our country and Uganda, and, what is still more signifi-

cant, when the French Jesuits, or 'White Fathers,' had not even approached the Victoria Nyanza. The Church missionaries in 1876 went to penetrate the East Coast, as others had penetrated the West Coast sixty years before, with no weapon in their hands but the Word of God, and with no other motive than that of carrying the Gospel message to the benighted people of those far-off lands.

"The history of the mission is full of pathetic interest, and may be had at the C. M. S. House, Salisbury Square, E. C.; but it is to the entry of the French Jesuit priests, in 1879 (two years after the English Church missionaries), that especial attention should be given. Up to that time, notwithstanding the heavy losses sustained by the mission, the work at the capital progressed with such success as could reasonably be expected. It is quite true that the king was fickle and troublesome; but Mackay and his fellow-missionaries (some of whom were personally known to me) quietly won their way amid the fierce and subtle opposition of the Arab slave-traders, who ever were and must be the natural foes of Christian teachers.

"But on the arrival of the Jesuits another source of trouble presented itself to the mission, for although professing to be a Christian body, their main aim seems to have been to undermine the influence of the Protestant missionaries, to draw away their converts, and to set up the Roman system in the Court of Uganda. Here, then, is the 'bone of contention.' Many think that the Jesuits had no right to invade that country as Christian teachers, since the work had already been undertaken. Moreover, an informal conference had been held on the coast near Zanzibar two years before, when the English and French missionaries agreed not to trespass on each other's pastures, in the face of the dense heathenism of that continent. This has ever in the main been carried out by all the great Protestant missionary societies

(British and American) in their operations, so that if the French Jesuits had adopted this course no such trouble as that before us would have been experienced.

"From that time to this there have been constant feuds, the Jesuits attempting to oust the 'heretical teacher,' while the latter, with the Englishman's tenacity and fervor, has held the fort up to now. But it is since the time that the petition of Africa became an accomplished fact, and Uganda was found to be in the sphere of British influence, that the spirit of Jesuitical opposition has been more prominently displayed. They would seem to think that English authority is synonymous with Protestant bigotry and intolerance, as they seize every opportunity of undermining it. What, then, is our duty? It is to wait patiently for Captain Lugard's report, which I have no doubt will clearly vindicate his course of action. If he has deposed Mwanga, the king (Mtesa's son), who is nominally a Roman Catholic, it is because the king has allowed himself to be used as a tool in the hands of designing men who are hostile to British authority. Greater men than Mwanga have had to be removed from their kingly position when their weakness or vacillation has proved them to be a source of danger to the State. Certain we are of one thing, that England's authority has always been on the side of religious and civil freedom; that whether its subjects be Mohammedans, Hindoos, Romanists, or Protestants, it holds the scales with unflinching equality, only one condition being imposed—that they shall be loyal and true to the power that shields them."—*The Christian*.

Missionary Dress and Food.

In justice to all parties, we publish the following:

HONG-TONG, SHANSI, CHINA,
December 30, 1891.

DEAR DR. PIERSON: In the March, 1891, issue of *THE MISSIONARY REVIEW*,

p. 226, statements by Rev. B. C. Henry, regarding the wearing of Chinese dress, living in Chinese style, etc., might lead some readers to believe that missionaries adopt the native costume at the peril of their health and lives. Obvious reference was made to the China Inland Mission in the following words :

"The statistics of the great society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one-half of those who enter China under its auspices return within two years, either to their homeland on earth or to the home above, and that the average term of service for the whole body is only three and a half years."

These erroneous statements regarding statistics have been answered by the Rev. J. Hudson Taylor, in the *Missionary Recorder* ; and that letter quite effectually deals with the "statistics" statement.

I have met considerably over one hundred missionaries of the C. I. M. and other societies, who wear the Chinese dress, and know *only one* who wholly confined himself to Chinese costume and food. He did it because it was more expedient, not that he objected to foreign clothes or food. Almost invariably the Chinese dress is simply worn as an exterior, underneath being the usually worn foreign garments. This, surely, could have no ill effect on the health. Again, as a rule, it has been observed the Chinese clothe more warmly than Americans ; this surely would not cause poor health, or, if so, it is easy enough not to follow the example.

Not only members of the C. I. M., but now of nearly every other society, realize the great advantage of dressing in the native costume ; and to-day there is scarcely a society working in interior China, away from treaty ports at least, some members of which do not wear the Chinese costume ; and as yet I have met none, nor have I heard of any in North China, who do not wear an ex-

terior Chinese dress. It seems strange that the majority of missionaries would, of their own free will and choice, follow this example if it was a pernicious one.

As for living in Chinese houses, I have yet to see a mission station not fixed up in as cosy, comfortable manner as could be desired. This is, of course, a matter which each missionary must decide for himself ; but here, as at home, one could easily run to no end of extravagance if one so desired. It is, however, sincerely to be hoped a standard of living will be maintained that will not put us completely beyond the touch of the natives, with their simpler habits. The native houses, if chosen with proper care, are better for all practicable purposes than foreign-built houses, the latter, as a rule, causing only suspicion and doubt in the minds of the people, who look at any departure from usually recognized customs as lacking in respect, to say the least.

Regarding food, there is no lack of good, wholesome, nourishing food, native production, to be procured in almost any place at about one half the home prices. It is as easy to have it cooked in English as in Chinese fashion. This city, at a very high estimation, has only twenty thousand souls ; but we can procure the following articles, all native, and there is very little difference between this and any other place in North China except that in larger cities the variety is greater :

Good wheat flour..	1½ cents per lb.
" cornmeal....	$\frac{8}{10}$ cent "
Oatmeal.....	$\frac{10}{10}$ " "
Pears.....	$\frac{8}{10}$ " "
Grapes.....	1½ cents "
Persimmons.....	15 for 1 cent.
Cabbages.....	$\frac{3}{4}$ cent each.
Arrowroot.....	$\frac{8}{10}$ " per lb.
Potatoes.....	32 cents " 100 lbs.
Sweet potatoes....	60 " " "
Mutton.....	4½ " " lb.
Beef.....	2 " " "
Chickens.....	3 " each.
Pheasants.....	2½ " "

Wild geese.....	4	cents each.
Hare.....	4	" "
Eggs.....	3½	" per doz.
Turnips.....	½	cent " lb.
Yams.....	$\frac{10}{10}$	" " "

These are only samples, and by no means exhaust the list of productions. Besides these common articles can be purchased dried fruits, apples, apricots, nutmegs, cinnamon, spices, pepper, white and brown sugar, candy, cakes, etc., all very cheap, and all as good as similar articles at home. In the shops can be purchased foreign cotton cloth and calico of almost any grade, clocks, watches, canned milk, thread, needles, revolvers (!), etc. So it can be seen there is really no necessity of bringing a thing from home; and the missionary who depends on what can be purchased on the ground is not so very badly off after all.

It must ever be borne in mind that the work of many C. I. M. missionaries in the past has been "spying out the land." While many other societies have settled down near the coast or in the open ports, the missionaries of the C. I. M. have felt led to plunge into the untravelled interior, enduring the hardships of itinerating work in order to secure foothold for station work. Other societies have as well availed themselves of the advantages afforded by this pioneer work, and to-day settled station work in many places is made possible as the result. This work was necessarily most trying and wearing, but it was *absolutely indispensable* for the future work; and as the skirmish line in an advancing army are the first to fall before the enemy's fire, so those who went boldly forward were necessarily under greater trials than those who followed in their wake. It must not be inferred that C. I. M. missionaries were the only ones to do this pioneering work; many others from other societies have shared in this grand work, but perhaps in not so great a proportion as the C. I. M.

Most truly in the Lord,

E. M. McBRIER.

Dr. John G. Paton, the well-known missionary to the New Hebrides, was a delegate to the Pan-Presbyterian Council, that met in Toronto, Canada, during September. He was to spend a few weeks in the United States, and endeavor to influence our Government to act in accord with other great nations in preventing the traffic in slaves and rum at the New Hebrides. The remarkable sale of his autobiography has enabled Dr. Paton to give \$25,000 to his mission work; and we would be glad if every one of our readers who does not yet own this, the greatest story of modern missions, would buy one and so help Dr. Paton to give away another \$25,000! If that book has its due influence on those who read it, Dr. Paton will not be the *only* giver.

Rev. James Johnston, Bolton, England, writes as follows about Rev. M. L. Gray, Salisbury, Mo., and the Cross-bearer's Missionary Reading Circle: "This is an admirable idea. When it enters upon a vigorous stage of activity it will become a path of light between the home churches and the heathen world. The history of the kingdom of Christ in modern times is being written on the high fields of missionary enterprise in letters of glory, and to the shame of the Christian Church, it is largely passed by and unappreciated? To lessen this reproach the Cross-bearer's Missionary Reading Circle is a feasible course. With its speedy adoption both the spiritual life of the members will be quickened and the cause of missions receive a grand impetus. The plan is laid on broad, evangelical lines, independent of creed, Church, or organization, which will secure eventually a larger number of members whose reading will embrace a wider missionary area than a particular society with which they may be intimately acquainted.

Those who desire particular information in regard to this course of reading may obtain it by addressing Z. M. Williams, A.M., St. Joseph, Mo.

V.—THE MONTHLY CONCERT OF MISSIONS.

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

Mission Work in the Levant.

The name Levant (*Levante*, the Sun-rising) is applied by the Italian traders more especially to the coasts of Syria and Asia Minor; but in missionary regards it may be extended well enough to the whole of Southeastern Europe and Western Asia, in view of a general unity of religion and civilization in these regions. Here is the main seat of Mohammedanism, and of the most ancient now existing form of Christianity—that is, the Greek Church.

Christianity, after the apostolic age, rapidly declined into its secondary form of the Catholic Church, which, as remarked by the late Bishop Ewing, of Argyll, regards the Gospel chiefly as an institute, while Protestantism views it chiefly as an experience. In this form, as the Church of the Martyrs, Christianity won the victory over paganism in the Roman Empire (though not without many injurious accommodations to it), and established itself firmly in the world.

Of the five great bishops of the early Church, the patriarchs of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, the first, as bishop of the Imperial City and the assumed successor of Peter and Paul, was universally acknowledged as the principal. Being the only patriarch in the West, his pre-eminence slowly mounted there into supreme dominion. The East, however, whose churches were more ancient, many of them apostolic, and whose theologians were far more numerous and for the most part more eminent, and which was the seat of the six great Councils, had no thought of allowing her four patriarchs to become mere subjects of the Bishop of Rome. There were constant jars, frequent interruptions of communion, and at last, in the year 1054, the definitive schism which rent asunder the East and the West. Previously to this, however, the rise of Mohammedanism had reft from the

Eastern Church vast masses of her members, and had prostrated her whole domain under the power of an alien and intensely hostile creed. Even earlier than that, the vehement disputes respecting the relations of nature and personality in Christ had rent away the Monophysite and Nestorian churches from Eastern Catholicism, which, thus weakened, was the less able to resist the inroads of Islam. These divisions subsist to our day, and though perhaps the doctrinal differences are rather nominal than real, they still keep Oriental Christianity weak before the common foe. Moreover, the jealousy of the two less numerous churches toward the Eastern Catholic or Greek Church inclines them strongly to lean upon Rome, who, since the Crusades especially, has been intent on securing dominion in the Levant. She offers the Monophysites and Nestorians liberal terms, on condition of acknowledging her supremacy. They are allowed to retain their own rites, to celebrate them in their own languages, and, according to the general Eastern discipline, to have the services of a married priesthood, though of an unmarried episcopate. Priests who lose their wives are required to become monks. As their ordinations are undisputed, their clergy are received by Rome without any difficulty as true priests and bishops. In this way she has secured the accession of large numbers of Monophysites, Nestorians, and even members of the Greek Church. Six or seven millions of her two hundred millions of nominal members, or about one thirtieth of the whole, belong to these various Eastern rites. If we assume the number of practical Roman Catholics as being one hundred millions, the Eastern adherents would amount to about one fifteenth. How these compare with their neighbors of the independent churches in point of Christian experience, I cannot undertake to say; but it is allowed that their in-

tercourse with the West has had a very favorable effect on the development of intelligence and character among them.

The Mohammedan conquests would doubtless have ruined the Greek Church but for the mighty accession received in the conversion of Russia. This took place about the year 1000. The new religion was imposed upon a passive and barbarous nation by the mere command of its monarch. He had at that time only the centre of Russia under his control, but as his dominions spread, Christianity spread rapidly with them, or, indeed, before them, being altogether in the line of historical development. The Russian Church has remained very much what it was at its first establishment, more a system of gorgeous and elaborate ritual than a principle of either individual or social regeneration. And indeed it may be said that the Oriental Church at large has for a great many ages, relatively at least to the West, been stagnant. To call her absolutely stagnant would be uncharitable and unreasonable, as the acknowledgment of the one Creator, the righteous and loving God, of the one Saviour, the Holy Jesus, the one Spirit of Grace, together with the constant direct and indirect influence of the Scriptures and of Christian history, and the inculcation for many ages of Christian morality, cannot but have had a purifying and elevating effect, however it may have come short of its just measure under the excessive attention given to theoretical disputes and to ritual observances, and under the great neglect of education, both of the clergy and of the masses of the laity. Still the intellectual character of the Greek mind has never, even down to our own day, altogether belied itself.

The Greek Church, or, as she calls herself, the Holy Orthodox Oriental Church, counts in all about 85,000,000 members, of whom some 65,000,000 are in Russia, 1,500,000 in the kingdom of Greece, 3,000,000 in the Austro-Hungarian dominions, some 10,000,000 in the Turkish Empire, and about 6,000,-

000 in the states which have been lately set free from it. In Russia, besides the 65,000,000 adhering directly to the Orthodox Church, there are some 10,000,000 or 12,000,000 Raskolniks, or Old Believers, who, for the most part, differ from the rest only in an intense attachment to old-fashioned usages, and in a refusal to acknowledge the established hierarchy, although, it is true, their isolation leaves their doctrinal beliefs exposed to various aberrations.

Russian Christianity has taken so faint a hold on the higher thought of the nation since it began to think, that most of the educated, it is said, are simply atheists and materialists. This is perhaps an exaggeration. At all events, Russia as a nation is devoted heart and soul to the maintenance of the Orthodox Oriental Church. Her mighty support it is which enables the Patriarch of Constantinople and the 10,000,000 of his spiritual subjects in Turkey to bear up against the tyranny of the Mohammedan Caliph and against the purposes and pretensions of Rome. Under her wide ægis we do not know what career may yet lie open before the Eastern Church after the thousand years of nearly suspended animation which has succeeded to the greatness of her early centuries.

The schism of 1054 between the East and West involved no change in the Eastern Church. She retains the form of Catholicism, in doctrine and rite, very much in the stage which it had reached at that time, and has been but faintly affected by the developments, either for good or evil, of her imperious Western sister. On the one hand, she has had no Inquisition, and on the other she has had no such varied activity of thought as the West, and no such rich variety of male and female saints devoted to the spiritual and temporal good of their fellow-men. Of the two great principles of Catholicism, Unity and Orthodoxy, the East lays chief stress on Orthodoxy and the West on Unity. The Greeks regard the Roman Catholics as heretical in a less degree than the

Protestants, but still as heretical. They call the Pope "the first Protestant and father of modern rationalism." They doubt both the baptism and the orders of the Roman Catholics, while these acknowledge unhesitatingly both the baptism and the orders of the Greeks, and do not impeach them of heresy, but only of schism.

Mohammedanism, more properly Islam, that is, Resignation, originated, as is known, about 622, and represents *monotheism* in a stern and unfruitful extreme, separating God from man so utterly as to preclude all sense of His Fatherhood, all possibility of His personal union with humanity, all assurance of His benignity, all belief in a true free will, and almost all sense of an inward Divine assistance and spiritual regeneration. The Koran prescribes charity, justice, and benevolence, but says little or nothing as to how we are to gain these. It makes little account of the inward state, and gives so sensual a description of paradise as to make interior chastity very nearly an impossibility within its range, aggravating this evil by its sanction given to slavery, polygamy, concubinage, and arbitrary divorce. Being agnostic as to the ideas of God in nature and history, it is hostile to thought, and even the brilliant outburst of Arab genius under its first victories could not permanently maintain itself. The conditions of salvation being purely arbitrary, can be imposed on men by the sword, and although Islam has shown *no small missionary energy*, yet the sword has been its preferred agent of propagation. All who worship one God and have a sacred Book are tolerated, but, where possible, reduced to servitude and tribute, and treated with infinite scorn. Indeed, Islam is the most extensive and compact incarnation of spiritual pride that has ever been seen in the world.

The victories of Islam were greatly advanced by the interneine conflicts of Eastern Christianity, and by its exaggerated veneration of the saints. This

rested originally, it is true, on a profound sense of God's indwelling in His people, who in Christ become partakers of the Divine nature and of the Divine dominion. But it soon reached an extent which thrust God and Christ into the background, and declined largely into mere image worship, almost into fetichism. Against this relapse into semi-paganism, Islam had an immense advantage. Though divided into very many sects, yet over against Christianity these appear as a unity, except that of the 200,000,000 Moslems, the Persians, and some others, about 15,000,000 in all, reject the Sunnite traditions, accuse the Sunnites of having lost the true apostolic succession, and have developed a form of Mohammedanism which is so speculative and mystical that the Sunnites brand it, and not quite without ground, as altogether spurious.

Islam acknowledges the Scriptures, and thereby signs its own ultimate death-warrant. It honors Jesus as Messiah and the Word, and acknowledges His sinlessness, but denies Him to be the Son. The Koran teaches that another was crucified in His stead, and that He was taken up into heaven. It loves the sword, but hates the cross. When it loses temporal supremacy (as it is rapidly losing it) its life will be long; but by its own principles, which make no distinction between things spiritual and temporal, its life will then be a slowly advancing death. When Eastern Christianity under Western Protestant influence shall have cleared itself of its depressing superabundance of ceremony and of its exaggerated veneration of palpable symbols, it will be prepared in a nobler form to reassume control of those Eastern regions which have so long gasped under the suffocating pressure of Mohammedanism. The Eastern Christians, though so heavily overlaying the Gospel, have never denied it, nor have they allowed the family to be corrupted by the admission of polygamy, concubinage, and arbitrary divorce, while they freed themselves ages ago of slaveholding.

The main form of Protestant missions in Turkey and Persia has been that of the American Board, whose Persian and Syrian missions, however, have been assumed by the Presbyterian Church. The American Board had mainly and ultimately in view the evangelization of the Moslems, who number about 16,000,000 out of the 22,000,000 of the Turkish Empire, since the Christian principalities have been detached. Incidentally, however, the missionaries aimed at reviving and purifying the Eastern churches. The hostility of the government has hitherto confined direct operations mainly to the latter object, though the missionaries have never lost the former out of sight. The Board has not had in view, and does not now have in view, the propagation of Protestantism as such. So far as spiritual life is revived, and superstitions done away, and spiritual despotism transformed into brotherly service, so far as burdensome observances are abolished and faith manifested in charity and pure morals, the intended work is done. The elder churches are so deeply intertwined with the Christian memories of their respective nations, above all of the Armenian nation, which professed the Gospel the earliest of any people in the world, that we can easily understand and sympathize with their desire to maintain the elder organizations. Unhappily, however, most of the Monophysite and Nestorian bishops, especially the former, and still more most of the Greek bishops, have shown themselves hostile to any innovations, however necessary for intellectual and spiritual revival, and so persecuting toward those of their people who desired a freer and more living Gospel, that the organization of Protestant churches soon showed itself a matter of necessity, although the influence of Protestantism is far from being confined within its own avowed limits, but is extending farther and farther within the elder churches, especially within the Armenian Church. The Gregorians, as the members of this Church are called, from its apostle Gregory the Illuminator, are

in some parts on cordial terms with the Protestants, and even more or less hold joint services with them. Unhappily this good intelligence is not as widely extended as we could wish, or as it is hoped it may yet be. Among the Nestorians, it is known that a considerable number of the native clergy—deacons, priests, and even some bishops—have encouraged the missionary work. The precise forms of the work in the future may be left to the wisdom of the Head. It is certain that it will not relapse into the deadness of the past, and that a debt of lasting gratitude will be owing to the Congregationalists, Presbyterians, and United Presbyterians of our country, for Asia Minor, Syria, and Egypt.

If we should estimate the number of Protestant communicants at 50,000 in European Turkey, Bulgaria, Asia Minor, Syria, Egypt, and Persia, this would be an exaggeration which the fact is rapidly moving to overtake. In Bulgaria the American Board and the American Methodists are at work; in European Turkey and Asia Minor the American Board; in Syria and Persia the American Presbyterians; in Egypt the United Presbyterians of our country (not to be confounded with the entirely different Scottish church of the same name), and the movement proceeding from the admirable schools of the Misses Whately, daughters of the former eminent Archbishop of Dublin. In Palestine all Protestant movements are only initial, the Church Missionary Society leading, though rather crossed than aided by Bishop Blyth, a worthy man, but infatuated with a somewhat fantastic dream of "corporate unity" with the Greek Church. In other parts of Turkey also, and in Persia, there are disintegrating interferences, some from England and some from America, which seem to have ritual propagandism more deeply at heart than the advancement of living faith. Yet the main work is not very greatly put back thereby.*

* The different statistical authorities are more or less in conflict, which will account for some inconsistencies of statement.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

—The Statesman's Year-Book is authority for the statement that the densest population of the earth, over 400 to the square mile, is confined to Java, China, Japan, the northeastern and southwestern portions of India, England, parts of France and Belgium, the Nile Valley, Italy, Portugal, a small strip of Germany, and a small section in the vicinity of New York and Boston.

The Beginning of the End.—Three phases or stages of missionary toil may easily be distinguished. At first and of necessity all the forces, whether personal or financial, originate in Christian lands. But presently native missionaries of every grade begin to take the place of the foreign supply, and native contributions steadily increase. Thus last year of the \$11,500,000 contributed for foreign missions, upward of \$1,300,000 were derived from regions lately heathen, while to the 7800 missionaries were joined upward of 37,000 native helpers, of whom nearly 3000 were ordained, and quite a large proportion of the 11,000 churches are entirely self-supporting. As examples of the third and final stage, we see the Hawaiian Islands not only sustaining "home missions" among the Chinese, Japanese, and Portuguese, but also sending their representatives by the score to Christianize Micronesia; the London Society seeks in Samoa and the Hervey Group a supply of teachers for pagan New Guinea, while by the Wesleyan Society Fiji and other islands have been turned wholly over to the care of the Australasian Conference.

—In setting forth the debt of science to missions, Archdeacon Farrar offers these telling interrogatories, with their answers: "Is it nothing that through their labors in the translation of the Bible the German philologist in his study may have before him the grammar and

vocabulary of 250 languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica and America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A Church missionary. Who discovered the Hittite inscriptions? A Presbyterian missionary."

—The 1892 Year-Book of the Young Men's Christian Associations of North America gives the following statistics: 1140 secretaries; 268 buildings valued at \$11,902,520; 814 Associations with a total membership of 1,763,950; 400 college Associations (64 organized last year), 362 with a total membership of 24,819; 97 railroad branches with a membership of 20,530; 12 Associations for Germans, membership 2654; 34 for colored men, chiefly in educational institutions in the South, membership 2137; and 22 Associations for Indians. In the world are found 4651 Associations, of which 83 are in Canada, 627 in the United Kingdom, 898 in Germany, 641 in Holland, 86 in France, 112 in Denmark, 131 in Norway, 67 in Sweden, 43 in Italy, and 381 in Switzerland.

—The Young People's Society of Christian Endeavor, with its growth since 1881 from 2 local societies to 22,000, of which 648 are found in foreign and missionary lands, and a total membership of nearly 1,250,000, divided among 30 denominations, must be counted a phenomenon among Christian institutions; and the possibilities

of power in this and other kindred organizations, as touching the world's evangelization, are just beginning to appear. Such items as these are fast becoming very common :

"The Christian Endeavor Societies sent \$3405 to the Presbyterian Board of Foreign Missions for the year ending May, 1891. They increased that amount so as to make \$9036 last year."

"The Christian Endeavor Society of the Presbyterian Church of Watertown, N. Y., has secured \$500 for the support of a missionary in the foreign field. Their missionary is the Rev. Kali Churn Chatterjee, Hashyarpur, India." "The Endeavorers of the First Congregational Church, Cleveland, raised double the usual amount for decorating the church for Easter, and then, instead of using it for church decoration, gave it to the American Board as an Easter offering." "At the Baptist Young People's Convention in Troy, N. Y., a resolution was adopted indorsing the plan to send out 100 new missionaries and raise \$1,000,000, and pledging the support of the young people in raising the fund."

—Says the *Examiner*: "Not all the Chinese carry all their money to China. The 161 Chinese Christians of California raised last year for benevolent purposes \$6290, or \$39 for each; for the expenses of their own Association they raised another \$2029, or \$12 for each member. They raised \$1913 for home missions and \$2181 for foreign missions. One Chinese Sunday-school (30 members) in Brooklyn, N. Y., has given, the last year, \$150 for foreign missions. A Boston Chinese Sunday-school gave \$114 for the same work."

—One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked: "Why?" He said: "One dollar for me to give to Jesus and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him: "It is too much," when an Indian clergyman who

was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

—The American Baptist Missionary Union reports an income of \$589,773 last year, a total preaching force of 947 in heathen lands, or 1834 laborers in all, 83,597 church-members, 692 churches, of which 354 are self-supporting, 10,971 baptisms in 1891, 1188 schools with 22,284 pupils, and the contributions were \$59,922. Evidently missions are not a "failure" among the Telugus with 47,458 in the churches and 7905 added last year, nor in Burmah with 30,253 and 1936 baptized last year.

—The Baptist women have an eastern and a western Foreign Missionary Society, the first having its headquarters at Boston, and the other at Chicago. The eastern society last year expended \$88,476 in Burmah, Assam, the Telugu country, China, Japan, Africa, and Europe. The society of the west, with a year's expenditure of \$49,290, employed last year 41 missionaries and had work for 13 more; sustained 30 schools in the mission fields, with 82 native teachers and 2234 pupils, and had 53 Bible-women in commission, with 49 other Christian women under training for work.

—The Methodist Episcopal Church appropriates \$500,000 for home missions this year, of which sum these are the more prominent items: Scandinavian missions, \$57,950; German missions, \$50,250; Spanish missions, \$14,000; Chinese missions, \$11,400; besides some \$22,000 for missions among the Japanese, Welsh, French, Bohemians, Hungarians, Italians, and Portuguese.

—The United Brethren Board of Missions, at its last annual meeting made appropriations of \$89,000 to its African missions, \$2000 to those in Germany, \$400 to the Chinese mission in Walla Walla, and liberal sums to various

domestic missions. The reports of the Woman's Board represent it as having had an active and prosperous year. Two young women were appointed missionaries to China. The Board of Church Erection received \$12,207.

—The women of the Canada Presbyterian Church sustain two societies, the eastern and western, the first named covering the maritime provinces. The western section had its beginning only 16 years ago, and has grown rapidly ever since. From 49 auxiliaries, in 1881, the number has now become 519. The first year's income was but \$1005., 39; in 1890 it had increased to \$31,107, and last year passed the \$39,000 mark.

EUROPE.

Great Britain.—The late Mr. Douglas Henty, a brewer of Westgate, Chichester, has left benefactions amounting in all to £50,000 to the British and Foreign Bible Society, the Church Missionary Society, the London City Missions, the Irish Church Missions, and the Moravian Missions.

—During the last four years the Church Missionary Society has accepted 267 candidates, more than double the number in the four years preceding. Six hundred clergymen are found among its representatives, of whom 280 are natives. Of its 360 missionaries, including laymen, 153 are university graduates, no other large English society having a proportion so large. Of its missionaries 23 have been made bishops. The baptisms of adults were 3250 last year.

—The Wesleyan Missionary Society cannot be set down as a "failure," if this statement is true: "There can be traced to its work a constituency representing about 2000 circuits, 11,000 chapels and preaching places, 2592 missionaries and ministers, and 430,247 members." Its Fiji achievement ranks among the most notable in the whole history of missions.

—According to the fifty-seventh annual report of the Society for Promoting Female Education in the East (in zenanas, harems, and schools), the income last year was \$31,435. Its fields are found in India, Africa, and the Levant. A force is maintained of 39 missionaries, 8 assistants engaged in the country, and 76 other native helpers; and in the 74 schools (with the 64 more assisted) are found 10,112 scholars. In particular the Protestant orphanage for girls in Nazareth belongs to this society, and 2 day-schools for girls and 5 others in neighboring villages.

—A few weeks since the twenty-sixth anniversary of Dr. Barnardo's Homes was held in London. Exeter Hall having proved too small for the accommodation of the thousands applying for tickets, the Royal Albert Hall was secured. Since the beginning of this philanthropic work \$656,836 have been received for all purposes, 19,000 boys and girls have been rescued from poverty and moral degradation, and 5015 have been placed out in the colonies. Last year 5416 children were wholly maintained and 803 others were partially fed and clothed and placed under training.

—By the Established Church of Scotland 7 new parishes were erected and endowed last year, and the whole number created and endowed since the "scheme" for that purpose was set in operation has been 397, and the cost of this great permanent work has been \$6,800,000.

The Continent.—Between 1838 and 1858, or between his sixty-fifth and his eighty-fifth year, Gossner, the founder of the missionary society which fittingly bears his name, paid from his own resources 33,000 marks, and received 300,000 from others. Besides, he sent out to the heathen world 141 missionaries. Surely this was bringing forth fruit in old age. What honorable names are his and Pastor Harms's!

—The Rhenish Missionary Society (Barmen) had an income last year of

422,580 marks (\$105,650), and in South Africa, China, Java, Sumatra, and New Guinea had 65 stations, 118 out-stations, 92 missionaries, 213 native helpers with 429 more unpaid assistants, and 43,912 adherents. The additions by baptism were 5525, and 522 were confirmed. The communicants number 11,907, and the catechumens 6869. The additions in Sumatra alone were 3945 from among the heathen and Mohammedans. In New Guinea 1 missionary died, 2 were compelled to leave on account of sickness, and 2 were murdered. This society has a training college at Barmen with about 40 students, mostly from humble spheres of life. The course of study covers six years.

—Between 1870 and 1888 the Russian (Greek) Church baptized 71,272 heathen, 8597 Jews, and 4294 Mohammedans, 84,163 non-Christians in all. In Japan missionary operations are pushed with vigor.

—By the new census of Spain the fact appears that out of a population of 17,500,000, only a little over 5,000,000 can read and write. Six millions can only read, leaving 12,000,000 who can neither read nor write. Bad as this showing is, it is a little better than the figures of 1877, when 72 per cent of the population were found to be unable to read or write.

—The annual report of the European Turkey Mission of the American Board shows that 117 persons were admitted to the churches during the year on profession of faith, an increase of about 14 per cent, and making the whole number 940.

ASIA.

—Mrs. Isabella Bird Bishop says: "Just think: from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and southwest Persia, not a missionary! From Bagdad to Teheran, almost the most populous district of

Persia, not a missionary! The great oasis of Feraghan, at a height of 7000 feet, with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million nomads never touched!"

India.—A Hindu and a New Zealander met upon the deck of a missionary ship. They had both been converted from heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindu. With sudden joy he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out "Amen!"

—India's population (almost 300,000,000) constitutes a sort of social, political, and religious Babel. The recent census was taken in 17 different languages. The blanks issued numbered over 80,000,000, and those used weighed 290 tons. If put end to end they would reach more than half-way round the world. There were 950,000 enumerators, and the whole cost of the census was about \$1,000,000.

—This is a strange story to come from a land so populous, and that has been inhabited for thousands of years. "Official returns for 1891 show that no less than 24,841 people in British India were killed by wild animals during that year. By far the larger portion of these (22,134) were killed by snakes; 928 by tigers, and the remainder by wolves, leopards, elephants, and other animals. It appears, too, that the destruction of life from this cause is on the increase."

—It is officially stated that last year in 138,054 public and private educational institutions reported, there were 3,368,930 boys and 313,717 girls, an increase of girls of nearly 20,000 over the previous year. Of these 350,000 were studying English. Of the whole 68 per

cent were Hindus, 23 per cent Moham-medans, and 2½ per cent native Christians.

—Last year, when the late Prince Albert Victor was in India, 3000 native Christians, headed by Bishop Caldwell, met him some three miles out of Tinnevely, representing 95,000 souls under Christian influence, of whom 77,000 were baptized and 113 native clergy. The prince expressed his great satisfaction at so substantial a result of Christian missions. The statement placed in his hands showed that since a similar demonstration greeted the Prince of Wales, in 1875, the number of native clergy had increased by 109 per cent, of natives under instruction by 57 per cent, and of communicants by 95 per cent.

—In the North India (American Methodist) Conference from January to May 3500 have been baptized, 800 by Rev. Ibrahim Solomon in the Rampur Independency, and he confidently expects 2000 within the next few months.

—The Sialkot Mission (American United Presbyterian) contains 13 ordained missionaries, 26 women, and 2 physicians, a total of 41. There are also 10 ordained natives, 236 native helpers in all. Work is done in 554 villages, while 6894 church-members and 10,632 adherents have been gathered. To the churches 525 were added last year. The schools number 143, and the pupils 9262.

—Rev. H. B. Lapham, of Ceylon, states that in that island are found 80,000 Protestants and 220,000 Roman Catholics. This makes one tenth of the 3,000,000 Christians.

China.—The Basle Missionary Society is at work in the province of Canton—over against the island of Hong Kong, and partly on that island, with 24 missionaries, with 90 native helpers. The head stations number 13, the most northerly one being 300 miles from the coast; there are also many sub-stations. The number of converts

has reached 3606, without including many who have emigrated to Borneo, Australia, Honolulu, etc. Fifteen are being trained at the preachers' seminary at Lilong for the pastoral or teacher's office.

Japan.—In 1860 one Murata, a military retainer of the Lord of Saga, in the island of Kiushiu, went to Nagasaki, and one evening, as he was crossing the harbor, he picked up a book that was floating about the water. The writing ran from side to side, "like the crawling of crabs," and upon sending it to one of the Dutch settlers, he learned that it was the Christian's Bible, then a proscribed book. Curiosity spurred him on, and he had one of his assistants learn the language, and translate it for him sentence by sentence. His study was continued in secret with a few friends after his return home. When a difficult passage was found, a messenger was sent to Dr. Verbeck, a missionary then in Nagasaki, for its interpretation. Murata was afterward baptized, and his name now stands first on the roll of Protestant Christians in Japan.

AFRICA.

—Between the extreme limits of the Dark Continent north and south stretch 5000 miles, and almost as great a space parts its extreme eastern and western confines. The total number of square miles embraced within its bounds is about 11,000,000, giving it the second place among the continents. Europe includes 3,800,000 square miles; North America, 7,400,000, and Asia, the only continent that exceeds it in dimensions, covers only 13,000,000.

—It was in 1742, or 150 years ago, that George Schmidt gained his first convert, and now the Moravian Mission in South Africa has 3352 communicants, 650 catechumens, and 13,000 adherents.

—The *Mission Field* states that the Dutch Reformed Church stands at the head in South Africa, having some 298,000 adherents, of whom 220,000 are

Europeans. The English Church stands second, with 139,000 adherents, of whom one half return themselves as Europeans; the other half consists of Kafirs, Fingoes, and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed colored blood. There are 66,000 Independents, 32,000 Presbyterians, and 17,000 Roman Catholics.

—Rev. Mr. Davidson, a missionary of the Scotch United Presbyterian Church, reports a remarkable occurrence in connection with a wedding at a farm in Adelaide. The bride and bridegroom were servants on the farm, and after the ceremony the people suddenly, unitedly, and eagerly called for a religious service, and some 200 sat down on the grass, listening while Mr. Davidson preached. The people were deeply stirred. An hour or two after he had reached home a messenger was sent for the evangelist to come and hold another service in the evening.

—It is Rev. B. F. Ousley, for seven years missionary of the American Board among the Batswa tribes in East Central Africa, that was owned by Joseph (not Jefferson, but his brother) Davis, and is now translating the Bible into the Sheetswa, a cognate of the Zulu. He is a graduate of Fisk University and of Oberlin Theological Seminary.

—The North German Society has a mission upon the Slave Coast, and adjoining that of the Basle Society upon the Gold Coast. At the end of last year the number of converts was 891, as against 800 twelve months before.

—Rev. Dr. Laws, of Livingstonia, gives these facts concerning the growth of the Free Church Mission on Lake Nyassa. The first missionary party arrived in 1875 and found all utterly heathen. Since then the first station, Cape Maclear, has developed into 6 centres occupied by Europeans, and 165 men, women, and children have

been baptized. Last year from 30 to 40 of the native Christians went out Sunday after Sunday to preach, walking for the purpose 8, 10, 12 miles in a broiling sun. There are 32 schools taught by about 150 native teachers. Several of the 8 languages spoken about the lake have been reduced to writing.

—Miss M. Copping, of Fez, Morocco, writes of treating 54 women and children in one day, some coming as early as five o'clock, though the dispensary was not open until 7.45. During January, February, and March the attendance of patients was of men 856, of women and children 1275, or a total of 2131.

Australia.—The Moravian Mission among the aborigines of North Queensland is supported financially by the Presbyterians and Lutherans of Australia. Though their numbers have been so fearfully diminished, the aborigines are estimated at not less than 150,000.

—According to the recent census of the religions of Australia, the Church of England has by far the most numerous following. Of Episcopalians there are 503,084; Roman Catholics, 286,917; Presbyterians, 109,383; Wesleyan Methodists, 87,489. There are other Methodists to the number of 22,589, with 24,113 Congregationalists and 13,118 Baptists. The greatest gain exhibited by any denomination is shown by the Church of England, which has increased from 342,359 to 503,084.

Madagascar.—In September last a Christian Endeavor Society was started at Ambohipotsy, which now numbers about 70 members, and in the nearer churches of the district 10 branch societies have been formed. At a united service for the 11 societies more than 300 members were present.

—Though there are now in this island 1360 self-supporting Christian congregations, it must not be inferred that Madagascar is already Christianized; for out of the 4,500,000 inhabitants there are probably 3,000,000 still living in heathen darkness.

—Now that in this generation Australia has come to be numbered among the continents, New Guinea (Papua) is the largest island in the world, having a length of about 1400 miles, a maximum width of 400, and an area of nearly 300,000 square miles. The population numbers not far from 1,000,000. By a "partition" the Netherlands rule the western portion, Germany the northern half of the eastern portion (King William's Land), and Great Britain the southern coast and the adjacent groups of islands.

The Utrecht Missionary Society has occupied the Dutch, and the Rhenish Society the German domain, while the English is cared for by the London, the Propagation, and the Wesleyan societies, the three having agreed upon a division of territory.

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

Indian Missions.—A number of friends of missions in India recently welcomed home Dr. Pentecost and the Hon. Emily Kinnaird, and also bade farewell to Miss Cornelia Sorabji, B.A., the first girl graduate of the Indian Empire, in Cannon Street Hotel, London. In speaking of their missionary experiences in India both Dr. Pentecost and Miss Kinnaird agreed that the average Anglo-Indian showed considerable opposition to missions and missionaries. This position was controverted by Sir W. Muir, who maintained that the great bulk of the Europeans in India were friendly disposed toward Christian enterprise. Miss Sorabji gratefully acknowledged the kindness of the English during the time that she had been pursuing her medical studies. The collection on behalf of the zenana Bible and medical mission realized over £4000.

Japan.—Bishop Edward Bickersteth, of Japan, in addressing a pastoral letter to his clergy, says that the spiritual wants of English people residing there and of the continually increasing number of travellers who sojourn in that empire, are as adequately provided for

as circumstances will admit. The returns show a steady increase in the whole number of Japanese church-members and a slightly increased staff of clergy, the total being now 50, of whom 13 are Japanese. English lay workers number 37, and of these 32 are women. At least 50 more workers could be profitably employed in strengthening existing missions. It is stated by a contributor to the Berlin *Das Echo* that Buddhism is steadily declining in Japan, according to observations taken in Kyoto, generally regarded by Japanese the headquarters of that faith. The returns of 1877 gave 3737 Buddhist temples, and in 1891 only 3256, a loss of nearly 400 within the space of fourteen years. Nor is it possible to judge of conversions to Christianity among the Japanese by the German, English, and American reports alone, inasmuch as these are confined to the Roman Catholic, Anglican, and various Protestant missions, all of which belong to a Western European type. Far greater successes are credited to the Russian Church of an Oriental caste, which being unaffected by the earlier Western Latin and Teutonic nations is supposed to be better qualified than the Latin or Protestants to reach the Asiatic mind.

Notable Missionary Farewell.—At the end of June good-by was said to 46 missionaries, male and female, who were proceeding to India, China, and Africa to take part in the evangelization of the world, on the completion of their studies at the training colleges under the presidency of Dr. Grattan Guinness. It is reported that the Guinness family have been instrumental in equipping 1092 missionaries for the foreign field in connection with the noble institutions of Harley House and "Doric Lodge," respectively occupied by male and female students. A hundred missionaries and their wives of various societies are stationed on the Congo.

Uganda.—Respecting the position in Uganda, an important paper is forthcoming from the pen of the Rev. W. J.

Smith, an active member of the Church Missionary Society's Committee. He will endeavor to show upon the strongest evidence that French influence has for a long time been used in plotting against the British power in Eastern Equatorial Africa, and that the hostilities are due far more to political intrigue than to religious strife. There is every probability that the Uganda missionaries will endeavor to remain in the country even though the British East Africa Company resolves to withdraw at the close of the present year.

Missionary Re-enforcements.—It has recently been decided by the Board of Directors of the London Missionary Society to locate the 100 additional missionaries, whom it is proposed to send out in the course of the next four years, approximately as follows: China and India, 35 each; Madagascar, 10; Africa, 15; Polynesia and New Guinea, 5. Late appointments include three Welsh students for work abroad. By the impetus of the "Forward Movement" chiefly, the funds of the Society "have arrived at a condition hitherto unprecedented during its whole history," an increased income of £35,000 for the year being reported.

A feature of the celebration of the hundredth anniversary of the founding of the Baptist Missionary Society was an international gathering over which Dr. George Smith, the Foreign Missionary Secretary of the Free Church of Scotland, presided, and America was represented by Dr. Pierson, to whom so much of the current missionary awakening in Great Britain is attributed. The Centenary Fund has reached £85,000. The Society has accepted for foreign service Mr. Cannon for South Africa, and Mr. T. Randall for Balololand, both students at Regent's Park College.

In view of the approaching jubilee of the Primitive Methodist Missionary Society, a special fund for extension work of £50,000 is to be raised, toward which £14,000 was promised at the conference in Norwich during June last.

Welsh Churches and Foreign Missions.—There is every probability that the Welsh Nonconformists, who have been accustomed to send their contributions for foreign missions through the channels of English societies, will ere long arrange to have their distinct organizations in the Principality. The Welsh Calvinists have for some time adopted this procedure, and the Baptists are beginning to follow on the same track.

Bequests to Missions.—By the will of Mr. Douglas Henty, a Chichester brewer, who died last February, and who at one time had several race-horses in training, a sum of £50,000 comes to five missionary and Bible societies. On the settlement of the estate being completed, the executors are to give priority to legacies of £15,000 to the British and Foreign Bible Society, £10,000 to the London City Mission, £10,000 to the Irish Church missions, £10,000 to the Church Missionary Society, and £5000 to the Moravian missions.

A south of England member of the Society of Friends has just given the large sum of £20,000 to erect and endow a home for the training of missionaries.

The late Mr. Gawin Kirkham.—To this faithful preacher of the Cross, whose lamented death in May last deprived the Open-Air Mission in England of its director for thirty years, some form of memorial is contemplated. In conjunction with Mr. John Macgregor ("Rob Roy"), Mr. Kirkham was one of the pioneers of open-air preaching, and scarcely, at one time, was there a race or fair held in any part of Great Britain where Mr. Kirkham might not have been found preaching with intense fervor to hundreds and even thousands of listeners. He travelled on the same errand over the continent and in distant colonies. His journeys in 1891, in pursuit of his all-absorbing vocation, extended over 12,600 miles, during which he addressed at least an aggregate of 43,000 persons. By rare organizing gifts and unwearied devotion, Mr. Kirk-

ham gave prominence to the Society, which to-day has an effective roll of 1123 members. A man of fervid zeal, he yet always avoided friction with the authorities, and similarly urged his co-workers to adopt the principle of moderation. The office of secretary, which he so ably filled, has been undertaken by Sir Robert Phayre, whose services will be gratuitously rendered.

The Rev. James Johnston, Bolton, England, has been appointed a member of the Advisory Council by the General Committee on Religious Congresses, which will be held in connection with the World's Columbian Exposition.

Monthly Bulletin.

—Miss Emma Bradley, of Chicago, has founded a mission school at her own expense in the slums of that city. She makes her home in the rear of the school building, and shares her food with a number of poor people, and this at her own table.

—Wooster University, Ohio, exhibited its missionary enthusiasm when it gave Dr. S. H. Kellogg, a LL.D., as he was about to return to India, and sent the honorary reward of toil and scholarship, D.D., to two of its foreign missionary graduates, J. M. Kyle, of Brazil, and J. N. Wright, of Persia.

—At the Catholic Cathedral in Milwaukee, not long since, 110 children, 60 girls and 50 boys, were confirmed by Archbishop Katzer. The archbishop addressed the children on "The means of preserving the grace of confirmation," and on the following day pledges of abstinence from intoxicating liquor and tobacco were administered to the boys who the day before were confirmed.

—The Presbyterian Church, South, sends out this year 17 newly appointed missionaries, distributing them between Mexico, Brazil, the Congo, Japan, and Korea.

—The missionary work of the (German) Reformed Church in the United

States has been until recently carried on under several independent boards, representing as many synods, or in certain cases unions of synods. But the process of consolidating it into a single whole, which has been going on for several months, was completed April 19th, when the last of the separate boards closed its accounts, and was incorporated with the general board.

—Rev. John Mackie, of Kingston, Ont., has received \$10,000 from a gentleman of that city for the home and foreign missions of the Presbyterian Church of Canada.

South America.—Information comes that a missionary of the American Bible Society, Señor Aristides Castro, has been mobbed in Ayacucho, Peru. He had been sent to that city with six boxes of Bibles, which he tried to sell, when the inhabitants began to protest. At last he was compelled to seek refuge in his lodgings. One afternoon the house was broken into by an armed mob. Señor Castro was not found, but the stock of Bibles and his personal property were taken out into the street and publicly burned.

—In Paramaribo the work of the Moravians continues to be highly blessed. No fewer than 97 persons were at one time recently added to the communicants.

Great Britain.—A most impressive scene was recently witnessed in the committee-room of the Church Missionary Society. No fewer than 20 ladies, who had been accepted for service, were introduced to the committee. Never before have so many recruits been welcomed in one body.

—India has sent a missionary to England, Miss Soonderbai Powar, a native high caste Hindu, who comes to point out the evils of the opium traffic. She wears an Oriental costume, but speaks English fluently.

—Gospel meetings at the races. A strange combination, but it is what a

band of English Methodists, under the lead of Josiah Nix, are holding. The band is composed of young men who dress in the latest style, but are devoted Christians. They camp on the Derby racing grounds, distribute Gospel tracts, and during the intervals between races sing hymns and give talks. They have done this for several years with good results. Four young men of Chicago have undertaken a similar work.

—Again has the Salvation Army been under deadly fire, but has come forth unscathed. Arnold White, a man thoroughly competent, and with eyes only for the facts, has made searching investigation and finds only the strictest business integrity in the handling of funds, and scarcely any lack of business sagacity. In particular he finds that the Booth family either bestow their services without a penny of pay, or receive but the most meagre of salaries.

The Continent.—The French Government has conferred on the Rev. Mr. McAll the decoration of the Legion of Honor. His twenty years' work for the evangelization of the masses in France is expressly given as the ground for the distinction.

—The Rev. Max Christlieb, son of the late Professor Christlieb, of Bonn, expects to sail next year for Japan as a missionary.

—Dr. Baedeker recently gave a report in London of his travels among the persecuted Stundists in Russia. Many of these have been exiled to Siberia simply because they hold the truths of the Bible. One man, who had been in exile for four years, on returning to his native town was required to sign a paper, pledging himself not to teach, or preach the Gospel. The man took the paper and commenced to write, but this was what was found on the paper: "I, —, cannot pledge myself." He was immediately marched off to Siberia for four years more. And the report

comes that a scheme will soon be inaugurated to annihilate this form of Christian teaching and practice from the empire.

—The Rev. George S. Davis, Superintendent of the Methodist Episcopal church in Bulgaria, states that he has received from an elderly and friendly Bulgarian, for the Missionary Society, the equivalent in property and cash of 16,000 francs. This will net in American gold \$3112.84.

Palestine.—A great sensation has been caused in Jerusalem by the introduction of the electric light into a new and flourishing flour-mill lately started close to the Damascus Gate. The Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil, and while gazing with wonder, keep at a respectable distance.

India.—Mr. J. N. Farquhar, of the London Society, states that "since December last there have been 11 baptisms from Hinduism and Mohammedanism in connection with the two Bengali churches in the centre of Calcutta. Among them are a man, his wife, and their son, who were devil-worshippers, two Hindu widows, and a medical student. Nearly all were led to Christ by natives of the country."

—Is it mixing politics and religion when regularly that native minister connected with the Madura Mission in his morning service brings before the throne of grace "the Empress of India and her Parliament, the American Board and its officers, the President of the United States and his Cabinet, and all the children of the missionaries throughout the world"?

—Rev. Abraham William, one of the oldest native pastors in the Arcot Mission, who died suddenly May 27th, was born a high-caste Hindu and became a most devoted Christian. He was an untiring worker, and a preacher of power. Seldom anywhere does a man fall whose place it is so difficult to fill.

—It is stated that at Hyderabad, a photographic studio has been opened, in which the operators are all women. The Koran forbids the making of portraits, but the muftis have declared that photography cannot be included in the prohibition, since the prophet knew nothing about it.

—During the winter of 1891 a band of 35 to 40 Ceylon Christians went at their own expense on a tour to the village of Liyanwala and the surrounding district, teaching, singing, and preaching the Gospel.

—One of the latest applicants for baptism in the Wesleyan Mission in Burmah is a niece of the late King Theebaw, a bright girl of seventeen, a pupil in the mission school.

Africa.—Thirty-six English missionaries are threatened immediate expulsion from Algeria by the French Government. This is in order to prevent trouble with the Mohammedan population. The French Government declares in a dispatch to Lord Salisbury, that they hold their own people (French Catholics) to the same rule, and they cannot allow of an exception in favor of strangers.

—The French are pushing ahead their railroad across the Sahara. Two hundred and fifty miles have been laid, and the trains are running regularly from El Guerrah, on the Atlas Mountains, to the Oasis of Biscara. It is proposed to end the line near Lake Tchad.

—A railway which is to traverse the African continent from east to west has been opened as far as a point near Cazengo, 140 miles from the starting-point, St. Paul de Loanda.

—King Hodge, at Bigtown, his head place, near Cape Palmas, has built a church, and in it personally conducts the services. Several years ago this ruler and three of his chiefs were converted, and soon after his wife and many of his leading people also accepted the Gospel; and now the whole tribe is practically Christian.

—In the Cameroons District of the Basle Society 13 chapels and 2 teachers' houses were built last year, largely by the natives, and 80 persons were baptized. At one dedication a chief announced his determination to become a Christian, and straightway gave up his idols and fetich objects to be burned.

—It is pleasant to read in the *Pacific Baptist* that on the Congo the death-rate is less than one per cent higher than in the other tropical fields occupied by the Missionary Union, Japan included. The conclusion is based on the figures for the last seven years.

—A missionary steamer has lately been launched in Scotland for use on the Zambesi and Shirè rivers.

Ocean Realms.—A young English missionary to the New Hebrides, Mr. Sawyer, who had been only two days married to a lady who went out to become his wife, was killed by cannibals. They shot him through the heart, and murdered and feasted on the bodies of two natives who were with him. His body was recovered and brought to Tungoa.

—Mrs. Allan, of the Allan Steamship Line, has given \$2500 to begin a Christian mission in the Loo Choo Islands.

—In 1863 the American Board retired from the Hawaiian Islands with the thought that self-support and self-management would be best for the Christians there. Some years since it was concluded that that step was premature, and aid was once more bestowed; and all along of late in certain quarters, both high and low, a reaction has been at work toward idolatry and superstition, showing itself, among other ways, in resorting to native doctors—that is, to sorcery and the aid of demons.

—Among the foreign contributions which came for the new Moravian church at Springfield, Jamaica, was the sum of £6 12s. 2d from the little island of Ramah, off the Mosquito Coast. It was the result of a collection, when the Ramah Indians willingly contributed according to their ability.

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THE METROPOLITAN TABERNACLE AS A MISSIONARY CENTRE.

BY THE EDITOR-IN-CHIEF.

On the southeast side of the Thames, in London, stands a great church building, for more than thirty years linked with the name of Charles Haddon Spurgeon. The church organization which finds there a home is not only foremost among Baptists, but is, in a certain sense, "*mater et caput omnium ecclesiarum, urbis et orbis.*"

"See," said God to Moses, "that thou make all things according to the pattern shewed thee in the mount." This principle has been at the basis of the construction and conduct of this noble enterprise. The providence of God, having brought me into intimate personal contact with the Metropolitan Tabernacle during a period of eight months, rare opportunity has been given for the study of the interior workings of this colossal organization; and it is both duty and privilege to give to the Christian public, somewhat more completely than has ever yet appeared in print, an outline of its autonomy and autocracy, its theoretical and practical administration, its spiritual machinery and world-wide usefulness.

Comprehensively speaking, this brotherhood of disciples, over which C. H. Spurgeon so long presided, is not so much a church as a radiating centre for all city evangelization, public philanthropy, and home and foreign missions. The methods here pursued are so simple yet so complete, so concentrated and yet so comprehensive, so uniform and yet so multiform, so convergent and yet so far-reaching, that they provide and present in some sort a pattern or model for the organization and administration of church life in other parts of the world, and especially in great cities. The basis of the success here attained is laid in principles so scriptural and spiritual, that it challenges instead of defying imitation, and suggests possible reasons for the failure, elsewhere so common.

The church-membership now embraces nearly six thousand, a fact which is the more remarkable, since the drift of the better classes of population has for years been away from the vicinity of the Tabernacle toward the more

delightful and healthful residential suburbs. The most conspicuous feature of this great church is not, however, its numerical force, but the prominence here given for forty years to the preaching of the pure Gospel of Christ, and to the advocacy and illustration of a simple and apostolic form of worship and Christian life. There is noticeable also an absence of all attempt at worldly art. There is no magnifying of the æsthetic accessories ; the only beauty cultivated is the beauty of holiness.

The building is almost excessively, though not repulsively, plain ; there has certainly been no constructing of ornament, and but little ornamenting of construction. The main objects in view have evidently been commodiousness, convenience, and comfort. The building has been so planned that every one in the vast audience may both see and hear the preacher, and probably no other building in the world combines such large accommodations with such freedom from acoustic defects. When all available sittings are occupied, in the aisles as well as pews, five thousand persons may be seated ; and on a few occasions it is said that more than seven thousand have been crowded into the house.

The area or ground floor furnishes the main seating capacity, but two galleries run entirely around, elliptical in effect, and very convenient and capacious. A portion of the lower gallery, extending forward, provides the platform for the preacher. The actual point where the speaker stands is near to one of the foci of the ellipse formed by the gallery front, and is therefore the best point from which to be well heard. Immediately below this is the baptistery platform, elevated about four feet, and extending still further toward the centre of the area ; and here on ordinary occasions are seated children from the orphanage and elderly women from the almshouses, those whose hearing is imperfect, etc.

Mr. Spurgeon's great law in preaching was to combine simplicity with evangelicity. He believed thoroughly in the inexhaustible beauty and power of the old Gospel, when its native Divine attractiveness and effectiveness are unhindered by the vain trimmings and trappings of this world ; and he honestly and persistently sought to make every sermon not only a means of edification to saints, but of conversion to sinners. Lest anything should divert attention from Christ as the centre of the message, and God as the centre of worship, he gave no encouragement to organ or choir, and the vast assemblage has always been led by a precentor. The service opens with prayer and song ; the Scripture reading and exposition are followed by another hymn and prayer, and the benediction immediately succeeds the sermon. So great was Mr. Spurgeon's dependence on the power of the simple Word, accompanied by the Holy Spirit, that he was not wont to hold "after meetings," except for prayer ; nor did he use the methods so common with modern evangelists of "bringing hearers to an immediate decision." Yet, to the honor of God be it noted that the *average accession of members* for the last thirty-eight years has been *three hundred and ninety per year*, and in 1874 and 1875 exceeded five hundred.

No presentation of the Metropolitan Tabernacle and its work could be complete without indicating both the departments of activity and the apparatus by which it is carried on. The building itself is very large, embracing twenty or more rooms, large and small, the main space being occupied by the great assembly hall. Back of this are some twelve rooms : four of these are in the uppermost story, and mainly used for storage ; on the middle floor is the pastor's study or vestry, with rooms for the deacons' and elders' courts, which together constitute a communicating suite, available for pastor's receptions, etc. From the hall leading from the elder's room to the deacon's room a door opens to the pulpit platform. Below this story and on the level of the baptistery are the secretaries' offices, robing rooms for candidates for baptism, etc., and the ladies' room ; and in the basement, which extends beneath the entire building, are found the large Sunday-school room, the lecture-room, with capacity for about eight hundred persons, and other apartments for all the numerous and various purposes made necessary by such a Christian household.

There is scarce a room among all these that is not sanctified by multiplied forms of service. In the elders' room meets a Bible class of young women ; in the secretaries' office are kept church records, lists of members, pewholders, etc. ; and here communion tickets and pew tickets are distributed. In the ladies' room meet the Ladies' Benevolent Society, Loan Tract Society, orphanage, working, colportage, clothing, and Dorcas societies, and here adult Bible class and prayer services are conducted. In another room assemble a men's Bible class and Mother's Working Meeting. In the lecture-room a Sabbath afternoon preaching service and a Thursday evening prayer-meeting are held. Near by, the Tract Society has its repository, whence to three hundred homes every week go forth visitors with loan tracts, to be collected and redistributed when the week expires. This building is also a centre for other forms of Christian service—the Flower Mission, Evangelistic Association, Bands of Hope, Total Abstinence Society, Benevolent Society, etc.

Immediately back of the Tabernacle is the college building, with large library, conference hall for five hundred, lecture-rooms, president's offices, etc. Here are the "common room," where the body of the departed pastor was first laid after its arrival from Mentone, the colporteurs' room and bookstore, whence eighty distributors go forth to disseminate Christian literature, etc.

As to the college itself, the aim is to train up a generation of preachers and pastors who hold and teach the precious old truths of the blessed Word ; and the main support of this institution, with its seventy or more students, is found in the voluntary offerings, for the gathering of which some sixty boxes are placed in and about the church building. These offerings average from forty to sixty pounds sterling each Lord's day.

Much care is taken as to the choice of students. Applicants are divided into three classes : First, the accepted ; secondly, the rejected ; and

thirdly, the doubtful, whose cases are to be considered and decided more carefully. Each applicant sends his photograph, recommendations from pastor and others, with evidence that he has already been successfully engaged in work for souls ; and, if there be further question about him, he is invited to a personal interview, his travelling expenses and entertainment being provided, so that the college authorities may make his acquaintance. If found worthy and needy, his food, clothing, text-books, and lodging in some home round about, will be furnished, so far and so long as he requires ; and the homes of students are visited each quarter by an elder, who thus keeps track of the student's personal life. The average time spent in the college is three years, but the students are set at work for Christ meanwhile, and many of them act as pastors in mission halls and chapels, while others go out to preach as occasion and opportunity offer. Having often had occasion to address theological students in American seminaries, I have never found among an equal number so many intelligent, earnest, and consecrated men. At least four evangelists are employed and paid by the Pastor's College, and above eight hundred students have been trained here.

The Sunday-schools of the Tabernacle enroll about twelve hundred members, and the classes meet both in the Tabernacle building and college building, but all under one superintendent. Linked on to the Tabernacle are not a few chapels and missions, such as the Richmond Street Mission ; Haddon Hall, with its full complement of Sabbath preaching, Sunday-school and week-night services ; Surrey Grove Chapel, Surrey Garden's Memorial Hall, Almshouse meetings, and the Sunday-school, and evangelistic services and like meetings at the Orphanage. Converts gathered at these halls join the Tabernacle.

Some forty officers—elders and deacons—with the pastors, have constituted the governing and directing force of this Metropolitan Tabernacle, the elders having charge of the spiritual interests, and the deacons mostly of the temporalities, but both working unitedly to secure efficiency in all things. The method of election has been very simple ; the pastor has been wont to nominate to each body additional members ; and if there were no dissent, these names were reported for the confirmatory vote of the church at large. Then the right hand of fellowship was extended by the pastor, and prayer offered, without laying on of hands, to which Mr. Spurgeon was opposed. Superintendents of the Sunday-school were likewise commonly nominated by Mr. Spurgeon, who thus became the real and proper head of the entire administration. Three elders are set apart to special spiritual oversight, and are so employed by the church, as also are two most competent secretaries, who give up their time to the management of its clerical and business affairs. Two families act as caretakers, one of them living in the college, the other in the Jubilee House adjoining the Tabernacle, and built in Mr. Spurgeon's jubilee year, 1884, from offerings given in commemoration of his fiftieth birthday.

Rev. James A. Spurgeon, although himself having a large and influential chapel in West Croydon, has long been associate pastor with his now deceased brother, and remains the actual and capable head of this great church and its various institutions. He is a man of marked ability and singular fitness for his great administrative trust; and Colgate University has just honored him with the degree of Doctor of Divinity, as also Olivet College has voted him the first Doctorate of Laws ever given in its history. What the Tabernacle, the Pastor's College, and the Orphanage would have done without Doctor James Spurgeon at this crisis it is difficult to say. We may all bless God that so strong a hand was on the helm in such troublous times.

The brief statement here given suffices to show that the Tabernacle is a great missionary centre. First there is the constant and faithful preaching of the Gospel to vast audiences on the Lord's day and during the week. The prayer-meeting on Monday nights is often attended by upward of two thousand people; the Thursday night's preaching service by as many more; and these, with the Lord's day, make the aggregate audience weekly not far from seven or eight thousand different people, of whom one seventh are strangers from every quarter, who from this great centre carry to their distant homes the report of what they hear. In this great house of worship is thus repeated every week some such influence as that exerted by Pentecost, through those who, temporarily dwelling at Jerusalem, went back to every nation under heaven to bear the good tidings. This vast outreach of the Gospel there preached constitutes the Tabernacle a great centre of missions. Moreover, the continued publication of Mr. Spurgeon's sermons, week by week, at a penny each, their translation into twenty-five living tongues, and their perusal by hundreds of thousands constitutes a second distinct branch of missionary influence.

Then there is the dispersion of the members in every direction for the evangelization of the city, for in this church perhaps a larger proportion of Christian workers may be found than in any other church in Christendom; and here is a third form of mission work. The college, including the present body of students, is training or has sent forth nearly a thousand young men, to engage in either home or foreign missionary work, and they are scattered throughout the world, and this constitutes a fourth branch of missionary influence traceable to this central stock. The Evangelistic Association, which supplies temporary or permanent evangelistic labor to churches and communities in need of such help; the Colportage Association, sending out Bibles and religious books in every direction; the Tract Loan Society, visiting families every week and leaving tracts; the Sunday-schools of the Tabernacle and its connected missions, with their thousands of youth; the various other societies for aiding mothers, poor ministers, orphans; the Total Abstinence Society, and Band of Hope and Flower Mission—these are but a part of this many-branching tree of life. The Stockwell Orphanage has now over four hundred inmates, and has sent out more than one

thousand children, and is a missionary centre in itself. Beside these, there are private forms and methods of benefaction, in visiting and relieving the poor, the sick, and the outcast, good works whose history has never yet been written, because the data have never been supplied ; and all these must be included before a true conception is formed of the multitudinous ramifications which proceed from this one centre of spiritual force and impulse.

Mr. Spurgeon was not known peculiarly as an advocate of foreign missions ; but the Gospel he preached was so full of the spirit of missions that it kindled zeal in many hearts which impelled them to take up work among the heathen ; and Hudson Taylor's recruits always love to come to the Monday evening prayer service to say their farewells and get, as from a mother, a parting blessing before leaving for China's inland regions.

No reference has yet been made to that famous "Book Fund," whose special manager—shall we not say *mother*?—was and is the beloved wife of the departed pastor, and of which we need to write a separate paper, if justice is to be done to this noble work. In 1890 £836 sterling (upward of \$4000) were spent in books and sermons donated to various parties in home and foreign lands. No one but God knows how many private contributions of money, love, sympathy, and prayer go forth from this congregation every day ; and the gap that would be made not only in the metropolis of the world, but in the world itself, if this church should cease to be, only God can measure. The fact is, the members of this great church and Pastor's College, like the Moravian Brethren, are trained to expect work for God as a necessary part of Christian life ; and when the pastor lays his hand on a man or woman, and appoints such to a certain post of responsibility, he feels sure the appointment will be accepted and the workers will do their best.

It will be seen that Charles H. Spurgeon occupied a throne and wielded a sceptre the like of which the world furnishes nowhere else. Yet he was a leader rather than an autocrat. He was so highly esteemed and dearly loved, and such was the confidence reposed in his piety and judgment, that there was conceded to him almost unlimited and undisputed control ; but he was a fine example, how safe it is to be guided by a single will, when that will is itself guided by knowledge and love. An archbishop of the Anglican Church is credited with saying that Spurgeon was "the most influential ecclesiastic in the world ;" but if he was an absolute monarch inside of his church realm, it is safe to say that he never abused the sceptre held by his hands. He said jocosely to me, that if you want a thing done you must do it yourself, and that the best possible committee is a committee of three, two of whose members are sick or out of town !

Nothing impressed me during months of labor here more than the atmosphere of prayer pervading the entire institution. Not only all day Sunday, but all through the week, there is scarce half a day not more or less occupied with religious services of some sort, and at almost all hours the voice of prayer may be heard ; and when, at Florence, an American

visitor asked Spurgeon the secret of his success, his quiet, humble, reverent, truthful answer was, "I have a people who pray much for me."

Never have I seen a people so willing, generous, considerate, affectionate, nor an activity so widespread and universal; never a church so primitive and apostolic. Beyond baptism by immersion, there is nothing which might not be common to the most devout evangelical believers everywhere. If anything could be suggested as an improvement in the administration of this church—any change which would make it seem nearer the apostolic pattern, it would be to throw all pews absolutely open to all comers and trust to voluntary offerings for the support of the minister and the supply of current expenses. This matter has been considered, but many fear that "free pews" would be appropriated by so many now attending other places of worship that non-churchgoers would be practically excluded, and such think that a moderate rental secures a more miscellaneous attendance. Upon this I prefer not to retreat from opinions long held, that the only right and best way is God's way, and that there is no foundation in the Acts of the Apostles for any pew-sale or pew-rental. Yet fairness compels me to concede and to confess that strangers have always a cordial welcome and do feel at home, and that the "atmosphere" of the Tabernacle repels no one and makes no worshipper conscious of restraint or constraint.

At the time of Mr. Spurgeon's decease, in January last, it was prophesied by many that the whole church, like a sheaf whose bond is removed, would fall apart; but up to this time the audiences continue as large as ever, and there is no decline of interest apparent; while the contributions for current expenses and the offerings for benevolent work have rather increased than diminished—a practical proof that when the Gospel is faithfully preached and the Christian life is sedulously cultivated, there is created an *esprit du corps* that remains as a permanent bond of union and is the abiding secret of vitality and activity, even when so great a preacher and pastor is forever withdrawn.

To conclude, if it be asked what is the secret of the success attained in this church, which makes it pre-eminent perhaps above all others, it seems to me that this secret lies mainly in two things: First, that there has never been anything countenanced here but the simple preaching of the Gospel, unheralded by sensational announcements and advertisements, and unmixed with worldly leaven; and, secondly, that from the first there has been set up and held up here the simplest, purest type of apostolic worship. Hindrances either to the Gospel's power or the Spirit's working have been practically reduced to a minimum. No needless rites or ceremonies have here surrounded the administration of ordinances and sacraments. Beyond the decency and decorum of the service of worship, art has no place, and there is nothing to interfere with the exaltation of the Lord alone in the eyes of all men, in His house.

Why may not all that is essential in this church life be repeated in any

part of the world? The same uplifting of Christ, the same magnifying of the Spirit, the same zeal for simplicity of worship and fervency in prayer, the same adherence to a biblical pattern of church order and conduct, with the same renunciation of mere worldly art and attractions, might in any of the centres of Christendom give us other churches which, like the Metropolitan Tabernacle, should be at once witnesses to the power of the truth and centres of all missionary operations at home and abroad.

Charles H. Spurgeon being dead yet speaketh. A monument more lasting than brass and more precious than gold stands to his memory in the heart of the world's metropolis, and lifts high the flaming light of a testimony that flashes its beams over the entire civilized globe. May many other churches find in the Metropolitan Tabernacle the suggestion and the impulse of a nobler career of service, and, like it, send forth into dark and desert regions beyond both living rays of truth and living streams of grace!

THE SAMOAN MISSION OF THE LONDON MISSIONARY SOCIETY.

BY REV. J. E. NEWELL, D.D., MANCHESTER, ENG.

The Samoan Mission is the link of connection between the two great divisions of the South Pacific—Eastern and Western Polynesia. It was the first link of a chain which now embraces all the principal islands and groups of Western Polynesia, and connects them with the vast island of New Guinea.

The man who first carried the Gospel to the Samoan Islands lost his life while engaged in the work of introducing Christian teachers to the New Hebrides. As the Tahitian teachers taken by Williams and Barff carried the torch of life to Samoa, so the Samoans in turn went forth to Western Polynesia—to the New Hebrides, the Loyalty Islands, New Caledonia, and the Isle of Pines. And now Christian teachers from both Eastern and Western Polynesia are united in one grand crusade against the powers of darkness in New Guinea.

Having witnessed the transforming power of the Gospel in his own group, and seen it take root in the Hervey Islands—the principal island of which (Rarotonga) John Williams himself discovered—that man of daring and heroic enterprises conceived the idea of taking the good news of God's love to the Samoans living in islands lying from fourteen to eighteen hundred miles distant. How his ship, the *Messenger of Peace*, was built and launched; how those bold pioneers—Williams and Barff—crossed that trackless waste of ocean, and how in August, 1830, they landed in Samoa and located those first eight Tahitian teachers, John Williams himself has told us.

The jubilee of that event was celebrated by the Samoans during the

year in which the writer of this sketch began his work among that interesting and lovable people.

With what thrilling interest did one just entering on his work listen to native reminiscences of that event !

Standing on the spot where John Williams first landed, an old man—one of the first Samoan Christians—recalled the portly presence of the missionary ; the grateful and courteous way in which he had received the food which the kindly, hospitable Samoans had taken to the strangers ; above all, that first giving of thanks to the Father of all mercies as “ *Uliamu* ” took the food presented to them.

Again, an ever-memorable speech was that made at another of those jubilee meetings by one who had been a priest of that olden time. A priest, and therefore according to the very remarkable belief of the Samoans an incarnation, or at least a representative of the unseen God to men. Said he : “ I was supposed to possess supernatural power, and men were ever afraid of me ; and yet I was in my own personal relation to the God even as others. I could provoke the wrath of the deity, and I must propitiate him even as others must. I had a beloved sister who was sick unto death. When naught availed for her recovery, and hope was well-nigh gone, I determined to make a propitiatory sacrifice.” And so he had taken the bamboo knife and severed the third finger at the joint from his left hand ; and when that did not avail he took off the next, the little finger. Then the sister recovered !

With what a sympathetic thrill one witnessed that old man tottering on the verge of the grave, as he raised his left hand in confirmation of that beautiful story of self-sacrificing love.

Appropriately enough most of the speeches given during that interesting series of meetings were from native missionaries, who had gone forth in the fervor of their self-consecration to preach God’s glad news to perishing men in other islands ; for Samoa was ever a missionary church. Natives from Samoa were employed in introducing the Gospel into Savage Island, and into the Tokelan, the Ellice, and Gilbert Islands (those south of the Equator), and some of these natives were there to tell how the Gospel was the power of God unto salvation, not only to the Samoans, but also to peoples whom Samoans considered to be much more degraded than themselves. Some, too, who had labored in the islands in Western Polynesia, already mentioned, were present to tell of sorrows and privations endured for the Gospel’s sake in the West.

Before John Williams went that last fatal voyage to the New Hebrides he had the joy of seeing the establishment of the Samoan Mission. In 1836 six British missionaries arrived in Samoa. One of the six, the Rev. A. W. Murray—in many ways the most successful and remarkable of the six—has recently passed away. He was the historian of the Samoan Mission, and has well told the story of the forty years subsequent to his arrival in Samoa.

Two or three features of the work of the mission during that period are all that can be touched upon : 1. The education of a native ministry. 2. Bible translation. 3. The extension of the mission by native agency.

1. An event of deep importance to the mission was the establishment of the Malua Institution for the training of native pastors and teachers. This institution was established in September, 1844, by the late Revs. Charles Hardie and the late Dr. George Turner. Mr. Hardie's place was subsequently filled by the late Rev. Henry Nisbet, LL.D. While recognizing the extraordinary talents of the latter, especially as the author of valuable commentaries in Samoan on several books of the Bible, and as seen in the multifarious work of the institution, there can be no doubt that the honor of having created one of the most efficient of mission institutions is mainly due to Dr. Turner.

To have laid the foundation of such a training institution so securely and so wisely, that for all essentials there should be nothing hereafter to undo or to modify ; to have solved the problem of how to educate the native Christian without robbing him of the faith of his heart ; of how to Christianize without Anglicizing the native, was largely the work of Dr. Turner. Under him it was proved that a South Sea college could be reared on the lines of the communal life of a Polynesian village. The Malua Institution is, in fact, such a village consisting of some twenty-six "families." The heads of each household are the married student and his wife, whose position in the institution entitle them to the dignity. With these young unmarried men are placed, and each family receives a member of the Boys' Boarders' Class.

There are at present in the institution 108 students, of whom 56 are married, and boy boarders to the number of 26. Reckoning all three classes as students for whom the institution has provided education since the college was established, exclusive of those who are still under training, there have been 940 students for the native ministry, 589 women (wives of students), and 307 boy boarders, making an aggregate of 1836 who have passed through the institution.

The students cultivate the food necessary for their own support and that of those dependent upon them. As this can be done in such a country without much labor, it allows ample time for the strictly educational part of a student's training.

Certainly the training needed by a native pastor or missionary is unique. Every pastor in Samoa must be also village schoolmaster, and for that normal training is needed. To meet that need a normal school has been established. The villages in Samoa are small, and there is very little of the wealth we reckon by money to pay for skilled labor in the erection of village churches, and the pastor who can direct such work is greatly valued ; hence an important part of his training as a student must be industrial.

And what a pastor needs, that a missionary in an isolated outstation in

the Ellice or Gilbert group needs still more. The fact that our village churches and our outstations are locally independent of outside help is proof of the training of the pastor. The native village church may be rude and simple in construction, but at least it was built by the people themselves, and mission funds have in no case been used in erecting it.

With regard to that singular feature of the college—the Boys' Boarders' Class—it is noticeable that our most successful pastors in Samoa and the most efficient missionaries in the outstations and in New Guinea are those who first entered the institution as boys, and who afterward returned for a further four years' course as theological students.

And with reference to the association in *families* of peoples as dissimilar as Samoans and Gilbert Islanders, it may be safely affirmed that nothing but Christianity could have made such a thing not only possible, but entirely satisfactory in experience.

2. The Samoans possess an excellent version of the Bible. The present edition is the result of more than thirty years' study of the Samoan language, and is as faithful to the original as it is idiomatic and pure in the vernacular. Both as to knowledge of the original and for Samoan scholarship the Rev. George Pratt (now of Sydney, N. S. W.) has been *facile princeps*; but the work is the result of the combined knowledge of the whole of the mission staff.

The New Testament was first printed in 1847, and at the close of 1855 the Old Testament was completed. Ten thousand copies of the Bible were sold at cost price to the Samoans in six years, and each edition of the great Book has been successively paid for by the people.

3. By means of native Samoan missionaries alone sixteen islands to the northwest of Samoa have been evangelized. These islands are in the Tokelau and Ellice groups, together with five islands in the Gilbert group.

The first step in this extension of the Samoan Mission was taken in 1865, when native missionaries were located in the Ellice group. The way in which the mission was led to take the Word of God to those islands forms, perhaps, the most romantic story of modern missions; the result, however, is all that can now be referred to.

So far as statistics can give that result, we have the fact that 11,000 adherents have been added to the mission; and of these 1916 are professing Christians. The children in Sunday and day schools number 2268. The people of each island support their own pastor, and for this purpose contribute an average of over \$2000. In addition to this, they have built their own churches and pastors' houses, and sent to the foreign missionary fund the sum of something like £300 sterling annually.

Since 1883 the Samoans have joined the rest of their Polynesian brethren in the work of evangelizing New Guinea. There are thirteen Samoan native missionaries with their wives in New Guinea, all of them are in heathen districts, and are making full proof of their ministry.

The London Missionary Society keeps up a staff of seven English mis-

sionaries in Samoa, and two lady missionaries have been recently added to the number for the work of female education.

The statistics for 1890 show that there are in the whole of the Samoan Mission (Samoa and outstations) 204 native ordained pastors, 173 native preachers ; the adherents of the London Missionary Society number 36,459 (out of a population of 46,000) ; church-members, 7943 ; Sunday and day scholars, 11,827. The average annual contributions for the past ten years have been £2010 sterling, of which a little more than half was given for the support of the native pastors, and the rest was contributed to the funds of the London Missionary Society.

Apart from statistics, the present condition of the Samoan Church is causing grave anxiety. While *numerically* as strong as ever, there is only too much reason to fear that there is more formalism and less life than at any previous period of the church. There is a manifest tendency to escape the dominion of the motives which operated even ten years ago to quicken conscience and arouse to spiritual activity. It is probable that a large proportion of professing Christians have passed from the dominion of spiritual impulse to the formal and lethargic condition which was so disastrous to the Post-Apostolic Church ; and yet there is a core of earnest Christian life in the church. Some of the older pastors and many of the Christians in the church are manifestly alive to the dangers and perils of this age of transition. Especially in this connection it is right to mention the Christian heroism of a truly noble band of men and women who have gone forth from the institution to service for Christ in the high places of the field.

Never in the history of the mission have there been better and more efficient native missionaries than those who in recent years have gone to New Guinea ; and it seems as if yet again it would be seen that the missionary zeal of the native church, while it can only come as the expression of the loyalty and love of living Christians to their Divine Master, may also be the salvation of the church at large.

As John Williams himself felt, Samoa is only the first link of a chain ; and the chain is not yet complete. The islands of the South Pacific have been connected with New Guinea as John Williams prayed they might be ; but in the South Seas itself, the largest and most populous of all the South Sea Islands is still entirely heathen. The great Solomon group is still almost untouched by the Gospel. Can it be that Papua itself is to be the chief agent in the evangelization of that portion of the race to be found in the Solomon Islands ? However that may be, we ought not in our missionary forward movements to forget our older missions, but "hold fast that which we have that no man take our crown." As it was when the *Messenger of Peace* first landed native teachers in Samoa, so is it still. God has owned these natives as pioneers of the Gospel, but the vessels that take them and the men that train them and lead them will still for some time to come be European.

NATIVE INSTRUMENTALITY IN FOREIGN MISSIONS.

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

Modern missions have now largely passed their formative stage, and are calling for new or modified methods. As Paul was the model missionary, we do well to study his methods for our own guidance. In this study we find that there were two stages in his work—the formative stage and the organizing stage. In his early missionary life he wrought alone or with some chosen companion, preaching from place to place when able to travel. When converts had been gathered he changed his method, and went about organizing and confirming the churches and appointing pastors. He called into the work native helpers who had been instructed by him, and ordained them in the churches. He also commissioned them, as in the case of Timothy, to do the same work he had done. He thus laid upon the converts he had gathered the work he had formerly carried.

In this example set us by Paul we find a guide in our missionary enterprise. With us the first stage has been passed in many missions. Countries, nations, and tribes have been explored; written languages learned; the unwritten, in many cases, learned and reduced to writing; the Bible translated into many tongues; other useful books prepared; mission plant gathered, and a vast amount of preliminary work completed.

The Gospel message has been proclaimed far and wide, and native converts gathered in many missions by the hundreds and thousands. The calls for men and money are pressing and incessant, and missionary societies are having increased difficulty to find how to meet these calls.

The development of a native instrumentality on the mission fields is one way of meeting these demands, and asks for our consideration.

It is manifest that on many mission fields work has reached that stage where it must be done by native agency or not at all. It then becomes all important to know how best to develop that instrumentality.

It will be readily seen that such a development will not decrease the necessity of sending missionaries from Christian to heathen lands. In fact, this demand has been, and is likely to be always in excess of the supply. The necessity of prayer for laborers in the harvest is not likely to pass away. When home churches have done what they can for foreign work, there will still remain a vast deal of work uncompleted, which must be done by native workers, if done at all.

In this stage of mission progress there is an increasing call for peculiar gifts in missionaries. In preliminary and pioneer work among the heathen, men of the highest ability have been required. They were men knowing no fear save the fear of God—men of resources, indefatigable, invincible in Christ.

In the second stage of missionary progress men of no less distinguished ability, though perhaps of a different kind are demanded. The work

needs men of large executive and organizing ability, who can multiply themselves in the native workers whom they find gathered to their hand ; men apt to teach, and full of zeal, faith, and the Holy Ghost, like the heroes of the past.

The saying that men of small talent are good enough for the heathen, while those of large endowments are too valuable to be sent abroad, the future is likely to reverse. The mighty works of the Lord are yet to be wrought largely among the Gentiles who know not God, and who are as the sand of the sea-shore for number ; and if so, there is to be scope for the activity of the great men of God in the future.

One reason why great importance should be given to the formation of a native ministry, is that the character of foreign mission work is better fitted to native than foreign talent. It requires long experience and much humility for a missionary to learn all he can from the natives in order to enable him to get down to the every-day life and thought of the heathen, and it is only in that low place that he can do his best work and reach the common people. It is often said that few churches in Christian lands really reach the masses. The reason of this does not come within the scope of this paper, but the missionary knows well that he can reach the heathen only as he comes into close touch with them. He cannot deal with them at arm's length. Moreover, he finds himself hedged about, as with a wall, by his ignorance of the language, manners, and customs of the people, and especially of their modes of thought. Through this wall he must work his way, requiring time and much patient labor. His own habits of life, thought, and sometimes even dress must be changed to accomplish his object. The native workers, however, have inherited this knowledge from their birth, and are at once in that place where they can best reach their countrymen after they themselves have found the truth. Best of all, they are in full and intelligent sympathy with their needs. Again, these workers can be more easily lifted into higher thought and life, and equipped for missionary work, than the foreign missionary can learn to adapt himself to these new conditions in which he finds himself. He can reach his native helper much more easily than he can the masses about him, and thus instead of one, if he has the talent and grace, he becomes many, multiplying himself in the native converts under his instruction.

This will go a long way in solving the question of how to meet these calls for help from mission fields. This brings us directly to the question before us—namely, how best to train up a native instrumentality on mission fields.

Doubtless one of the most important means at our disposal for this purpose is the training school. This raises the question of mission schools, much discussed in our day. It is a wide question, and must be settled largely by individual missions on local grounds. In general, however, mission schools have their use as well as abuse. In countries where the

government is willing to aid schools, passing prescribed standards in examination, and where mission funds are small and the people poor, there is great temptation to secularize the school in order to retain the pupils under mission influence on the one hand, and to secure the government aid on the other. This is a very insidious temptation, and without doubt has led astray some missionaries and societies even. This temptation should be resisted most strenuously. It should be the aim to leave to the secular powers as much as possible all secular instruction. The preaching of the Gospel is pre-eminently the work of the missionary ; but he sometimes finds the necessity of schools laid upon him, and it must not be forgotten that there are many ways of proclaiming the Gospel message. Even Paul had a school in his own hired house for two years.

It may be necessary, in training a body of native helpers, to establish even high schools and colleges, as well as theological seminaries, but such calls should be most carefully studied before being acceded to. We say it *may be necessary*, but only so, as such schools can be used in training a native instrumentality for mission work. If it is not possible to bend all school work in this direction, be it in primary or higher schools, then the sooner one drops secular instruction and reverts to direct missionary work, the better it will be for the cause of Christ.

Schools, then, which can be controlled in the direction of raising up trained native workers, are a powerful means to the end in view. Here the pupils are constantly under the eye and influence of the missionary, and having been brought to believe in Christ with a saving faith, are in the very best conditions to be prepared for the work before them.

In such school work there is the largest scope for the missionary talent. It has been said that "the method is the man." It is emphatically true that native converts will take very readily the stamp of their much-loved teachers, too readily copying their faults. How often can they be picked out as belonging to this or that known missionary by their mannerisms even, which they have copied from their teachers ; but all-important will be the missionary's ability to impart zeal and enthusiasm to his pupils. He needs not only great faith, but Divine enthusiasm for souls, like Jesus and His servant Paul.

A second important method of instruction is *by example*.

If there is any place where an example of Christian living is required, it is in that of the missionary teacher. As an evangelist he indeed needs to live the Christ-life daily, or his teachings are lifeless ; but as a teacher who must impress his own character and individuality on the learner, he, above all others, needs to live the Christ-life. It has been said that the heathen need not so much men and money as the Christ-life lived before them as an example. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Experienced missionaries know very well how sharp-eyed the native converts are, when they have learned to compare Christian living with God's Word,

Not only in daily living will example be powerful, but in work also. The missionary must not only teach his pupils to work, but show them how by his own example. He must lead them in teaching from house to house, and from town to town, and in exploring and opening new fields. He must show them what patient endurance means. We have a beautiful type of this kind of teaching in our Lord's training of His disciples, as He travelled and taught and wrought His mighty works before them. Often the missionary is called in like manner to lead a band of native workers, which frequently involves the mission of healing as well, as with Christ. Here is an almost unlimited field for practical training.

A third means for the development of a native ministry, and not the least, is found, first, in impressing upon the converts the fact that the duty of evangelizing the heathen about them is theirs, and not the work of the missionary alone; and, secondly, in laying upon them the *responsibility* of that duty. The missionary will be often pained to find that the converts are inclined to put him in the place of Christ; that they are seeking how they may please him rather than their Redeemer. They seem to regard the building up of the kingdom of Christ as belonging to their missionary, while they are at most only helpers. This is a great mistake in instruction, if allowed to continue. The missionary should impress upon his people, at all times, that this work is *theirs*, and that he is their helper only. They must realize, if possible, that the Divine commission comes to them directly, and not through man. In order to this end, all possible responsibility must be thrown upon them as they are able to bear it. It has been said justly that a wise missionary will never do what a native can do. It will often be easier for him to perform the work himself than to teach the native worker how to do it, yet for the sake of the end in view this rule is safe to follow. It is true that he may need to "keep his hands on the lines," but he can do so "out of sight." He may, if he has tact, lead and not seem to lead. These are the best leaders of men, and the missionary cannot cultivate this talent too highly.

There has been too little of this putting of responsibility on the native Christians, and too much interference with the churches among them in past time. One can easily see how this comes about. After much labor and anxiety some are led to Christ. How dear these first converts become to the weary worker, and how solicitous he is for their spiritual welfare! He is too apt to judge them from his own standard and try to raise them to it; but it is better to imitate Paul, and leave the native converts largely to work out their own salvation. To *try* is to *learn*. Fail? Yes, they will make mistakes, but leave them to the guidance of the Holy Spirit to learn by their failures, as the children of God have done in all ages, but always with wise care and help when needed.

Just here comes in the question of self-help. It has been the custom of most missionaries to pay a stipulated stipend to native preachers and others. This plan, unless carefully guarded, is likely to work weakness in,

instead of being a help to the native worker. One may teach him never so diligently that he is responsible to Christ alone, but so long as he feels that he is dependent on the will of his teacher for his monthly wages, he will with difficulty learn the lesson of dependence on Christ. He is a child, and, like a child, feels obligation to him from whom his support visibly comes. There are many ways of helping native workers and not leading them under obligation to the helper. The practice of standing in the place of helper, instead of principal has, in the hands of the writer, wrought wonders in developing a self-reliant native ministry.

What is said here of individuals is also true of churches. These singly or associated, however, form a wider field for instruction, as they have special duties assigned them by the Head of the Church. One of the first lessons to be taught them is the power of organized effort. Heathenism disorganizes. Christianity reorganizes. Hence the missionary will be obliged to teach the new body of converts everything in church work. He will meet prejudices which it may take years of patient effort to overthrow. He cannot lay his plans to be consummated in a day or year even. Faithful, persistent, patient teaching, while throwing all possible responsibility upon the native churches, to enable them to work out and digest his instruction, will accomplish wonders in time.

Finally, there remains the dignity of the calling of the worker with Christ, and the glorious mission of the Church, to be impressed upon the native mind. Without a due sense of these, no corps of workers is duly equipped for their calling. Here is a call for the highest talent God has bestowed on man. Only Divine wisdom can meet the case. Here the missionary may well pause and tremble, for he is entering the Holy of Holies in his mission as a messenger of God to earth. It is here as nowhere else that the native converts take the stamp of their teacher.

When the native worker has come to realize that the work of the ministry of Christ is the best, the most honorable, and the best paid service on earth, and that the Church is engaged in a warfare with evil and darkness, which will, beyond doubt, result in a most glorious victory; when he can, by faith, rejoice in the midst of trials, as those who have already won the crown, a fire has been kindled on heathen soil which, by the grace of God, all the powers of darkness cannot put out. What but Divine wisdom can lead the native churches to such faith! Who but the Holy Spirit can enthuse them with the glory of their mission on earth and reward in heaven, and thus incite them to holy endeavor! The missionary, however, is the ordained channel of this grace, and only as he has fellowship with Christ, can he do the work laid upon him. Only as the workers in the kingdom of Christ in any land realize their high calling can they do their best work. This is the work for the missionary of the future. Using all means for the development of a corps of native workers in mission fields, by the blessing of the Holy Spirit, we shall see the Gospel proclaimed in all lands, and the kingdom prepared for the enthronement of our Lord.

HOW SHALL THE INTEREST IN OUR MISSIONARY MEETINGS BE INCREASED ?

BY MRS. ETHAN CURTIS,* SYRACUSE, N. Y.

In our larger cities are literary clubs, meeting weekly or semi-monthly, for which papers are most carefully prepared ; attendance at them is regular, and many now outside are waiting and wishing to become members. Yet our missionary societies, in spite of the large number of women in our church-membership, have discouragingly few at their monthly meetings.

Why this difference ? Is America, Italy, or England preferable to the kingdom of heaven ? Is the inspiration of Browning superior to that of St. John, or Shakespeare loftier in thought than Moses, Job, Isaiah, or David ? Great as are all these, God's direct word to man is greater. Dear is our own country, the land of freedom ; precious is Italy, the mother of art ; grand is old England, the realm of thought ; but the kingdom of heaven, the home of the soul, is better than all other regions.

These literary clubs are fashionable. If we may not make our missionary meetings fashionable, let us at least make them attractive, even if we borrow from our literary friends some of their methods.

First, let us, like them, make our appointments months beforehand, so that work be carefully prepared. Is not the story of our heroic and self-sacrificing missionary ministry worthy of as much study as poetry, literature, and art ?

Let the main feature of the meeting be a strong, vigorous, well-prepared paper, or still better, talk. The subject may be the life of some missionary—biography is always interesting and inspiring. The deeds of the heroes of history make us long to be heroic. There was Carey, educated at the shoemaker's bench, yet becoming the finest linguist of India ; Judson, a careless, reckless boy, rising to noblest manhood in Christ ; Hannington, always human, but always heroic ; Paton, working and waiting on the Lord ; John Coleridge Patterson, gifted by nature and by race, offering himself to the rudest and roughest people with a supreme joy, because such was the Christ-life ; that other martyr of the South Seas, John Williams, brave in death as in life, giving himself always to forsaken souls ; the Moffats in South Africa living there a half century for the Lord. One cannot name or number the biographies that will interest an audience if properly prepared. Then there are romances of missions : our own Oregon story ; the Jesuit heroism in North America ; the Madagascar mission ; the New Zealand transformations ; such tales make our best magazine stories pale in comparison. Even the degradation of these human brothers of ours and the dire needs of our fellow-men help us to lose self in longings to help others.

Some such paper should be the central point of the meeting, and there

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is no reason why a missionary paper should not have as much grace of language and vigor of thought as the papers in the literary clubs. Never lose unity or "central radiance," as the old artists called it. The old story is told of Leonardo da Vinci, that while painting the Last Supper, he thought how much "the cup" meant to man, and so lavished his love of detail upon that. When the picture was exhibited many called out, "How beautiful is *the cup!*" Next day he painted it over, and replaced it by the plainest piece of pottery, saying, "If in a single beholder's mind the cup distracts attention from the face of the Christ, it should have no place in my picture." Such a principle of art we do well to make our creed in missionary meetings.

Singing brightens and belongs to mission work, but be sure that the songs relate to the subject. One sings with peculiar tenderness, "I am coming to the cross" or "Jesus, lover of my soul," after a paper on Hannington. "My country, 'tis of thee" comes with an accompaniment of heart throbs when the story is Whitman's ride.

Instead of always taking Scripture by chapters, it is well to select passages having special application to the subject. A few words at the opening, with responsive sentences, given to individuals to be recited at appropriate intervals, are often very effective. A few phrases *learned* are better than many chapters read; better to have each member bring home an especial meaning from these Bible words than to have them suggest many and diverting thoughts.

A sacred feature of the meeting is prayer, a knowledge of the needs of the hour expressed with truth and with tenderness, a right attitude of soul helping to right words and thoughts toward God. "Who can make us comprehend the grandeur, the majesty, the might of prayer?" It is the highest worship earth can show; it includes the entire relation between man and God; it contains in itself all the longings of humanity for heaven; it changes aspiration to inspiration; it completes all truth, all sentiment, all knowledge. Let our souls be prayerful, our minds earnest our hearts ardent with good wishes, and prayer, like the mist of the morning, will mount heavenward, because that is its natural pathway. Let us think and feel and long earnestly for this meeting, and prayer will be the simplest, the sweetest, the most sacred portion of the programme. "We do not say prayer; prayer forms within us." Let our souls be wholly absorbed in God's cause, then the prayers of the hour will be a blessing and a benediction.

A *map* is almost essential to every missionary meeting. A simple outline map may be obtained from the missionary rooms. One can mark with pencil the route needful to be traced, and pin small pieces of red paper on for missionary stations. If some one says that it looks as if "geography had a sudden attack of the measles," we must not be afraid of such criticisms; we are sending forth messengers of healing, and there may be appropriateness in such appearance. Mention the boundaries of

the chosen country ; it is well to know the neighbors of any selected portion of the earth. Let some one else give population, that we may know how many hungry, helpless human beings call for us in their awful despair, or are settling into despondency that is worse than despair. Another may give the present material resources of the country, that we may know their outlook for an earthly future, and be stimulated to hasten our slow-moving missionary labors. Shall we allow Japan to grow and gain in everything but the Gospel ? or our own West to unearth gold and silver while the heavens overhead are lead and brass ? Shall we allow the mountain highlander to grow rich in mines and mills while body and soul are starving ? Our missionary countries are not necessarily pauper lands. Some are natural Edens, fragrant with fruit and flower, but morally poisoned by sin. Shall we not seize these riches for the Lord ?

What is the intellectual calibre of heathen peoples ? Look at the literature of the Orient, where man was first made and where the sun first dawns ; some of these are reverent rhapsodies, when man was groping for God with his benighted brain. A sentence may show what they have done and thought, what they are capable of doing. Ages ago were the Vedas written, but still there are sharp wits and sentimental souls in the Orient, and these demand our best and brightest minds to teach them. The Indians of America have spoken many stirring words, well worth recalling. In our Congressional reports is a plea for the Bible from the lips of an Indian as thrilling and as pathetic as Lincoln's funeral oration, and as deserving to be held in memory.

Decorate the meeting-room with the handiwork of these people. Japan has taught pottery to the world. India and Persia and Turkey have almost translated beauty into a beatitude. Religion has been wrought, even by these heathens, in color and harmony exquisite to behold, and rich in suggestions of thought. Can they not also see the beauty of the true faith ? If we are studying Africa, a bit of ivory may mean very much when it is known that the first missionaries in Africa lived upon a pittance, built their church and school without aid from the home society, the tusks of ivory largely paying their expenses ; or when we remember that the dead elephants did more than the living men and women of England toward opening the Dark Continent to the Gospel. Dolls dressed after the fashion of these pagan peoples may help us to know more about them and may teach us something of grace and comfort. An artistic lady once said, " I wish the heathen would send us some missionaries and teach us how to dress."

If we are studying home lands, some of the products of the soil, specimens of the ores, grains, special workmanship of the people, pictures of the scenery, may help. Photography may aid much, as the telescope does with the planets in diminishing distances. The nearer we get to these people in space, the closer our hearts will come to theirs.

Whatever the country, let us have its *flag*. It is easily made from the

dictionary illustrations. Nothing shows the soul of nationality like that country's banner with its device. Many spiritual meanings may be gained from the national emblem. A Japanese flag was used in a missionary concert. It was just a red circle sewed on a white ground, and cost only a few cents, and was the work of only a few moments. At the close a Japanese told us something of the feeling of his nation for that flag. It preceded all processions, was hung before them on all grand occasions, and signified the rising sun. When he expressed a wish that his country should love the Sun of Righteousness as she loved her flag, keep Christ ever before her, the entire audience was stirred to aid Japan in her noble struggle.

Suppose some one writes a letter, imagining herself in some field at work as a missionary. She can give her life, its longings, its joys, its discouragements, and its blessings. This will help her and her audience to be interested in real missionaries ; perhaps to do something beyond imagination for those whom she is representing.

Suppose some one brings up the objections to missionary work ; a dozen will rise up in answer to them, and they will set some one to studying the real value of missions. Hawthorne found a cabin boy on the wharves reading a commentary on the Bible. He asked why he studied *that* book in *that* place. The boy looked up with a knowing wink as he replied, " 'Ther's consid'rab'le her'sy in our place, and I'm studying up fur 'em.' " Honest doubts have led to the highest knowledge. Was not Thomas the doubter first of all to cry out, " My Lord and my God " ? Strauss published his *Life of Christ* in 1835, and it looked for a time as if the best of the Bible was to be turned into a myth ; but men greater than he set to work to answer him, and an entire literature arose on the one sinless and sacred life that has been given to humanity. After Strauss, the ministry everywhere took up the subject in pulpit and in press. All these have helped to bring the highest humanity into closer and more vital relations with common humanity until the first and the nineteenth centuries have joined hands in fervor and in faith. Thus doubt has become the stepping-stone to surest belief. This task of expressing doubts upon missions is good work for the women who neither attend the meetings nor give to the cause. Let a discussion follow. Doubtless even the doubter will be convinced. A sluggish spirit on this great subject is most to be feared. The surging waters are pure ; but the stagnant pool gathers poison.

It is good to use the conversational method, even if the questions and answers are all arranged beforehand ; but spontaneity is preferable. The greatest power of the leader is not in imposing silence, but in arousing speech.

Appoint watchmen, heralds, messenger girls, telegraph lads, to bring in the latest news from the field. Delivered during the session and in the regular telegraph form, they will awaken special interest and enthusiasm. Children, coming home from school, will be delighted with some such errand, and will not soon forget the message they have brought.

Vary missionary meetings as much as possible. No garment is so strong as to stand constant wear. No good method is always and everywhere successful. The best thing is for each to expect something new every time. When Joshua Reynolds began portrait painting, he adopted the style of his teacher, and painted all his men with their hats in their hands. It was easier to dispose of hats than of hands. One day he found a subject who had ideas of his own. He wished to wear his hat on the top of his head. The portrait was finished, the original came to claim it, when he found himself possessed of two hats, one on his head, the other in his hand. This cured Sir Joshua forever of fixed and forced attitudes. Repetition may be ridiculous elsewhere than in hats. It is well to find something new each time not only in subject, but in method and manner and in means. Children always call for new things, and we "children of a larger growth" must keep fresh and fervent all the longings of our lives, all the ways of working for the Master, if we would pass the bread of life from soul to soul. Fixed and forced forms are forever fatal to life. Growth is everywhere the law of greatness and of goodness.

These are only hints and suggestions. The use of the inventive powers will add much that will be of vital interest. The attendance in these monthly gatherings might be brought up to the hundreds, instead of standing below the score ; and with a greater interest in the missionary meetings the contributions to missionary work would greatly increase.

JOHANN LUDWIG KRAPF, A PIONEER OF AFRICAN MISSIONS.*

BY REV. F. WILKINSON, LIVERPOOL, ENG.

Johann Ludwig Krapf was born in 1810, near Tübingen. He would have followed farming, the occupation of his father, had not circumstances induced his parents to give him a superior education. During his school course the future explorer revealed himself in a special inclination to geography ; and at fourteen years he expressed a decided wish to be a captain and visit foreign countries. His father was desirous to carry out the boy's wish, if possible, but the cost was found to be beyond the resources of the family, and the idea was relinquished. A novel incident turned young Krapf's thoughts to the work of the missionary. The principal of the school one day read before his scholars a pamphlet on missionary work and the spread of Christianity among the heathen, desiring them afterward to embody the substance of the pamphlet in an essay. Ludwig had never before heard anything of missions, but what he now heard was enough, and he asked himself the question, " Shall I be a missionary, and go to the heathen ? " This thought never left him, and at the age of seventeen he travelled to Basle to offer himself as a mis-

* The present article is based upon the life of Dr. Krapf by W. Claus (in German).

sionary student. The principal of the institution advised him, on account of his youth, to return home for a time, to continue his studies, and to endeavor to grow in the knowledge of Scripture and of his own character, and wait for God's guidance.

The following year found him in the institution at Basle, but the intellectual and spiritual condition of the place did not entirely satisfy his expectations, while the reading of the mystical writings of Madame Guion and Jacob Böhn so unsettled his mind, that he could not with a good conscience remain longer in the institution at the expense of the mission. He laid before the committee the grounds of his decision, and left the institution two years after he entered it. Returning home, he continued his studies, passed the university examination, and finished in 1834 the theological course.

His heart had often turned to the mission house at Basle, especially when his cousin—a namesake—entered the institution, but he determined to enter the ministry at home, arguing that thus he could carry on work similar to that which his cousin would prosecute in non-Christian lands. He accordingly settled at Wolfenhausen, where the neglected condition of his parish and the work he had to do became the means of bringing more vividly to his mind the needs of the heathen world.

He wrote : " The inducements to mission work appeared to me in a new light. In the needs of my congregation I recognized those of non-Christians in a measure that affected me very deeply ; in their sorrow I recognized the wretchedness of the heathen ; the cry for help from my own congregation seemed an echo from heathen lands. The grace which I myself enjoyed, and which I commended to my own people, was, I felt, for the heathen as well, but there might be no one to proclaim it to them. Here, every one may without difficulty find the way of life ; in those lands there may be no one to show the way. Here, in almost every house the Holy Scriptures may be found ; there, the Scriptures are only scantily distributed. This seems to me a powerful incentive to think seriously of missionary work."

An event soon occurred which left him free to follow his inclinations. Some incautious pulpit utterances gave offence to the ecclesiastical authorities, and he was deprived of the living at Wolfenhausen. A few months afterward he once more offered himself for missionary work, stronger in every respect and better equipped for the work. Being willing to go wherever his services were needed, and the Abyssinian Mission requiring another worker, he left for that country in February, 1837, arriving in Alexandria in April, and travelling up the Nile to Cairo, where he had his first glimpse of Africa's greatest curse—the slave trade. In the slave market he found the poor creatures lying on the bare earth, by day fainting in the burning rays of the sun, at night placed in a stable without any covering except, at the most, a few rags around their loins. There they lay—young and old of either sex—to be examined by buyers, like cattle.

This first experience of slavery gave him a new impulse to do his utmost for the spread of the Gospel in Africa, as the most effectual remedy for the miseries of its people. From Suez and Massowa he travelled, with difficulty and danger, to the highlands of Abyssinia, and joined Isenberg and Blumhardt at Adoa, in the hope that their united labors would bring such life into the Abyssinian Church as would make it a missionary church; but soon after priestly jealousy so worked upon the fears of the ruling prince as to induce him to issue a peremptory order to the missionaries to leave his territory and go to their own land. Repulsed in Northern Abyssinia, Krapf resolved to find his way to Shoa in the south. A sudden illness, however, compelled him to return to Cairo. After a time he made a second attempt to reach Shoa, arriving there in June, 1839, in company with Isenberg, who in a few months returned to Egypt, and left Krapf alone. Notwithstanding the good-will of the king, the work in Shoa was slow and discouraging, and Krapf regarded the neighboring heathen tribe (the Gallas) as offering more hope of successful work than the nominal Christians of Abyssinia.

In 1842 he left Shoa for a short while, partly to meet his future wife in Egypt, and partly to help on their way two new brethren—Mühleisen and Müller—who, he was told, had arrived on the Abyssinian coast. Setting out on foot, after considerable difficulty and suffering from robbery, hunger, and the fatigues of travel, he arrived at his destination only to learn that the missionaries he expected to meet had returned to Egypt. It was thus necessary, apart from his private concerns, to visit Egypt to bring back the two brethren who had fled from the difficulties of their position.

While in Egypt he married Rosine Dietrich, that loving, faithful, and steady helpmeet in the difficulties and dangers of his career. With his wife, Isenberg, and Mühleisen Krapf set out to return to Shoa; but on arriving at Tajurrah he received the astounding intelligence that the king forbade him to enter his dominions, an act which, like the expulsion from Adoa, was due to priestly interference.

Isenberg and Mühleisen travelled back to Massowa, in order to reach Gondar, while Krapf betook himself, with his wife, to Aden, desirous to get into Gallaland by the south; but finding this impracticable, he determined to follow his two fellow-laborers, taking with him a number of Ethiopic and Amharic Scriptures, so that he might at least, by the circulation of the Scriptures, do what he could for the spiritual welfare of Abyssinia.

He landed at Massowa, and began the journey to the interior in company with a trading caravan. While passing through the Shobo desert, his wife, who in spite of her state of health had accompanied him, prematurely gave birth to a daughter, having no medical aid, or even the assistance of one of her own sex. The child lived but an hour, yet long enough to be baptized, receiving from its parents the name of Gneba (tears). In the evening they buried the little one at the foot of a tree, the father con-

ducting a funeral service in Amharic. It was only by great effort that Krapf succeeded in obtaining three days rest for the young mother, at the end of which she was obliged to set out again with the caravan.

On reaching the boundary of Tigre, Isenberg and Mühleisen met them with the distressing intelligence that the Prince of Tigre would not allow them to enter his territory. Thus every attempt to establish themselves in Abyssinia was frustrated. The door was closed at Adoa in the north, and at Ankober and Shoa in the south, and Gondar, in the centre of the country, they could not reach. Even then Krapf did not lose heart; his faith rose above present discouragement, as is evident from what he says when writing home:

"Abyssinia will not soon again enjoy the time of grace she has so shamefully slighted. Meanwhile we will not cease to pray for that unfortunate land, especially commending to the Lord the many copies of His precious Word, that He would bless them and make them witnesses of His truth. It is a consolation to us and to dear friends of the mission to know that over eight thousand copies of the Scriptures have found their way into Abyssinia. These will not all be lost or remain without a blessing. . . . Faith speaks thus: Though every mission should disappear in a single day and leave not a trace behind, I would still cleave to mission work with my prayers, my labors, my gifts, with my body and soul; for there is the command of the Lord Jesus Christ, and where that is there is also His promise and His final victory."

Krapf determined to attempt to gain a footing on the East Coast of Africa, in order from there to reach the Gallas, whose language he already understood. With this object in view, he sailed, with his wife, in an Arab vessel from Aden in November, 1843. Strong headwinds and a heavy sea compelled them to return to Aden. In spite of their exertions, the water gained upon them in their leaky boat, and on reaching the entrance to the harbor of Aden the land wind drove back the vessel toward the open ocean. There was indeed a ship's boat, but it could not carry twenty-five persons in a rough sea. Just then a bumboat coming within hearing, Krapf asked its captain to take them on board. This he at first declined to do, and only by promises and threats Krapf at last succeeded in inducing him to take them off the sinking vessel, which in half an hour after they left it sank. Eight days later Krapf sailed again, and after four or five weeks' journey arrived at Takaungu, north of the island of Mombas. He then went on to Zanzibar, and after a favorable reception from the Sultan sailed northward again to fix upon a favorable position for a mission station. As the result of his inquiries and observation he decided upon Mombas.

Scarcely, however, had he begun work at Mombas when he was called to pass through another sorrow, in the loss of his wife. She was attacked with fever, which was the more serious as she was daily expecting to become a mother. A daughter was born, and a renewed attack of fever brought

her very low. In prospect of death, she felt for a time disquieted regarding her spiritual state ; but her husband's words about the grace of God and the completeness of Christ's work had such a consoling effect upon her that she said : " I have obtained grace and mercy from the Lord ; He has looked upon me ; I feel His presence as I have never felt it before." She then prayed for relatives, for the mission, and for East Africa, and for the Sultan, that God would incline his heart to promote the eternal welfare of his subjects. The next day she appeared much better, but the day following much worse, while her husband himself was so weakened by fever as to be obliged to leave the care of her almost entirely to servants. The next day she breathed her last, and on the following morning—Sunday—they buried her, according to her wish, on the mainland in the territory of the Wanika. During the night the little daughter also passed away, and was laid by the mother's side. Krapf, even amid all these trials, writes, in a letter to the secretary of the missionary society : " Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world ; and since the conquests of the Church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa. Think not of the victims who in this glorious warfare may suffer or fall ; only press forward until East and West Africa are united in Christ."

Recovering strength, he continued his work, occasionally making short journeys from Mombas to the mainland among the Wanika, anxious to establish a mission station among this people, especially to open the way into the interior of Africa—always a prominent idea with him.

In 1846 he had the joy of welcoming as a fellow-laborer Rebmann, who was in one respect the very opposite of Krapf. The latter, restless and energetic, entertained far-reaching plans, and even saw in imagination a chain of mission stations stretching from Mombas to the Niger, and thus connecting East and West Africa ; Rebmann, on the contrary, had determined to settle in one place and work there. In spite of this dissimilarity, they were at once drawn to each other, and Krapf, after two years of loneliness, could well appreciate the presence and help of a fellow-laborer. They decided on Rabbai Mpia, a Wanika village not far from the seacoast, as the mission site. In October of the same year they finished a house so far as to allow of their living in it, and Krapf remarks, " Every true friend of Christ's kingdom must rejoice over this mission, for it is the first step in the way to the heart of Africa. We have secured a position whence the unexplored regions of the interior can be reached and the ancient bulwarks of Satan assailed by the messengers of Christ."

The people, though keenly alive to the material advantage of having Europeans among them, were perfectly indifferent to the truths they taught. They showed themselves inveterate beggars ; the mission house looked like

a shop with a crowd of customers, who, however, had no intention to pay. The missionaries naturally felt a difficulty in dealing with the requests of the people. To give them everything they asked for would increase their avarice, and seem like bribing them to become Christians, while to refuse every request would lead the heathen to conclude that, though the white teachers spoke much of love and self-denial, they did not practise these virtues. Krapf was inclined to be liberal in his gifts, arguing that though the missionary cannot heal the sick and raise the dead, he can at least perform the miracles of love, humility, patience, and self-sacrifice, leading the heathen to say among themselves, "How is it that the missionary submits to so much on our account, and does us so much kindness?"

Like many other missionaries, in the early period of his work he thought it incumbent upon him to spend much time in attacking the beliefs and practices of the people, in consequence of which the simple presentation of Christian truth fell somewhat into the background. Upon this point he says: "I have a conviction that for some time past I have argued too much against the heathen customs and practices of the Wanika, for their abominations excited my indignation; but I ought to preach to them more of the love of Jesus to the lost erring slaves of Satan. I must pity them more, and speak to them more pitifully and sympathizingly." Still some encouraging signs did appear, for one convert was made, who gave evidence that Christian truth was a power in his life; this man, too, was the means of bringing to the missionaries another, who eventually became a true Christian worker among his countrymen.

Krapf was not the man to rest long contented with work at one station. His fixed idea was a chain of stations stretching across Africa, and he attempted several times to penetrate farther into the interior, visiting Usambara, to the southwest, in 1848, and the land of the Wakamba in the following year. In both places he received a friendly welcome from chiefs and people, and everything seemed favorable for the extension of the mission.

Twelve years of unremitting labor in Africa had now passed away, and Krapf thought the time was come to visit Europe for rest and change, and to arouse a greater interest in African missions. During his stay in Europe he secured the promise of three missionaries and three artisans to strengthen the African mission. With the former he hoped to place two stations farther in the interior, and by the aid of the latter to carry out a plan long in contemplation—the establishment of a Christian colony. On his departure from Europe the outlook for the East African Mission was at its brightest. With him were two missionaries, Pfefferle and Dihlmann, and three mechanics. On reaching Aden, Dihlmann, who had scruples about connecting himself with the English Church, remained at Aden. Further, on arriving at Rabbai, Rebmann and Erhardt, who previously had fully agreed to his plans, were found to be opposed to farther extension, without first laying a firm base of operations on the coast. In theory they were

perhaps right, but Krapf thought that a disinclination to encounter hardships had not a little to do with their opposition to his forward movement. There grew up also an unbrotherly estrangement between Rebmann and Erhardt, on the one side, and the three mechanics, on the other, resulting in much trouble to Krapf, who had a difficult task in dealing with both parties. Again, the three artisans and Pfefferle were stricken with fever, of which the latter died after a few weeks' illness; thus trouble after trouble seemed to fall upon Krapf. Yet he wrote to Dr. Barth in June, 1851, the following noble, even prophetic words: "And now let me look backward and forward. In the past what do I see? Scarcely more than the remnant of a defeated army. You know I had the task of strengthening the East African Mission with three missionaries and three handicraftsmen; but where are the missionaries? One remained in London, as he did not consider himself appointed to East Africa; the second remained at Aden, in doubt about the English Church; the third, Pfefferle, died on May 10th of nervous fever, into which the country fever had developed. As to the three mechanics, they are ill of fever, lying between life and death, and instead of being a help to me and to Brothers Rebmann and Erhardt, look to us for help and attention; and yet I stand by my assertion that Africa must be conquered by missionaries; there must be a chain of mission stations between the east and west, though thousands of the combatants fall upon the left hand and ten thousand on the right. . . . From the sanctuary of God a voice says to me, 'Fear not; life comes through death, resurrection through decay, the establishment of Christ's kingdom through the discomfiture of human undertakings. Instead of allowing yourself to be discouraged at the defeat of your force, go to work yourself. Do not rely on human help, but on the living God, to whom it is all the same to save by little or much. Do what you can in the strength of God, and leave the result in His hands. Believe, love, fight, be not weary for His name's sake, and you will see the glory of God.'

"Now when I heard this voice I could accompany my departed brother to the grave in the conviction that in spite of this the Lord's work in Africa must and will advance. . . . It does not matter if I fail entirely; the Lord is King, and will carry out His purpose in His own time."

Soon after his coadjutor's death Krapf made a journey to Ukambani, about one hundred miles from Rabbai, to establish a station; but the journey ended disastrously. While travelling in company with a friendly chief, a superior force attacked the chief's party, the chief himself was slain, his followers scattered, and the missionary abandoned by friend and foe. There was nothing left but to retrace his steps, and after much suffering from hunger and thirst, he at last reached one of the villages of the Wakamba completely exhausted. Suspicious that the villagers had designs upon his life, he stole away at night to travel to Yata, but the difficulties of the way—in which he advanced only six miles in three nights—deter-

mined him to return to the Wakamba village and surrender at discretion. "Kill me if you will," he said, "but you must take the consequences." On the other hand, if they allowed him to leave in peace, he promised them a portion of the property he had left behind at Yata. To this they agreed, and after reaching Yata and fulfilling his promise, he returned to the coast with some Wanika, arriving at Rabbai after nine days' travelling, to the joy of his fellow-laborers, who had heard reports of his death. The following year he paid another visit to Usambara; but war having broken out, he was compelled to return without accomplishing anything toward the settlement of a mission.

And now his health making another visit to Europe necessary, he left in 1853 for his native land, in the following year setting out again for East Africa, taking Abyssinia on his way, to endeavor, by an interview with the king, to revive the mission in that country. On leaving Abyssinia, instead of returning to Egypt *via* the Red Sea, he chose the route by the Nile Valley; but the journey so told upon his weak health that, on arrival in Egypt, he had to embark for Europe—a return to East Africa was not to be thought of.

Passing over his life in Europe, we now come to his last visit to his old field of labor. Wishing to open up a mission in East Africa, the Methodist Free Churches requested Krapf to accompany their missionaries—Woolner and Wakefield—to Africa, and to assist them in commencing a mission. He consented, and after seeing Wakefield settled at Ribe, the new station (illness had already driven Woolner back to Europe), he returned home, his health not allowing a prolonged stay. Of the new station he remarked: "The station Ribe will in due time celebrate the triumph of the mission in the conversion of the Wanika, though I may be in the grave. The Lord does not allow His Word to return to Him void, although often our own desponding hearts and the unbelieving opponents of missions will say, You are laboring in vain."

With these hopeful words his life as an African missionary came to an end; he only entered the Dark Continent once more, and that was as interpreter to the British expedition to Abyssinia in 1867, though even then ill-health compelled him to leave the army before the expedition had reached its destination.

From this time onward he passed a quietly active life in taking his Oriental manuscripts through the press, and in unostentatious efforts for the spiritual good of others. Africa was still dear to him; he had the joy of hearing from time to time of the progress of missions in that continent, and especially that the work he began in East Africa had not proved unfruitful.

The closing scene came on November 26th, 1881. In the afternoon of that day Krapf said to a friend: "I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it. He is indeed near; oh! we ought to redeem the time, and hold ourselves in

readiness, that we may be able to say with a good conscience, 'Yea, come, Lord Jesus.' It will be glorious when our Saviour appears as a conqueror and His enemies have become His footstool. Then shall we both be permitted to see that our work for the Lord has not been in vain." He spent the evening until 9 o'clock in correcting proofs, and then, after family prayer, visited his sick wife, leaving her with the words, "Good-night, dear mamma ; the dear Saviour be thy pillow, thy canopy, and thy night-watch." Then with a loving "good-night" to his daughter, he retired to his room and, as was his custom, locked the door. Not appearing at his usual hour in the morning, his daughter called him, but receiving no answer, the fears of the household were aroused, and on making their way into the room they found he had "gone home" while kneeling at the bedside.

PRAYER AND MISSIONARY WORK.

BY W. D. RUDLAND, TAI-CHOW, CHINA.

The China Inland Mission was begun and is carried on by prayer. Each member, on being received, is told that he is to look to the Lord to supply his need, and not to the mission. Mr. Hudson Taylor said to me, when accepted for China, "The mission might become bankrupt, but the Lord never could ; difficulties might occur which would hinder funds being sent inland, but the Lord would be inland."

These remarks came with double force to me. I had been some months in London, and my stock of savings was exhausted. I was to pay a farewell visit to my mother, some two hundred miles distant, but I had not a penny to buy a stamp for a letter saying I was coming, and of course I had no money for my railway fare. I had only to mention my need, and friends would have supplied it at once ; but we were to look to the Lord in China, and if I could not look to Him *now*, at home with friends around me, what would I do perhaps alone in a heathen land ? I went alone and pleaded with God as perhaps never before. Two days passed ; I expected money by letter, but none came. It was Saturday, and I was at the usual prayer-meeting. After the meeting Mr. Taylor asked me to carry his bag to the station, as he was to spend Sunday in the West End. I gladly did so ; and just as the train was starting he said to me that, perhaps, I might need money for travelling expenses, and put a sovereign in my hand. This so took me by surprise that I nearly dropped it. How I inwardly praised the Lord for a direct answer to prayer just when I was not expecting it ! My letter was already written and shortly was in the post. The battle was fought, the victory won, and my faith strengthened for service in China.

The next day I was introduced to a gentleman, who on shaking hands and wishing me Godspeed left a half sovereign in it. Two days later

another gave me two pounds, and so, time after time, the Lord supplied all my need until we left for China. Only the Lord knew my need, and it was years before I told any one of it but my godly mother.

I remember, too, Mr. Taylor telling us that we must join him in prayer for the funds needed for outfit and passages, if we were to leave in May, as proposed. We had daily united prayer for this object, and the results are told by Mr. Taylor himself in the "Occasional Paper," No. 2. "On this day [March 12th] I again examined my mission cash book, and the comparison of the results of the two similar periods of one month and six days each—one before and one after special prayer for £1500 to £2000—was very striking :

Receipts from December 30th to February 6th, £170 8s. 3d.

“ “ February 6th to March 12th, 1774 5s. 11d.

Funds advised since received 200 0 0

Total receipts since February 6th, £1974 5s. 11d.

This was *previous* to the circulation of the 'Occasional Paper,' and consequently could not be the result of it. It was the response of a faithful God to the united prayers of those whom He had called to serve Him in the Gospel of His dear Son. We can now compare with these two periods a third of the same extent. From March 12th to April 18th the receipts were £529, showing that when God had supplied the special need, the special supply had also ceased. Truly there is a LIVING GOD, and He is the hearer and answerer of prayer."

Such direct answers to prayer and supply of all need furnished great encouragement to young workers just beginning their life work to go forward, believing that He who had thus shown His faithfulness would supply all further need when in a heathen land. He had already shown us that we had only to *ask* and *receive*.

Twenty-six years have passed, and the Lord has continued to provide in many ways, showing that He is not limited to any one line of action.

In one case our need was supplied by a heathen prefect.

In China all foreigners are supposed to know something about medicine, especially missionaries ; so I was sent for to visit the private secretary of the prefect of the city, who was very ill, and whom the native doctors could not cure. This was rather a trying ordeal, as I was quite ignorant of medicine ; but this they would not believe, so that I could hardly refuse to go. After prayer for guidance, I went, taking a native helper with me. We found the patient suffering from fever and ague, while his knee joints were both set fast. After leaving him, I sent a quinine mixture such as I had taken myself for ague and some camphorated oil to rub on his knee joints.

Two days after I went again to see him, and found he could move one leg and that the fever was less. He soon got well, and came to thank me for my kindness.

Nearly two months after this, when our funds were so exhausted that we had only 3 *cash* in the house (less than a farthing), we had a little rice, and were making that go as far as we could. Just after a very frugal dinner there came a sharp rap at the door, two men came in with half a goat, a piece of beef, a large fish, and some sweetmeats. According to the usual custom, I was going to take a part and return the rest, but the men said that they were under strict orders not to take anything back; that the prefect was sorry he could not get a better present to send; but there was still a difficulty. It is the custom to give something to those who bring a present; but the Lord knew we had nothing to give, and had provided for that, too, for they themselves were told not to accept anything on any account. This is the first and last time I have had such a present, or sent without the bearer expecting to be well paid. It being cold weather, the food kept and lasted us till supplies came to hand.

Again our need was supplied for enlarging the house.

The native house we were living in—the only one to be had at the time—was very small, and the matting ceiling so low that one could touch it with the hand. This with the thermometer from 96° to 100° in the house in the summer was not conducive to health or calculated to fit one for work. Knowing that mission funds were low, we set apart a day for fasting and prayer, that the Lord would enable us to add one or two larger and more airy rooms before another summer. Other difficulties besides lack of money were to be overcome. The house was a rented one, and to add to it without some new agreement was to have our rent raised, nor could we remove the addition if leaving for a more suitable house. We also needed a small piece of ground joining the house, which belonged to another man. We made a note of the date of our prayer, and waited for the Lord to work.

Shortly after the landlord came to terms, the needed agreement was drawn up, and the piece of ground was bought. These difficulties being removed, we had not long to wait for funds, as a check came from a friend in England, outside the mission, who knew nothing about our need, which nearly covered the expense of the addition. After thanking God for it I looked at my note-book, and found that the check was drawn *on the day we had spent in fasting and prayer*—a fulfilment of the promise, “Before they call I will answer, and while they are yet speaking I will hear.”

A prisoner was released in answer to prayer. Our native Christians often go to God in their simple, childlike faith, and ask for things which at times to us seem strange.

Some eighteen years ago an aged woman came to one of our chapels in a newly opened station, and asked if this was a Roman Catholic place of worship, but was told that our worship was very different from that. The Gospel was put plainly before her, and sounded very strange to her. She was a devout Buddhist, had visited all the noted shrines and temples year by year, in order to obtain merit. She had already gone to the

Roman Catholics, and thought that their religion was a little better than her own ; but now shew as told that her merit was useless ; that she must come to Jesus as a poor, helpless, lost sinner ; that she could have eternal life as a free gift by putting her trust in the Lord Jesus Christ. She left, promising to come again ere long.

She came again, but this time bowed down with sorrow. Her husband was constable of the village, and consequently responsible for the conduct of the people. A murder had been committed in the village, and news of it had reached the ears of the magistrate. The murderer had escaped, the magistrate was very angry, and said he would punish the constable instead of the murderer, as is often done in some parts of China ; but he was an old man, so the magistrate took his son instead, and everybody said that unless the murderer could be found he would lose his head. So she had come with her heart almost breaking to know if Ah-kying, the native helper, could assist her. He told her that to go and plead with the magistrate for her son would be useless ; but he could pray to God for her ; that God would hear and answer prayer, and help her if they prayed to Him. The mother said she would gladly pray to God if she knew how. So they knelt down together. Ah-kying told the Lord all her trouble, asked God to deliver her son, and also that both mother and son might be saved from eternal death.

She returned to her home, told her husband and neighbors how this Christian had prayed to God, and how confident he was of his prayer being speedily answered. Day after day passed, and still no news of the poor prisoner ; but one afternoon, just as hope was beginning to die away, she saw coming toward the house *her son*, alive, set free from prison. He could not understand it himself, for he had not the least expectation of being released. That morning the magistrate had sent for him, had him beaten, then set him at liberty. Great was the joy at his return.

The mother told him about Ah-kying's prayer, and for weeks they walked about eight miles to the chapel to worship the God who had answered prayer, and saved the son from death.

Some weeks after, she, her son, and a neighbor came to see me, and told me the whole story. They begged me to send some one to their village with them, as many of their neighbors wished to hear more of this prayer-hearing God ; but I had no one to send, and when I went that way again no trace of them could be found. I heard afterward that they left the place, and did not wish their whereabouts to be known, lest, after all, they should get into trouble.

We have now an outstation within a mile of this village, and a family of native Christians in the village itself. Had we been able to follow up that case at once a whole Christian village might have been the result.

OUR INDEBTEDNESS TO CHRIST FOR TEMPORAL BLESSINGS.—III.

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

We are so accustomed to the large measure of our freedom that we seldom think how few nations are so favored. Among them all England approaches the nearest to our liberty, but even there the battles for the rights of the people are not all fought yet. It was at a great cost that our fathers purchased our privileges, not only on the battle-fields of the Revolution, but during that first winter at Plymouth ; yea, in the dungeons and even on the scaffolds of England under Queen Elizabeth and her successors.

There is hardly a greater contrast to our institutions than that afforded by the theocratic, absolute monarchy of Turkey. Time and again Hattis sherifs (honored edicts) have been issued promising the speedy enactment of laws to secure life and property with a regular mode of collecting taxes, and time and again have things gone on precisely as before. In Turkey the only limit to oppression is the impossibility of carrying extortion further ; and however far it is carried, few of the sufferers think of an infringement of their rights ; they are only conscious of greater misery, and passively submit to the inevitable.

It may be said that it is not wise to expose oppression so long as our missionaries are in the empire ; but the story of Turkish oppression has already gone forth on the wings of the wind. It is too late to cover it up. Every traveller adds to the list of facts already published ; and standard books of reference embody the results. From a broad induction of facts the *Encyclopædia Britannica* concludes (xxiii., 654, 9th ed.) : “ All its officials unite in their own persons the judicial and executive functions, and are, as a rule, thoroughly corrupt, venal in the dispensation of justice, oppressors of the subject, and emblezzlers of the public revenues, and wholly absorbed in amassing wealth during their generally brief and precarious term of office.” A note on the same page gives a specimen of the facts as follows : “ Mr. G. P. Devey, Consul at Erzurum, reports that in one place in that province the sheep-tax for 1885 was collected three times over. At first the number was underestimated, only 9000 piastres being paid. So the collector came again, and instead of the difference between that and the correct amount, made the villagers pay the entire 14,000 piastres. Then he came a third time, and because he knew they had no receipt—for he had given them none—he collected the 14,000 piastres again.” How many governments are there whose officials would have dared to do that !

Such extracts might be multiplied, but we hasten to add that the Turkish Government has no truer friends than our missionaries, or any who do more to promote its prosperity. Though they suffer in the suffering of their people, they suffer in silence. Or if they speak, they exhort

to submit to the higher powers, "for there is no power but of God" (Rom. 13 : 1), and while they weep with them that weep, they bid them "humble themselves under the mighty hand of God, that He may exalt them in due time" (1 Pet. 5 : 6), "being in subjection with all fear not only to the good and gentle, but also to the froward" (1 Pet. 2 : 18).

They also inculcate that patient industry and thrift, also that truthfulness in daily life which Turkey needs so much to make her truly prosperous. Turkish officials know that however the prison and the bastinado are prominent factors in the collection of the taxes of other communities, they are never needed to collect those of evangelical Christians. The only fear is lest the enormity of their oppressions prove too strong for the teaching of the missionaries, for we have it on good authority that "extortion maketh a wise man foolish" (Eccles. 7 : 7), or, as the old version reads, "oppression maketh a wise man mad."

In 1882 the debt of the Turkish Empire was more than \$532,000,000. The annual expense of the seraglio is from one to two millions more. The original cost of the steamers and ironclad vessels in the navy with the annual outlay for their maintenance is immense. The army is a still heavier burden, and is distributed over the whole empire. Though the pay of a private is only 90 cents a month, yet some provinces cannot do much more than support their own soldiery. The government then must have money. Whence does it come? Commerce is mostly in the hands of foreigners. Manufactures hardly exist, and what there are cannot compete with imports from abroad, which are much cheaper. Agriculture is carried on in most primitive methods, and the peasant is so ground down by taxation that every year he has less money to pay with than he had the year before. Tax-gathering seems to be the one business of the government. If it sought to develop the natural resources of the country, a much larger revenue might be collected with less trouble both to the people and the tax-gatherer, but so far from doing this it pounces on every one who seeks to better his estate, and demands more additional taxes sometimes than the improvement produces. So while, on the one hand, it represses all enterprise, on the other, it extorts to the very uttermost all that it can lay hands on.

The Pashaliks of the empire are generally sold to the highest bidder, and the buyer must hasten to get back his investment before another offers a larger sum and takes his place. Then, if while hurrying to reimburse himself, he does not keep up large remittances to the capital, he is liable at any moment to lose his place. Money thus flows constantly from the circumference to the centre, leaving provinces continually more impoverished to supply the stream. In such a state of things who expects a pasha to seek the good of his people? I knew one who tried to lighten their burdens, and sought nothing for himself; but as his remittances were small, he was set aside for another who would be a better sponge.

It is a necessary part of this process, that so long as the purses move

toward Constantinople there shall be no questions asked as to the manner in which they were filled. Every petty official may add to the sum he is expected to collect—whatever in his modesty he thinks will remunerate him for his trouble—so that by the time the demand reaches the tax-payer it has grown to several times its original amount. I was sitting one day in the *salaam luk* of the commander of a garrison in Kurdistan, shortly after the massacre of the mountain Nestorians, when one of them brought in the tribute of his small hamlet to pay to the Turk. He began to undo the numerous fastenings of a bag that had been patched so often it was impossible to tell its original material. Snatching it from him, the Turk ripped it open with his dagger, tore out a gold coin that had been wrapped in many coverings and sewed into one corner of the bag, hastily tossed the remaining coins over, and pronounced the 300 Tcherkies only 277, and thus addressed the astonished tribute-bearer: "Either bring the lacking 23 in two days, adding another 50 to pay me for my trouble, or flee, if your people have a place to flee to, for I will come and take what I want at the mouth of my cannon." What could the man do? I presume there was hardly a coin left in the village, and many of those he brought had been pierced, as if the women had given up the ornaments of their head-dresses to pay the taxes—ornaments which they never part with save under the direst necessity.

This oppression is not visited on Christians only; Mohammedans also suffer. On our way to Tiary, in 1843, Dr. Grant and the writer passed several villages in succession empty and desolate. The climate was delightful, the soil fertile, and water abundant, but the houses were roofless and the fields generally untilled. One of them was Bastawa, the home of the chief of Mezûry, whose wife was there with a few attendants securing the rice crop. Totally different from her coarse companions, her appearance at once awakened our interest. The tassels of a fine silk shawl depended gracefully from the lower border of her head-dress. A green silk saltah (jacket), lined with fur, but evidently well worn, covered a dress of coarse blue cotton, suggestive at once of former wealth and present poverty. Her face, still beautiful, showed a spirit roused rather than crushed by misfortune. Dr. Grant asked if she could furnish us lodgings for the night. At the question the smouldering fire kindled up. Rising to her full height, while one hand threw back her braided hair, she pointed with the other to the roofless houses and the ruined castle. "Look around; you have stripped us of everything and driven us forth to beg, and now do you ask our hospitality? Go to those with whom you have still left something, and God be judge between us." She said more, but this was the substance of her address in Kurdish, as translated by our servant. She did not rave. Gesture, look, and tone were faultless. She seemed to scorn to yield to the violence of passion. There was a dignity of sorrow about her that moved us even more than her words, and made them understood even before they were translated. We stood ashamed

of our Turkish dress, that led her so to mistake us, and though as soon as she learned who we were she offered to share with us the food she had brought from her present home, we had to move on, as there was absolutely nothing for our horses, thinking as we went much more of her than of our own discomforts.

A Kurdish chief, whom Dr. Grant had visited at his home in Akra on his first entrance into Tiary, claimed descent from the Abasside caliphs of Baghdad, and was lord of many villages along the valleys and on the hill-tops, but he could not satiate the cravings of the Pasha of Mosul, who, without even a trial, imprisoned him three months, and set another over his estates. He then was ordered to remove his family to Mosul. Long after he had done this he told his old friend, the doctor, "I have been here three years, my means are nearly exhausted, and what I am to do I cannot tell." From sources like these we learned how the Turkish tax-gatherer, claiming that a field will yield ten times what it does, demands most of the actual product for the pasha, and enforces the demand without mercy. How, then, are the peasants induced to sow their fields? The publican of last year is imprisoned till he disgorges what he had retained for himself, and his successor swears by the prophet to deal justly, only to do the same things over again, till the people either rebel or flee. It is a righteous retribution that sometimes when a pasha is known to have grown rich, he, too, is thrown into prison till he gives up his ill-gotten gains; but that gives no relief to the tax-payer, for his successor follows on in the same steps; but take it all in all, it is a fearful round of sorrow and suffering. When Sherif Pasha sent to collect the taxes of some villages in the plain of Mesopotamia the poor people, who had hoped that a change of rulers would bring relief, implored some alleviation of their burdens, but in vain; then placing their household goods on the backs of their cattle they set fire to their fields white for the harvest, saying that that was easier than to reap and thresh it for the Turk, and fled to Kurdistan. The only remark at Mosul was that in the days of Mohammed Pasha they could only have fled singly and at night.

But how do pashas dare to go to such extremes? At that time, whatever may be true to-day, they were a law unto themselves. A firman (royal edict) was sent to the Mohammed Pasha just referred to, reserving to the Sultan the right of inflicting capital punishment. He assembled his subordinates to hear it read, and then remarking that if any one thought Mosul could be governed without cutting off heads, he knew nothing about the matter, made a sign to an attendant, who threw down before the assembly the heads of those then in the prison, and so allowed them to retire, glad to find their own heads still on their shoulders. Before he came several of his predecessors had been assassinated soon after their arrival, and the city was a camp of warring factions; but he not only defied his assailants, he also killed them one after another by his secret agents and confiscated their estates, for his rapacity was fully equal to his energy. The

Pasha of Diarbekir had long struggled with a rebellion in Mardin, but he quelled it at once. The Kurds who, instead of robbing others, as had been their custom, were themselves being stripped of their plunder rebelled, and their leaders were soon seated each on a sharp stake just outside the gate by which their friends entered the city, while their shrieks, curses, and groans were heard day and night till death ended the torture. The plundering Arabs were put down no less effectually, likewise the Yezidees, who had been robbers for ages, but the poor people soon found the pasha's tax-gatherers worse than all the robbers.

The city suffered no less than the country. To make his powder he wrought a sulphur mine, and though no one wanted it, the surplus sulphur had to be bought by the citizens at an extra price. The same was true of taxes that had been paid in kind; whether men needed the article or not, they had to buy and pay more than current rates.

Then he sold the monopoly of such things as everybody wanted. A Moslem patient told Dr. Grant that he paid more for the right to sell coffee than the cash he received. "How, then, can you live?" "Last year I made money in building rafts. The pasha heard of it, and this is what follows."

If the reader counts these as exaggerations, let him study the figures which follow. In 1835 the imports of European cloths amounted to 966 bales. In 1841 they had dwindled to 95 bales. Why? The explanation may appear in the fact that the pasha collected in 1841, 3,195,500 piastres—*i.e.*, so much was published as collected. I might add that that sum is equal to \$138,935, but it gives a more truthful idea of the case to add that the wages of a groom are 30 piastres a month (\$1.20), and of upper servants, 100 piastres (\$4). A Nestorian from the mountains once told me with great gusto that besides his food he got one tenth of a Tcherkie a day (2 cents!), and yet where wages were at that rate the taxes were \$138,935.

In summer, when the drought leaves the plain of Assyria bare and verdureless, it is refreshing to look across to the dark green of the olive groves of Baashaika. Streams of water are led in turn to every tree, so that the foliage is fresh all summer long, but its owners may not pluck one olive from the loaded branches, and the villagers must cultivate the whole for the pasha.

Looking day after day on such a state of things, is it strange that I longed for the day when Christians at home should appreciate the debt they owe to Christ for temporal as well as spiritual blessings?

Ever since my return I have been hoping that a suffering people had reached the lowest point of misery, and that their next step would be upward out of the depths, but year after year I have looked and longed in vain. Instead of that, the wanton cruelties and terrible extortions of Moussa Bey have called forth the remonstrances of united Europe, till the Sultan, who had sided with the robber and murderer, was compelled, from

a regard for his own interest, to banish the offender. Even the dark deeds of Moussa Bey do not seem to be the extreme of trouble.

In the *Independent* for January 29th, 1891, a missionary says: "I regret to be obliged to report that the condition of the people is daily becoming more pitiable, and our hearts constantly bleed at the tales of rapine and plunder that reach us from every side." As I read that I am grateful that the Holy Spirit furnishes the following language of devotion: "My spirit made diligent search. Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? Hath God forgotten to be gracious?" (Psalm 77: 6-9.)

Another missionary adds: "The ministerial office in the increasing stress of poverty requires no ordinary self-denial. Salaries are inadequate and irregularly paid. Not only does the number able to contribute diminish, but there is a corresponding increase of those dependent on the charities of the churches. After the many taxes are all paid, I always wonder where the money is to come from for even this meagre support of churches and schools, in addition to the support of their own families."

I have heard another more familiar with the capital say that there workingmen cannot buy more than one suit of clothes for the year, and that the material of that grows coarser year by year. In food also they have to restrict themselves to one or two articles, and even of these they have to buy what is less nutritious.

So one land at least has not outgrown the comfort provided in the seventy-second Psalm, which says of the Christ that "He shall judge" (*i.e.*, in behalf of) "the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor, for He shall deliver the needy when he crieth, and the poor that hath no helper. He shall redeem their soul from oppression and violence, and precious shall their blood be in His sight."

FORERUNNERS OF CAREY.

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

As there were reformers before the Reformation—men who sounded out all the essential notes of the coming revival—so there were Careys before Carey—men who foreshadowed all the main principles of the coming age of missions.

What if the Church had not listened to Carey? We have often asked ourselves the question. What if the sarcasm of Sidney Smith against the "consecrated cobbler" had suppressed him and put out the candle of his enthusiasm? What if Dr. Ryland's peremptory, "Sit down, young man!" had silenced him so that he had ceased to plead with the Church to "expect great things from God and attempt great things for God"? We need not now conjecture "what if?" but rather rejoice that, having won a

hearing, first by a few, and then by an ever-widening circle of British Christians, it has come to pass that the English-speaking races are now honored to be the missionary army of the world.

William Carey was the pioneer of modern missions indeed ; but let us honor for a moment some of the forerunners of this eminent pioneer.

A writer of high authority on the subject heads a chapter of his book thus : "*William Carey, the first Englishman who was a foreign missionary.*" But our thoughts instantly run from Paulerspury, in Northamptonshire, where the great man was born, to another English hamlet, Nasing, in Essex, where, more than a hundred and fifty years before the birth of Carey, John Eliot first saw the light. In missions, as in other enterprises, there is rarely an effect without a cause or a stream without a fountain. As Pietism has repeatedly proved itself to be the mother of missions, so, in this instance, did Puritanism give birth to a new evangelistic revival. "Godly parents, by whom my first years were seasoned with the fear of God, the Word, and prayer," is Eliot's simple allusion to his Puritan father and mother. And the eminent Rev. Thomas Hooker says : "When I came to this blessed family I saw, as never before, the power of godliness in its lively vigor and efficiency." Out of such a home came the first Protestant Englishman who went forth to the heathen as a herald of the cross ; and thus a century and a half before Carey became a missionary to the Indians of Asia did John Eliot become a missionary to the Indians of America.

From Old England Eliot came to New England in 1631 ; he was settled as pastor in Roxbury, and almost immediately began to be moved with concern for the benighted red men of the neighboring country. With prodigious toil he learned their language and reduced it to a grammar, closing this difficult work with an inscription which has already passed into a proverb : "*Prayer and pains, through faith in Jesus Christ, will do anything.*"

As Eliot was the first Englishman to go as a foreign missionary, so he was probably the first to translate the entire Bible into a heathen language. Considering the exceeding difficulty of mastering the Indian tongue and the lack of helps for accomplishing the task, the work is to be regarded as perhaps the greatest achievement, as it was the beginning of efforts in biblical translation. Edward Everett has said, without exaggeration : "The history of the Christian Church does not contain an example of resolute, untiring, and successful labor superior."

As for Eliot's missionary labors, they were most devoted and unwearying. By toil and hardship, by hunger and peril, by exposure and privation, he proved himself indeed an "apostle," as he is invariably called. He writes concerning his evangelizing tours : "I have not been dry day nor night, although I pull off my boots, wring my stockings, on with them again, and so continue." And so he did continue until savage chiefs were transformed into childlike disciples, who, gathering their warriors

about their camp-fires at night, rehearsed to them the wondrous story that the white teacher had brought to them ; communities of "praying Indians" were established, and Indian preachers were raised up to become missionaries in turn to their neighbors.

It will be interesting for us to take a brief glance at the remarkable life as it has been sketched for us by Cotton Mather. Why did he pour out such prodigious pains and toil upon these miserable Indians ? Because he believed them lost, and without Christ destined to eternal perdition. Instead of speculating on their possible chance of salvation while ignorant of the Saviour, he set himself resolutely to make known to them this Saviour. "It powerfully moved his holy bowels," says Mather, "to hear the thunder-claps of imprecation on the heads of our naked Indians. 'Pour out Thy fury upon the heathen that know Thee not,' and he thought, 'What shall I do to rescue these heathen from that all-devouring fury ?'"

In his daily toil he so sanctified the meanest work, and so "made drudgery divine," that he constantly said, "*Were I to go to heaven to-morrow I should do what I do to-day.*" Working for God and walking with God were wonderfully conjoined in his life ; prayer and pains were never unyoked from each other. If the burdens were heavy, and discouragements pressed, then so much the more time did he devote to prayer, "being of the mind," says Mather, "that when he had any great thing to accomplish, the best policy was to work by an Engine which the world saw nothing of." And what a tribute this writer pays to his heavenly mindedness ! Who would not crave such an encomium : "*We cannot say that we ever saw him walking any whither, but he was therein walking with God*" ? His closing days and peaceful end remind one of the departure of venerable Bede or of Colomba of Iona—he was so transfigured by his own work, so glorified by that in which he had striven with utmost strength to glorify his Master. Did ever a consecrated career have a more lovely close ? His body was now bent with the weight of years, his hairs were white as driven snow, yet his zeal was unabated. To his friend and patron, Robert Boyle, he writes : "*My understanding leaves me, my strength fails me, but thank God, my charity holds out.*"

Like most of his Puritan co-religionists in early New England, Eliot was an ardent millennarian, and the hope of the Saviour's glorious appearing seemed wonderfully to cheer and stimulate him in his work ; and not, as it is often slanderously reported concerning this expectation, to cut the nerve of missionary zeal.

Cotton Mather says on this point : "While he was thus making his retreat out of this world, his discourses ran from time to time on the coming of the Lord Jesus Christ ; it was the theme unto which he still had recourse, and whatever other subject he was upon, we were sure to hear something of this. On this he talked ; of this he prayed ; for this he longed. When any bad news arrived, his usual reflection thereon would

be : Behold some of the clouds in which we must look for the coming of the Son of Man.' ”

Thus he prayed and studied and wrought, declining, though much urged to do so, to take his hands from the plough, or to look back with self-congratulation on the furrows already turned.

“ His last breath,” says Mather, “ smelled strong of heaven, and was articulated unto none but very gracious notes, one of the last whereof was ‘ *welcome Joy !* ’ ” Thus he passed away May 20th, 1690, aged 86.

Eliot preached to a decaying race, and translated the Scriptures into a dying language. His Indian Bible remains as an archæological curiosity—there is none to read it now ; and his communities of praying Indians have long since disappeared. Therefore we hear the constant lament among the historians of his mission that no permanent result of his work remains. But let us think a moment. Who were the co-laborers and successors of Eliot in this mission to the American Indians ?

There was the noble family of Mayhews—father, son, and grandsons. Governor Thomas Mayhew “ devoted his own profits and his son’s and grandsons’ lives to the conversion of the red Indians.” Experience Mayhew, the great-grandson of the governor, was hardly behind Eliot in the devotion and success of his work. Dr. Cotton Mather, in his “ *Magnalia*,” says of him : “ A hopeful and worthy young man, Mr. Experience Mayhew, must now have the justice done of him, of this character, that in the evangelical service among the Indians there is no man that exceeds this Mr. Mayhew, if there be any that equals him.” Of the fruits of his labor, Mather mentions “ more than thirty hundred Christian Indians” and “ thirty Indian assemblies.”

In this family there was a succession of missionaries to the Indians, extending over a century and a half, the last of the house dying in 1806, at the age of 81. A noble line, who at the appearing and kingdom of our Lord will present such a company of redeemed heathen as to prove that their labor was not in vain in the Lord.

In the same fellowship of New England missionaries to the Indians stands David Brainerd, whom we count one of the very greatest that any age has produced. Wonderful man ! Who has read his journal without tears and humiliation of heart ? Those prayers in the depth of the forest so intense that his garments were saturated with the sweat of his intercession ; that insatiable hunger for the souls of these poor savages ; those scenes of Gospel triumph where the Indians fell before his preaching like grass before the mower’s scythe ! What wonder that Murray McCheyne, as he read this life, should have made this entry in his journal : “ Most wonderful man ! What conflicts, what depressions, desertions, struggles, advancements, victories within thy torn bosom ! I cannot express what I think when I think of thee. To-night more set on missionary enterprise than ever.” And last and greatest of all in seraphic piety and intellectual power stands Jonathan Edwards, who joined to his attainments as theolo-

gian, philosopher, and preacher, the distinction which he counted not the least of laboring as a missionary among the Stockbridge Indians.

Now consider how great were these men as the forerunners and prophets of the coming missionary era ! Brainerd was the true successor of Eliot ; and Brainerd's "Memoirs," edited and sent forth by Edwards, powerfully influenced William Carey and Henry Martyn to give themselves to missionary service. Not only in the beginning, but continuously was Carey influenced by this wonderful life. In the spiritual covenant into which the Serampore missionaries entered, setting forth the things upon which they thought it right to "fix their serious and abiding attention," this clause occurs : "Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy." Thus did Carey seek to draw perpetual inspiration from this devoted life. Edwards was principally instrumental, as the world knows, in instituting concerted prayer for the outpouring of the Spirit in all lands. His writings and appeals on the subject fell into the hands of Carey, and so a second factor in the making of Carey came from the Indian missionaries of New England.

Thus it is unquestionably true that one of the deepest and most abiding springs of nineteenth century missions is to be found in the Indian missions of America of the seventeenth and eighteenth centuries.

FROM CANNIBALISM TO CHRIST.

Twelve years ago, the Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among cannibals. He was broken up with fever. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, levelled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as "the Sunday House," and Christian hymns were often heard mingling with heathen songs. From heart to heart, home to home, village to village, the Gospel won its way, until now thirty Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. During the week of prayer he held meetings simultaneously in all the villages. At one meeting 300 rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety. The rifles are rarely used for the purpose for which they were made, but Mr. Michelson often sees them used in pairs over the fire to hold the saucepan. If a coin or some such object is lost on the road, the owner is almost sure to find it stuck up on a post, the next time he passes that way. Peace, love, honesty, prevail in the stead of savagery. Similar transformations were reported by Mr. Richards, of our Congo Mission, and by many another missionary. The Gospel is still the power of God unto salvation.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

EAST INDIES.

—"The *Christian Patriot* (Madras), in a highly eulogistic article on Dr. Pentecost's work, says: 'The most enthusiastic interest continues to be evinced by the public of Madras, Christian and non-Christian, in Dr. Pentecost's services. The very first question asked when one meets another is, "Have you heard Dr. Pentecost?" Never before has Madras been stirred to such a longing to hear the Gospel of Christ as during the past few weeks. The popularity of this servant of God who has come in our midst at considerable personal sacrifice is evinced by the crowds that flock to hear him evening after evening at the Esplanade. The audience is by no means confined to the religious set alone. It is thoroughly representative of all classes, and during the past few days in particular the meetings have been attended largely by those who do not care ordinarily to have anything to do with religion. "I must go and hear Dr. Pentecost," said a European gentleman who had never set foot in a church for the past five or six years; "I hear he has something to say worth listening to." What is most encouraging to us is the appreciative audiences of educated Hindus that Dr. Pentecost has at his daily services. To those who know how difficult it is to attract Hindus to purely religious meetings, this is indeed a marvel. "What is it that you were struck with in Dr. Pentecost's address?" we asked a most cultured Hindu gentleman the other day, and he replied: "It is his earnestness more than his eloquence." There is something convincing in his utterances. As we said last week, he does not appeal to the emotions in the least. He is no doubt eloquent, but there is nothing studied about his eloquence. It is spontaneous, and is the outcome of his earnestness and zeal in the Master's cause.'"—*The Reaper*.

—"The Hindus are a people wholly given to idolatry, which, with its endless round of rites and ceremonies, possesses a fascination over the human mind which those accustomed to Christian ideas cannot understand. . . . In the case of women, religion is interwoven with every minute particular of daily life. In a word, religion is her own peculiar sphere. After the household work is done she has plenty of time hanging heavy on her hands, which she spends in sleeping, gossiping, or in the performance of some one or other of her endless religious ceremonies. A Hindu lady has no visiting or shopping to do as understood by the Europeans; she has no fancy or plain sewing on hand; and anything like reading is out of the question. Almost every second or third day there is some fast, feast, or ceremony to observe; and on such days she must have some light dish or cake, for each feast has its own peculiar dish. She thus finds something to do to kill time, and has become subject to the 'ordinances of touching, tasting, handling.' She also gives alms to the Brahmans and the poor in a manner somewhat ostentatious; she must have her adviser by her side to tell her which is the propitious hour of the day to buy, sell, etc. Being thus incrustated in her shell of fancied good works, she does not feel the need of a Saviour's cleansing blood. She is clean and made pure by her rites and deeds of charity; and a sense of sin being absent, the message of a Saviour has no meaning for her. . . . Among the Hindus, whatever may be the case with most of the men, there is no denying the fact that most of the *women* are in dead earnest in their super-

stition ; and we must take advantage of their strong religious instincts and give them a right direction and turn them into a new channel, by giving them an education leavened with the Christian leaven. This will create in them a habit of reflection, help them to think rationally on religion, and to read the Bible with profit to their souls under wise and sympathetic guidance."—*The Helpmeet*.

—"Stand with me for a moment in a Hindu village. We are in the centre, and have come to the Hindu temple. The priest comes out and says, 'Stay here, sir ; don't go further. I will provide mats and seats for you.' We sit down, and there gather near us 150 or 200 Brahmans and educated natives. In the distance we see women in the verandas. Then a Bengali stands up. I shall never forget that scene. Behind is the Hindu temple. Above is a clear, tropical moon ; and as the Bengali teacher tells in flowing, fervent Bengali the life of Christ, and as he comes to the part where they were driving nails into His hands, and Christ cried out, 'Father, forgive them ; they know not what they do !' you can feel the thrill going through the audience. And as the preacher goes on to tell of the death and resurrection, you can see the tears running down the faces of the people. When this man closed, another Bengali started a soft, wild Bengali air, telling how man had wandered away from God, and God had sent His Son to bring him back. When he stopped there was dead silence. You see before you the picture of Bengali Christians convincing by their eloquence and zeal their fellow-countrymen. In another village some of our Bengalis were alone, and by their preaching they converted a rich young man. He, won by them, came forth and confessed Christ in baptism, even though it meant to him giving up a fortune of £20,000 and never looking on his mother's face again. In another village, where one of our old students lived, he, by his learning, was able to convince an English-speaking schoolmaster of the divinity of Christ. By his love and zeal he won him so that he and his wife and four children were baptized. You can be proud of your native workers. You may thank God for them, for I believe that, as a whole, they are a band of truly converted men. They are men who know Him in whom they believe. They are men of wonderful eloquence ; and I make bold to say that 90 per cent of the baptisms are won first by the natives themselves. They are the feelers, the outposts of the army of European missionaries behind, by which they are guided and controlled, but they are the real workers among their own people."—Rev. W. H. BALL, in *Church Missionary Intelligencer*.

—"Come with me to Madras, where there is a great university. You will see four or five great colleges, where they are teaching thousands of students for the university examinations. And the best of all these institutions is a missionary college—the Christian College. Come with me to the Mofussil towns, to the provinces, to Masulipatam, Madura, and Tinnevely, for example, and what do you see ? Large colleges and high schools, some of them conducted by natives, some of them by missionary agencies. You can go lower down still to the large villages, and you will see middle schools, and still lower and you will see small primary schools started. What is the meaning of all this intellectual activity ? It is this : There is a perfect craze among the upper classes in India to have an English education. The first thing you have to seek, from a missionary point of view, is to use this craving for the spread of Christ's kingdom. You know India is stratified by caste. At the bottom of the social scale you have the out-castes, then the low castes, gradually rising to the high castes, and *these* are

the leaders among the 270,000,000 of people among whom the Queen rules in India. They are not the feet, they are the head—the leaders in India—the men who are now crying out aloud from the national Congress for representative government for themselves, and for many things for which they are not fit just yet, and therefore cannot have at present. But these men are, after all, *the brain of India*, and they come from the highest castes and are being educated in these schools and colleges of which I have told you. You remember that the Lord Jesus, when He was upon earth, made use of a great want that He found among the people. They wanted healing, and thousands and thousands of them came to Him just for nothing else than to get their bodies healed. Do you think the Lord Jesus does not value the mind as much as He values the body? Do you think that these Brahmins—these leaders of the people, who become the judges, and the rulers, and the magistrates, and the barristers—do you think these men, who are saying, ‘Give us English education; give it us with Jesus Christ if you like, but we *must have it* in any case!’—do you think Jesus Himself would not have pitied them? I believe He would have come to us educational missionaries and said, ‘Go on, my brethren, go on in this great work and win the brain of India for God.’ Yes, India is ripe for this work of Christian university education.”—Rev. C. W. A. CLARKE, in *Church Missionary Intelligencer*.

—“What wonder that we hear out of the mouth of missionaries in India the severest judgments respecting caste! ‘It is our greatest enemy.’ ‘This it is, which hinders the Christianization of India.’ ‘The might of caste is as unintelligible as unbounded, and its fruits are almost pure evil,’ writes J. Murray Mitchell. In fact, India will never become Christian without an adequate solution of the caste question. The religious declamations of the Hindus, which often, indeed, are not seriously intended, have not a tithe of the resisting power against Christianity which inheres in the wordless tenacity of the sense of caste.

“What now if Christianity in India itself became a caste? Nothing would be more fatal to our missionary hopes. And yet there is among the Christians of India a tendency, perhaps not sufficiently noted, to constitute themselves into a caste. Nothing would be more grateful to the heathen; for with this the claim of Christianity on the conversion of all would be broken. Caste is tolerant, because intrinsically exclusive. We should then share the fate of the Syrian Christians (Thomas Christians) in Travancore, who have attained to the rank of a high caste, not eating with the heathen, but, by the very fact of being a caste, having lost all efficacy toward the reconstitution of the spiritual life of India.”—GEORGE STOSCH, in *Allgemeine Missions-Zeitschrift*.

—“Under the guidance of a well-known social reformer of Madras, a society has been formed to enjoy and maintain a brotherhood of all persons professing the Hindu religion; to promote the study and knowledge of Vedic and Shastraic literature and religion; to inculcate and practise toleration toward all other religions; to worship God; to be loyal to the sovereign, and to love Bharata Varsha (India).

“This movement is probably the next stage in India’s religious history on the part of the orthodox Hindus, and may be regarded as the last despairing effort to save an ancient and honored institution. Its members are not necessarily opposed to Christianity. Some, no doubt, resent the intrusion of an alien religion, and patriotically defend the ancestral faith; but others are quite friendly toward Christianity, and admit that it has

done much for the country. In many parts of South India there exists a strong feeling, however, that something ought to be done to restore the past. Letters are written to the papers, schemes are elaborated for preaching Hinduism, occasionally a lecture is delivered, but no one loves the past so well as to give himself heart and soul to its revival. Spasmodic attempts there doubtless will be here and there, but they are not likely to be either widespread or lasting. We believe there is not sufficient enthusiasm among the Hindus to maintain for any length of time such an organized revival and reconstruction of Hinduism. It may be clung to as an historic possession for some time to come, but the national faith cannot satisfy the deepest spiritual longings of the human heart, and this movement will ultimately lead on to the reception of Christianity as the fulfiller of all ancient faiths and the satisfier of all human aspirations."—Rev. HENRY RICE, in *Mission Record of the Church of Scotland*.

—"Some thoughtful observers believe that the battle of the future will not be so much with Hinduism or with Islam as with Western scepticism modified by Oriental metaphysics. That such a struggle will take place in the near future is not improbable, but the Hindu nature is far too deeply religious for atheism to take root in the land. The Hindus banished Buddhism because of its atheistic character, and they will never endure a negation of God and faith. When we bear in mind the deep religiousness of the Hindu nation; their instinctive passion for transcendental ideas; their spiritual searches after the Divine Essence; and, what is of greater significance, that all modern revivals of Hinduism have tended toward biblical monotheism, we may believe that the present opposition to Christianity proceeds rather from the pride of national inheritance than from any hostility to spiritual truth as such; and that India's best minds will yet surmount their superstitions and prejudices, and turn adoringly to the Light of Life."—*Ibid.*

—"There is the class of earnest, thoughtful men whom every missionary meets, who are already confessedly *Christians at heart*. They are far more familiar with the facts of 'Christianity' than they are with their own religion. They admire Christ's character and delight in His teaching. Within the visible pale both of Brahmoism and Hinduism there are those who recognize the claims of Christ and His right to their allegiance. There is many a Cornelian Hindu who would embrace Christianity at once if an open profession by baptism were not demanded with it. But so long as the open acceptance of Christ's religion means the sharp severance of family ties, social disgrace, and isolation, so long must we be thankful for this growing number of *secret disciples*. The heroic in daring is absent from the Hindu. He dares not 'be a Daniel.' Bring him to a crisis and his courage fails. He sees, but stands still. He knows, but will not do. He needs arousal. He stands shivering on the brink, waiting for the leadership of a more venturesome spirit. But may we not claim these timid, silent ones for Christ, and wait patiently and hopefully for the day when the enormous difficulties created by caste and the power of unenlightened female influence shall have passed away?

"What is wanted is that a man shall arise among the Hindus themselves, fired with the moral courage and splendid fervor of a Martin Luther, who shall possess the instinct to comprehend the blind outreachings of the native mind and the genius to give expression to its common longings. The success of such a leader will be greater than that of any Vishnavite reformer, because he will appeal to a people waiting for a change, and be-

cause the tolerance of British rule will secure him unrestrained freedom of preaching. The appearance of such a personality is but a question of time ; and when he appears, who will deny that his success will be greater than that of Chaitanya, and might equal that of Gautama Buddha himself."—*Ibid.*

—Dr. Grundemann decidedly objects to the closed churches of the European style in India. He found them bad enough in the cooler time, and he does not know how they can be endured at all in the hotter months.

—" With the exception of the United States of America, there is no spot of earth beyond the boundaries of the British Empire where individual liberty and opportunity for personal advancement equals that enjoyed by the people of India. There may be, it is true, greater poverty and ignorance here, and the environment may be unfavorable, but these things are, in the main, beyond the control of governments, and do not vitiate the statement that the native of India has large opportunity for making the most and the best of the life that is given him."—*Indian Witness.*

—" Dr. Grundemann concludes, in the April number of the *Allgemeine Missions Zeitschrift*, his interesting and valuable observations on mission work as he saw it in India. He takes up the questions of architecture, sculpture, painting, and music in their relation to the spread of Christianity. In regard to church building, he regrets that in the large towns and at head stations European styles of architecture are employed. On the score of coolness, so desirable in a hot climate, he doubts the wisdom of putting up Gothic churches, while he thinks it would not be easy to make Hindus enter into the symbolic significance of spires pointing heavenward. As he says, it is exceedingly difficult to arrive at a knowledge of the real thought and feeling of natives with regard to such matters, they are so accustomed to give replies suited, as they hope, to the wishes of foreign questioners. But Dr. Grundemann quotes the words of a Tamil, who expressed that when any of his fellow-countrymen accepted Christianity, they ceased to be regarded as Tamils by the rest. And this may arise in no small degree from the foreign character of the church buildings and church arrangements with which they are henceforth connected. Dr. Grundemann thinks that the attempt should be made to follow, in regard to building and other matters, the Indian ideal of beauty, and so avoid that marked departure from national idiosyncrasies which tends to produce the conviction that native Christians become members of a foreign race. Indian notions of beauty may be distasteful to us, but our ideas are probably equally distasteful to them. On the far more difficult subject of music and singing, Dr. Grundemann throws out some notions worthy of consideration. There is, he says, a Christian Indian national music, and at Ahmednuggur he heard three men, one an aged pastor, sing and play, the subject being prayer—Christian as compared with heathen prayer. He says he could not share the pleasure evidently felt by the crowd in the music and singing ; yet the whole scene made a deep impression on his mind. He expresses the wish that, in addition to Christian hymns, harmless and pretty songs could be written, especially for children. In an orphanage he found girls joining in a dance and singing a song on the sufferings of our Lord. Another remark he makes is, and with this we conclude : ' Above all, children should be taught to sing after the manner of their people, and not according to our melodies.' "—*The Chronicle* (L. M. S.).

II.—INTERNATIONAL DEPARTMENT.

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

Africa in a World's Congress.

BY J. T. G.

In former years Europeans used to steal Africans from Africa; now they are trying to steal Africa from the Africans." This, from Dr. Robert N. Cust.

"How could we combine to become unprovoked aggressors, to imitate, in Africa, the partition of Poland by the conquest of Morocco for France, of Tunis for Italy, of Egypt for England, and how could England and France, who have guaranteed the integrity of the Turkish Empire, turn round and wrest Egypt from the Sultan?" This, from Lord Palmerston, writing to Napoleon III.

It is impossible to arrest this political and commercial drift. The only question in practical politics is, Can this be regulated—dominated—by a benevolent intent? Who shall attempt it, America who received the stolen goods, the Africans, or Europe, who is stealing Africa?

The splendid diplomacy of holding a great council on this newly revealed Africa is to be tried in connection with the World's Fair in July, 1893. Would that it might create sentiment that would thunder as a moral army and navy, force crowned contestants to accept it as a mighty umpire, or create a concordat, not of text, but of a one-hearted master passion, which should hold the nations in leash from greed of might and greed of gain, and oblige a regenerated Europe and America to accept the task and seize the opportunity, to concentrate all the accumulated experience, intelligence, and benevolence of the Christian centuries in one gigantic effort, to make the noblest and loftiest experiment of the race, the creation of another "*New World*." The twentieth century should see this experiment far toward a successful issue.

Perhaps the policy that ought to be

formulated could scarcely be better outlined in part than in Mr. Cust's language: "(1) To develop the self-governing aptitudes of African nationalities either as kingdoms or republics, (2) The European powers should be just and unselfish to the populations, which have by violence and by brute force been brought like a flock of helpless sheep under their influence. (3) The resources of the region should be developed by methods not calculated to destroy the indigenous population. (4) The introduction of legitimate commerce, exclusive of spirituous liquors and lethal arms, and the gentler virtues of education and social culture."

Of course it will be impossible to lay the foundation of a true policy without considering Africa past and present, the African at home and abroad, Africa's influence on letters and language, commerce and politics, and the influence of the outer world on Africa. What Africans have done and can do as manufacturers and tradespeople, as agriculturists, in medicine, mechanics or the fine arts, we judge, are to find prominent place and able presentation in the proposed African Congress at Chicago, and there are some Africans who can forcibly treat these topics. Rev. James Johnson, a member of the Legislature of Lagos, and Bishop B. T. Tanner, of America, are well furnished to discuss the sociology of Africa and the Africans.

African philology is of much wider interest than the limits of Africa. Dr. Robert N. Cust has already catalogued upward of five hundred of these African languages, and if he should present a paper on the subject in general, it will be the rich result of years of special study of African philology. Then our own American, Lewis Grout, the author of a Zulu grammar, a man who has devoted strength and time to the whole subject of the relative place and power of these several families of African

speech, Bantu, Swahili, and all the rest, can ably discourse on the relation of these severally to the development of Africa. Others eminently qualified to discuss allied themes will surely take part.

The history and geography of Africa, ancient history as well as modern, the influence of Madagascar on Southeast Africa, Egypt and the Soudan, the progress of the modern unveiling of the continent, are fruitful parts of the general subject, and men specially adapted and willing to treat them can be found. It is given out as probable that such officials as the Premier of Cape Colony, James Stevenson, of the African Lakes Company, Dr. Ward of the *Independent*, and even H. M. Stanley, are to be invited or have already consented to discuss important matters of African civilization, colonization, and commerce; and that Hon. John A. Kasson, ex-United States Minister to Germany at the Berlin Conference, may write of the function and power of the Congo Free State in the redemption of Africa. Other great sub-departments of the political and social sphere will challenge the ablest thought of eminent specialists.

The department of religion in Africa is quite extensive enough to have a week to itself, for the African religions are of great varieties and marked by strong characteristics. The ancient Egyptian religion with its "Book of the Dead;" the ancient Christianity of Egypt, Abyssinia, and Nubia; the Mohammedanism of the north half of the continent; the work of the modern missions of the Roman Catholic and Protestant churches in the Dark Continent, are of foremost interest. We are given to understand that archbishops, bishops, and secretaries are among those likely to present papers on the great subject of the evangelization of Africa; while ex-governors and senators, jurists and statesmen will present various phases of Afro-American culture, opportunity, responsibility, and progress.

The Advisory Council of this, which is technically termed "an African Ethnological Congress," numbers a strong host of able men in America, Europe, and Africa. The administrator of Bechuanaland, the commissioner for Basutoland, and a large list of other important functionaries in South, West, North, and East Africa, at Zanzibar, Natal, the Gold Coast, Algeria, Tunis, Zambesia, and every other important point, are members of this Advisory Board; De Brazza, Wissman, Schweinfurth, Du Chaillu, Carl Peters, Sir Samuel Baker, and other eminent explorers of the continent, members of the Royal Geographical Society, Capella and Ivens, Ministers of Foreign Affairs Rome, Sultans and military men, with many foremost ministers of America and of Europe, have all pledged their patronage to this council and become members of it. It ought to arrest attention even amid the whirl of the Columbian Exposition. The anticipation is that the papers will be published hereafter, in full text, even should the twenty-five minutes or so allotted to their reading be too restricted for the entire essay.

Africa is a vast continent. Lay its western edge on our Pacific Coast and it would cover land and sea to the coast of Ireland. It has perhaps four times the population of the United States; it is the coming continent! Great opportunities are offered the Christian Church for its evangelization. Missions, and, as it now seems, missions only can ameliorate the condition of the barbarous races of three fourths of this vast continent. The African problem is a perplexing one, but its resolution is hopeful and assured.

Lay Missionaries for the Foreign Field.

BY REV. C. A. NICHOLS, BASSEIN, BURMA.

Foreign missions are unmistakably passing out of the emotional into the practical stage. Many of the most devoted among our pastors and laymen are diligently studying the problem

how most rapidly and effectively the Church may fulfil her mission to the nations. All are agreed that a greatly increased force of laborers are needed for this purpose, and by some it is argued that an adequate force can never be available until recruits are drawn from all worthy sources, lay as well as clerical, from our Christian artisans, business men, and farmers, as well as from those liberally educated and ordained to the special work of the ministry.

A little over thirteen years of experience and observation in the foreign field, however, have convinced me that, while Carey and quite a number of others successful in foreign fields have been men who did not go out thus trained for the special work of the ministry, still the same success may be predicated of many evangelists and pastors in the history of the Church at home; and, notwithstanding that fact, the great bulk of the most successful work in the ministry of the Word has been done by men specially chosen of the Spirit, set apart by the Church for that special work, and educated for that work as liberally as possible. By some it is thought that the foreign work would not call for so thorough an education as the home, from the fact that the people to whom the worker will be sent are presumably less intelligent than those to whom he would minister if at home; but there are other factors in the problem that are not always taken into account.

One of the exceptional conditions to be taken into account is that most of our foreign missionary operations are necessarily carried on among peoples who live in climates inimical to European races, with the result that not only must the work be prosecuted there with much less bodily vigor, but that it will necessarily be subject to still further hindrance by absences from the field on the part of the worker, in order to regain health and vigor. Hence it is essential that the missionary should come to the work so disciplined that he will be

in the very highest state of efficiency while on the field. After arriving, he will have to acquire a language as diverse from his vernacular as well can be, and that, too, under very untoward circumstances. If he has not already gained fixed habits of study and concentration, in nine cases out of ten he will fail in gaining such a thorough mastery of the language as he must have in order to gain the respect of the people to whom he is sent. Moreover if he does not have such habits of concentration and sustained mental effort, he will be apt to yield to the temptation to magnify trifles and chafe in the harness, to a far greater extent than he would had he been subject to the severe mental discipline that should be the result of any training that is contemplated in what we commonly understand by a "liberal course of study." Under the new and trying surroundings amid which his work must be done, he will in every respect find his resources tried to the utmost, and thus will on every hand find a need for the very best discipline available, and without which so many have failed who might have otherwise achieved success. It will be said that failures have not been wholly among the undisciplined; but the same may be said with equal truth of pastors at home, notwithstanding which fact, very few people will be found to-day who would urge our going back to an uneducated ministry for the home churches.

There is, then, the need of still more care in gaining the highest possible efficiency in those whom the Church sends abroad, because there is involved so great an outlay in sending out and returning those who fail; while their failure will be sure to work so much more disastrous results abroad than here, where the worker is far less conspicuous, lost as he is among so great an army of other workers.

Some of the friends of missions are almost overjoyed over the fact that some of our farmers, artisans, and business men have begun to go to the foreign

field, many of whom have gone at their own charges, hoping to be able to live by the exercise of their secular calling and preach the Gospel meanwhile. We could only wish that the whole heathen world might be leavened by such ; and, on the face of it, the plan would seem to be the most reasonable and easy of the many experiments yet tried in the world's evangelization. Still, there are many things to be fully considered before any family determines to sell out and undertake the actual experiment. God will not interpose to save us from the exercise of reasonable forethought any more than He did in the days of the crusades, even though the spirit and intention of the effort may be solely the furtherance of His glory. Those of us who have been many years on the field have seen some very disappointed people, nor have the home boards been less disappointed, in many cases where they have been called on to pay the round trip expenses of some who have started out with undoubtedly a sincere impulse, but nevertheless from an impulse without forethought. Happily such cases are in the minority, but still they have been frequent enough to serve as a warning. It may be understood, at the outset, that in most cases a European, with his hereditary habits and constitution, will find it a hopeless task to provide for the support of himself and family in an uncivilized or partially civilized tropical country, in competition with the natives of the country, who can endure exposure and labor there far better than himself, and who can live on what to him would mean the ruin of health or loss of life. This is true of any form of manual labor ; while, if he engage in trade, the habits of mutual distrust and unreliability, which obtain among all heathen people, stand in the way of his success, unless he shall descend to habits of trickery that are far too common among European traders in such lands ; nor will the people ever give him their confidence as a religious teacher and leader, if they think he is there to

gain money. This would be merely to gain subsistence for himself and family, without speaking of the time and strength necessary for evangelistic work among the people, or to gain a mastery of their language ; a task requiring, of itself, several years even for one who has the maximum of his time and strength at his command. In the opinion of some who have advocated an extension of this principle upon which to conduct our foreign missions, the relation of such lay workers to the ordained men in the field would be that of "assistants" or "helpers," and so under their direction, while reference is frequently made to the example of some of the English and continental societies ; but it may be said that this system is the outgrowth of the social and class distinctions which enter so largely into the European habit of thinking, and results do not show their organization to be superior to ours. On the other hand, I have often heard the members of their missions express their recognition of the greater fruitfulness of our American missions, employing, as most of our societies do, chiefly ordained ministers of the Gospel.

One of the chief objections that I have to this plan of lay "assistants" or "helpers" is, that the most valuable helpers will always be found in the native converts, who need the benefit of the relation in training for their own future work. If foreigners do this work for them, they will never take the responsibility upon themselves, and we shall only perpetuate a dependent body of converts.

Lay workers of a certain kind, however, are called for on the field in greatly increased numbers. Well-qualified medical missionaries and teachers are still imperatively demanded, and even these will do far better if educated for the ministry and ordained to its work as well.

As to lay workers going out at their own charges, I may say that the above opinions are not brought forward as speculations as to what might be the

case, but from personal observation of cases where the experiment has been tried, under as favorable conditions as would fall to the lot, on the average, of any one attempting this method. Some such have been dependent for months together upon the families of those sent out and supported by mission boards, and who already had more demands upon their resources than they could supply; some suffered from actual want and disappointment, to the limit of mental derangement; and numbers have afterward gladly gone to work under appointment from regular mission boards, doing work in the regions to which they have gone.

There is always a certain fascination about the idea of thus going out, independent of all controlling boards and agencies, which is very apt to captivate, not only those contemplating the work for themselves, but others, so that they can be assured they will get a hearty amen and Godspeed from pastors and churches, already burdened by ever-increasing avenues for expenditure on objects nearer home, even though the bulk of that expenditure may be for more luxurious services and imposing edifices of worship.

Hence, while we gladly welcome all those devoted men who have "sold all they had" and laid it at their Master's feet, and have given not only it but themselves to the work of reclaiming a lost world, believing that their sacrifice will meet its reward, yet it is to be devoutly hoped that those contemplating going out will "count the cost" before they begin to build, lest they reap for themselves disappointment and chagrin. Such advice will not injure the work any more than similar solemn injunctions on the part of Christ Himself to those who would follow Him in His missionary ministrations while He was yet in the body.

On the other hand, the Church at home must not expect that she will be relieved of her part, as a whole, in carrying on the work; and that at a sacrifice of her best talent as well as of her

substance, which sacrifice will, according to the Divine law, certainly not only gain the direct end for which she labors, but will also bring her in return a rich fruitage of blessings at home.

Affairs in Japan.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

Few, if any, more auspicious changes have occurred in politics than the recent reorganization of the Cabinet and the return of well-known and honored leaders to power.

When Count Inouye and Count Ito resigned their positions and retired to private life, the control of affairs fell into the hands of new and untried men, and it seemed inevitable that serious and irreparable loss must be the result, and all the bright hopes of the past were to be disappointed.

But greatly to our surprise and relief, there has been accomplished a happy change in affairs, and the outlook for Japan to-day is brighter than ever. What is evidently needed at this time is the presence of the best and ablest men at the head of the government. Constitutional government is an experiment thus far; and it is inevitable that for years to come there must be a strong and wise administrative power to check what is wrong and enforce the right.

So we have now most happily in the new ministry the ablest and most popular statesmen that the country can furnish. At the head is Count Ito once more, and associated with him is Count Inouye as Minister of Home Affairs.

To these two men more than to any others does Japan owe her present position and progress; and with years of experience in the administration, they are without question the two men to be at the head of the Cabinet and the chief advisers of the Emperor.

The Minister of Foreign Affairs is Mr. Mutsu, who was for several years the Japanese Minister at Washington, and who has thus the experience that especially fits him for such a position.

It is not too much to expect that under his administration there will be some better adjustment of the present question of extra territoriality and the relations of foreign residents to the government. The recent attempt to force concessions from the foreign powers, by limiting the privileges of the foreign residents here, and making the situation more uncomfortable, has not been helpful to Japan, and is making the question of coming under Japanese control still more serious and questionable.

The question that will especially interest the Christian people in the United States is the probable attitude of the present and new ministry toward missionaries and their work. I think that it is the general opinion that we owe to the men now in power the liberty that we now enjoy; and more than that, they have shown a sincere and intelligent sympathy with what has been done.

As proof of this I need only mention the liberal donation of 1000 yen (about \$800) toward the Doshisha at Kyoto by Count Inouye. Count Ito signified his approval of the work and promised his aid. No institution in the country has been more decidedly Christian in its character.

The erection at Yamaguchi, by Count Inouye, of a suitable building for the use of Rev. Dr. Beck in teaching his Bible class, and his liberal construction of the restrictions contained in the passports, are direct and tangible proofs that missions will not suffer from any action on the part of those now at the head of the government.

The discussion of theological questions is becoming less prominent, and the pastors and other Christian workers are settling down to more steady and effective work for the salvation of souls. It has become evident to many that there is no new and better method for the conversion of sinful men than the old theories of redemption through Christ, and the necessity of the work of the Holy Spirit in sanctifying the heart.

And the happy result is that exten-

sive revivals are reported from many quarters, and a most hopeful state of things has taken the place of the deadness and indifference of the past. The greatness of the difficulties and the inadequacy of human means are being felt everywhere, and so there is a turning to the true source of success in all mission work, and that is the help of God.

Some think that there are enough missionaries in Japan to accomplish all that is needed to make this a Christian nation. Others think differently. But one thing is certain, that it is not by an increase of numbers alone that these hard hearts are to be subdued and won to Christ. God chose only three hundred to overthrow the Midianite host; and with His help we shall have success, whether the helpers be multiplied or not.

No doubt there is still room for many more good men, and in some places they seem to be sadly needed, but we need even more than all, such a baptism of the Spirit as will make the truth effective in the convincing men of sin and their need of a Saviour. That God is showing His power and willingness to save should call forth the gratitude of all hearts.

The Rev. I. H. Correll, of the Methodist Episcopal Mission, reports that he has recently been through a large part of Kinshiu, and the work is in a very prosperous condition. The people are very attentive to preaching and the congregations are quite large. He has recently visited the Loochoo Islands, and brings back a glowing account of the reception given him. He preached several times. At the first service he had about one hundred present, two hundred at the second, and four hundred at the third. Everywhere he went he was most kindly received, and was urged to commence work on the islands. The Baptists have a native worker there now.

The school for boys connected with the Southern Methodist church at Kobe is soon to be enlarged. It has shown a

constant growth since its organization three years ago. In a recent letter from the Rev. Mr. Wainwright, he says that "We have been having a very gracious work of the Holy Spirit in our school. It has been a glorious season with us, and we believe there will be much fruit unto the salvation of souls as a consequence of this blessing." The Southern Presbyterian Mission has recently opened work in Takamatsu, on the island of Shikoku, and are meeting with much success.

The conference of the missionaries of the American Missionary Union (Baptist) has recently been in session at Yokohama. The report says: "The work of the year shows progress. About twice the number that were received the previous year have been baptized into the Church." Rev. J. H. Pettee writes that the late annual meeting of the representatives of the Congregational churches at Osaka was the best all-round meeting ever held. About eighteen months ago a native pastor was first stationed by the mission of the Evangelical Association at Togane, near Tokyo. The work has steadily increased, so that the present church-membership is forty-five, and ten more are ready to be baptized. Quite a revival spirit has appeared in the schools of the Methodist church at Nagasaki.

The two churches at Hachoji have recently united in holding special or revival meetings, which have been attended with good results. New interest has been awakened, the attendance at the churches has gradually been increasing, and a number of applicants for baptism are reported.

Things Chinese that are Promising.

BY REV. J. SADLER, AMOY, CHINA.

Dr. Cobb, whom you may soon see back in the States,* is profoundly im-

* Dr. Cobb, the Secretary of the Missionary Board of the Reformed Church in America, completed his tour around the world and resumed his duties at his desk early in September.—J. T. G.

pressed with the direct interposition of God in the present progress of missions. From his vantage-ground he discovers secret growth as well as progress that is more tangible. The mixture of evil with good (to be truthfully recognized) is no more than is going on all over the world, and the wonder is that from the overwhelming mass of evil so much of good is forthcoming. "A Divine purpose is being clearly evolved." These things are to him absolute facts of experience, and in his farewell address we found enlarged consolation fitted to fire the heart with that confidence in God which is the result of a generation of proofs of His faithfulness.

It may not be sufficiently realized that in this distant Eastern land there is reason to look for exceptional developments of good. So far there have been grinding toil, sapping and mining, seed-sowing. If a touch of life is granted from above, what is just now feared politically, of any spark setting this province in a blaze, may take place in a happier sense.

Multitudes of Chinese Christians are praying for the conversion of the Emperor. Whatever views may be held in the West as to the good or evil of rulers being mixed up with the spread of the faith of Christ, here it seems to be generally felt among Chinese Christians that the will of God cannot be fully accomplished while the leaders of the country are unaffected by the truth. At present Christianity is not even regarded as a *legal* system of faith and conduct, much less understood. It is time for the Lord to work to discountenance heathen and immoral proceedings, which are often tolerated all round by the great of this world, if not even engaged in. Christ was weak as regards the things of this world, but He never lacked the power of the Spirit.

It transpires that there may be more of indirect success than is imagined. The Chinese are now known to be keen on our newspapers (in Chinese), and not a little interested in seeing what is

thought of them. They cannot shut themselves up any longer. One paper, called *The Ten Thousand Countries' Newspaper*, is, we believe, read in high quarters. We know of a Mandarin, not mean in degree, who considers it greatly to his interest to have honorable mention in this paper. What suggestions grow out of such a fact as to good though silent influence. We need not expect that the turning of this people to God may come about in just our methods of church life and discipline. If, as we know to be the case, consciences are aroused, a moral sense deepened and vivified, vigorous sympathy, however hidden, be called out for many kinds of reform, this all is good. Individual conversions are ever taking place. Prayer is constantly going up for such work of the Holy Spirit. There is nothing too hard for God in regard to turning the tremendous forces of heathenism to His service; and, in answer to prayer, ever being offered, raising up such effective native apostles as may, like Moses and Paul, lead multitudes into the kingdom of heaven.

I have made a suggestion to Dr. Cobb, as to whether he could have it arranged for important news from your valuable Review bearing on China, to be translated into the Chinese newspaper above referred to, and *vice versa*.

Canada Notes.

BY REV. W. B. DICKIE, MILFORD, NOVA SCOTIA.

The Presbyterian Church in Canada has sent out this year eleven new missionaries. Four young ladies, two of whom are M.D.'s, are now under appointment and have gone to India. Two others have left for Honan and Formosa, and Rev. C. Webster, this Church's first missionary to Palestine, is now on the way to Jerusalem. The last week in July was then a most eventful week in the history of the foreign mission enterprise in the Presbyterian

Church in Canada, for in that week three missionaries were ordained and designated for service. Our Trinidad Mission has now reached an important era in its history. Twenty-five years have passed away since the pioneer missionary, Dr. Morton, left Nova Scotia and commenced work among the coolie population. The general work of the mission has been very much enlarged of late, adding very greatly to its cost. The Government of Trinidad passed a new school ordinance which had to be accepted by our staff of missionaries. The law, on the whole, is favorable to the mission. A number of new buildings had to be erected, which cost the Church \$10,000. In consequence of the government's action a debt of over \$7000 now rests on the Foreign Mission Fund, and steps are being taken to wipe it out. A Presbyterian college has also been opened on the island, with a staff of three professors and an assistant and forty-six students in attendance. Several of our Young People's Societies of Christian Endeavor have contributed nobly toward the support of these students, and the institution will eventually prove a feeder to the wide heathen field of India.

Forty-seven years ago mission work in heathen lands was first commenced by one branch of the present United Presbyterian Church in Canada. The Presbyterian Church in Nova Scotia in 1846, comprising scarcely thirty congregations, sent forth their first missionary. Now there are not less than eight different fields occupied—viz., New Hebrides, Trinidad, Honan, India, Formosa, Jerusalem, Indians Northwest, and Chinese British Columbia. Three presbyteries have also been formed—viz., Trinidad, India, and Honan.

Upward of \$8000 was on hand to commence operations among the Jews in Palestine, and the young man who has gone forth as the first missionary is eminently qualified for the work. The matter of establishing this mission has

been under consideration for some years, and has lain very close to the hearts of not a few Canadian Presbyterian people. The mission has been inaugurated under most favorable auspices, and it is probable that in a short time another missionary will follow.

A Call for Prayer.

To the Members of the Student Volunteer Movement for Foreign Missions :

The Student Volunteer Movement has reached a time of crisis. Its members include thousands. It has the confidence of the churches and missionary societies, as never before. The missionaries are looking to it anxiously and expectantly. Never in the history of missions have the calls for laborers been clearer, louder, or more imperative than those which ring in our ears today ; for it is the unanimous testimony of missionaries at the front, that during the closing years of this century the issue of the conflict will be determined for generations among a vast majority of the unevangelized inhabitants of the world. As far as responsibility rests upon the United States and Canada, if these calls are responded to at all, humanly speaking, they must be answered largely by the student volunteers. The movement is now over six years old, and a great many of the volunteers have completed their courses of study. It is time, therefore, to look for and confidently expect larger numbers to hasten to the fields. To make this possible one thing is pre-eminently necessary. It is that which Jesus Christ explicitly commanded : "*Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest.*"

In view of the crisis on the one hand and this command on the other, we, your Executive Committee, most earnestly recommend that the volunteers in each institution set apart Sunday, October 30th, as a DAY OF PRAYER for the Student Volunteer Movement, and for that greater object wrapped up in

its watch-cry : *The evangelization of the world in this generation.*

Regarding the observance of the day, we further suggest :

1. That the volunteers be called together at the earliest possible date, to hear the reading of this call, and to determine definite plans.

2. That early in the day a meeting for special prayer be held, limited to volunteers and all others deeply interested in this object.

3. That a public meeting be held later in the day, when there will be given brief, carefully prepared addresses pertaining to the purpose and significance of the Student Volunteer Movement, the crisis in missions, and the individual responsibility of Christian students.

4. That a thank-offering to God be made at the public meeting, which shall go toward the extension and development of the Student Volunteer Movement.

A vast Hindu conference has recently been held at Benares, India, to take steps toward the saving of Hinduism from the encroachments of Christianity. Among other things the conference recommended that October 30th be set apart as the special day of prayer for the preservation of the Hindu religion. Should not this mighty fact attach peculiar significance to our observance of this day ? Let us recall the experience of Elijah with the prophets of Baal (1 Kings 18 : 19-39) ; and before a witnessing world, let the day demonstrate in some new measure that, "The Lord, He is God."

JOHN R. MOTT, Inter-Collegiate Y. M. C. A.,

MISS CORABEL TARR, Inter-Collegiate Y. W. C. A.,

D. WILLARD LYON, Inter-Seminary Miss. Alliance,

Executive Committee.

Book Mention.

—*Serampore Letters*, being the unpublished correspondence of William Carey and others with John Williams, 1800-

1816, edited by Leighton and Mornay Williams, has been issued by G. P. Putnam's Sons. There is incidental information here, which shows New York to have had a large share in the initiation of the Baptist Missionary Union. A Baptist society in New York antedated Judson's departure, and earlier still they had sent Elkanah Holmes to the Indians.

—*Do not Say* (F. H. Revell Co., New York) is a book of about 100 pages, containing brief answers to the Church's excuses for neglecting the heathen, by a missionary of the Church of England in mid-China. Price, 10 cents. The same publishers send forth *Indian Gems* for the Master's Crown, a true narrative, intended for native Christians in India, but helpful to an insight into the way Christianity spreads in India. It is little wonder that it has been translated into many European languages. The difficulties of the men of the East who desire to become Christians are here made real to the foreign Christian.

—*Our Life Among the Iroquois Indians* (Congregational Publishing Society, Boston), by Mrs. Caswell, is a record of fifty years of service among that portion of the well-known Six Nations on the Cattaraugus Reservation near Buffalo, N. Y. It is illustrated. The student of the red races and those interested in mission work among them will delight in this book.

—A really great work is *Bibliography of the Algonquian Languages*, by James Constantine Pilling, a Smithsonian Institute volume of the Bureau of Ethnology. It is full of missionary intelligence, and ought to be largely drawn on for material on the missionary advance of this country.

—*The King's Business*, speech by Dr. A. T. Pierson, at the annual meeting of the China Inland Mission (Morgan & Scott, London), is in Dr. Pierson's best style. The facts are strongly grouped, the movement of thought is "straight

on" and strong, and the rhetoric is strong. It is an inspiring pamphlet. *The Heart of the Gospel* (Baker, Taylor & Co., New York). This is twelve sermons, delivered at the Metropolitan Tabernacle in London, by Dr. Pierson. Many thousands of people will be curious to know what Dr. Pierson preached under the circumstances. These are plain, helpful, vigorous Gospel sermons; in many respects not unlike Mr. Spurgeon's own sermons in this great Tabernacle. They will be widely read, as they ought to be. They treat of themes which are the "heart of the Gospel," for they are clear-cut expositions of experimental Christianity.

—Bishop Tucker, in writing from Uganda, uses the following language: "How shall I find language to describe the wonderful work of God's grace which has been going on in this land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, December 28th, I stood up to speak to fully 1000 men and women who crowded the church of Uganda. It was a wonderful sight! There, close beside me, was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a degree. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock."

—In 1888 the great Japanese version of the Holy Scriptures was completed. On this monumental work, forty-six missionaries, under the leadership of Dr. Hepburn, were engaged for sixteen years.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The cable has announced Dr. Clark's safe arrival in Australia. He made stops at Hawaii, the Samoan Islands, and at Auckland, New Zealand. Misapprehension exists in some quarters regarding the purposes of Dr. Clark's around-the-world Christian Endeavor tour. It is not intended to start new societies. Dr. Clark is glad to be able to say that he has organized only two societies, and those in churches over which he was pastor. He believes that societies should be organized by no one but the pastors of their churches. He goes with two aims—one is to study the foreign fields, and see their peculiar needs, that he may be able to judge what modifications in Christian Endeavor methods, if any, would better adapt them to changed conditions. He will become acquainted with zealous Christian Endeavor workers everywhere. He will give them of his own abounding zeal, and will gain fresh courage and good cheer from them. While he will himself organize no new societies, nor set in motion agencies for their organization, undoubtedly many new societies will spring up in all these foreign lands as the result of his visit. The second aim is to inspire the societies at home with fresh missionary zeal. These societies are watching his trip with especial care. By means of it their interest in missions and knowledge of them will be increased many fold.

One instance of how this will be done. In many societies it is already proposed to hold regular meetings, keeping pace with Dr. Clark's progress, for the sole purpose of studying Christian missions in the lands he visits. These are to be apart from the regular prayer-meetings. Mr. S. L. Mershon, one of the Christian Endeavorers most prominent and suggestive in this line of work, has outlined a very capital course of study for such meetings. The programmes are being

published by *The Golden Rule*. The first follows Dr. Clark across this continent, dealing with such topics as the Moody work in Chicago, the Utah problem, the money-power of the nation as a national peril (this in connection with California), and suggesting books to be read and essays to be written. This is only a sample of the ways in which this journey of Dr. Clark's will be utilized for the increase of missionary enthusiasm throughout the great army of Endeavorers.

Mr. John Willis Baer, the General Secretary of the United Society, has returned from his voyage to Scotland decidedly improved in health, and able to devote himself energetically to his office work. He narrowly escaped a twenty-days' quarantine.

At a recent meeting of the United Society, held in Boston, the By-laws were so amended as to provide for the election of thirty-nine instead of thirty-one trustees, the present number. The membership of the board of trustees is now quite evenly divided among the evangelical denominations, but there are two or three which have zealously adopted the Christian Endeavor movement, and yet have had no representation on the board. This body has always been a fairly representative one, and it is always to remain such. In accordance with this action there have been added to the board Rev. J. F. Cowan, of the Methodist Protestants, and Rev. William Patterson, of the Canadian Presbyterians—two denominations in which Endeavor societies are now multiplying with great rapidity.

Few things done at the New York Christian Endeavor Convention have been productive of more good than Mr. Robert E. Speer's call for a vote showing who had read ten representative books on missions. The eyes of the thousands of Endeavorers there were

opened to their lack, and not in vain. From all over the land comes news of a more ardent reading of missionary literature than ever before. If Mr. Speer asks that question at Montreal next year he will get a far better showing. To aid this increased study, Rev. S. W. Pratt gives in the New York *Evangelist* several lists of the best twenty missionary books, prepared for him by Dr. Pierson, Dr. Ellinwood, and Mr. Speer himself. These authorities recommend the lives of Carey, Burns, Paton, Mills, Judson, Williams, Neesima, Brainerd, Mackay, Moffat, Livingstone, Hanning-ton, Duff, Patteson, Martyn, and Morrison. Among the other books they recommend are Pierson's "Crisis of Missions" and "Miracles of Missions," Strong's "Our Country," Funk & Wagnall's *Encyclopedia of Missions*, "Corea, the Hermit Nation," and "The Mikado's Empire," by Griffiths, "China and the Chinese," by Nevins, and "Mora-vian Missions," by Thompson. This list will make an excellent guide for thousands of young readers.

In many ways Canada is showing a most vigorous interest in the Endeavor movement, and especially in the organization of large and vigorous county unions. The fact that Montreal is to have next year's International Convention is one cause of this access of enthusiasm, and another is the capture of the two banners by Ontario and Manitoba—the banners that represent the greatest aggregate and the greatest proportionate increase in the number of societies.

In a large Christian Endeavor Convention held recently in Chicago, Dr. P. S. Henson said emphatically, "I would not be a Baptist if I could not be a Christian Endeavorer, and I would not be a Christian Endeavorer if I could not be a Baptist."

At the successful convention lately held by the Endeavorers of the maritime provinces of Canada, one speaker significantly said, "The motto of the society, instead of 'For Christ and the Church,' might have been, 'For Christ

as found in the ——— Church'—but it wasn't." Endeavorers are true to their church, and to Christ wherever He is found.

One fruitful work for which Endeavor societies are especially well fitted is the establishment of Sunday-schools in neglected places. These Sunday-schools are sure, if well kept up, to grow into churches. It is pleasing to notice that here and there, all over the country, the young people banded together "For Christ and the Church" are undertaking this gracious task.

One society in California has pledged itself to labor against the opium traffic and against cigarette-smoking. Of a special train sent to a recent California county convention, crowded with Endeavorers, it was said that it was the first train ever sent over that road without a smoking-car. The same remark was made of the train of ten cars that pulled out of Boston for the New York Convention. Probably not one of the thirty thousand Endeavorers at New York used tobacco in any form.

A special effort—but only a slight one—was made among the Congregational Endeavor societies of the western part of Connecticut last year, and forty-seven societies contributed to the Woman's Board of Missions \$1800. This sum supported missionaries in India, China, Turkey, and other heathen lands. Equally good results could doubtless be gained by equally faithful work among the young everywhere. And what revenues for missions that would mean!

The Methodist Protestants are wisely adopting a plan of conference unions of the Methodist Protestant Endeavor societies, like the plan of presbyterial unions adopted quite largely by the Presbyterians. Such unions bind the societies to their denominations, while the State and national gatherings give them broad outlooks and the blessings of interdenominational fellowship.

The Christian Endeavor pledge has been translated into the Mpongwe language, of the western coast of Africa.

The name of the society literally retranslated is, "The Party of Christian Zeal."

There are Christian Endeavor societies in Syria, and some of these carry on their services in Arabic.

Sunday-school committees of Endeavor societies have planned some very shrewd ways of increasing the numbers and interest of their Sunday-schools. Here is one of the best. The committee gets one class each week to act as a "recruiting squad" to bring in new scholars. The Endeavorers in that class will naturally act as leaders in the week's campaign. The superintendent announces publicly the result of the work, and after each class has had its turn the Endeavor Sunday-school committee gives a pleasant party in honor of the class that has done the best.

The young people of Lawrence, Kan., have enjoyed, during the summer, the advantages of the Christian Endeavor interdenominational fellowship in this way. During one week a meeting would be held of the lookout committees of all societies belonging to the union; during the next week, of the prayer-meeting committees belonging to these diverse societies, and so on. The interchange of ideas and the mutual inspiration were very helpful.

Recently a Christian Endeavor society has been organized among the Chinese in San Francisco by the Congregational Chinese Mission there. This is probably the first Chinese Christian Endeavor society in the country, if not in the world.

In the Hawaiian Islands, Dr. Clark's first foreign stopping place in his around-the-world tour, a Christian Endeavor society was organized early in 1884. Three others have since been formed. All are engaged in aggressive Christian work.

Systematic giving is one of the most prominent subjects before the Endeavor world, and deservedly so. Committees on systematic giving are appointed by the societies in some places. These

committees obtain and distribute literature, get up public meetings to enforce the duty of tithe-giving, and form leagues of those who are willing thus to share their possessions with the Lord who gave them. Such committees are very effective.

The same young people that gave Whitelaw Reid such a rousing reception at the New York Convention have sent him a petition asking him to stop the publication of a Sunday newspaper.

Twenty State, Territorial, and Provincial Christian Endeavor Conventions occur during the fall and early winter months,—Maine, the mother-State of Christian Endeavor, leading the list, as is proper. For these conventions the greatest preparations are being made. Most eloquent and earnest men and women will address them, and many projects for the advancement of the kingdom will be set in motion at these meetings. The splendid fervor of the New York Convention bids fair to animate them all.

Compared with some denominations the Reformed churches have few Christian Endeavor societies, but here is their record: In 1890 twenty-three societies gave to their mission boards \$117; in 1891, twenty-nine societies gave \$231; in 1892, eighty-five societies gave \$545.

In Australia, where Dr. Clark is now at work, the first Christian Endeavor society was formed about four years ago. In South Australia there are already seventy-seven societies, in New South Wales thirty, in Victoria one hundred and thirty, and many more in other divisions of the continent.

Two significant bits of news come to us from a Christian Endeavor society among the Sioux Indians. They are actually running a Sunday-school for the benefit of the poor white children who are brought upon the reservation by Caucasian settlers, and the other day they gave \$50, as a society, to help plant Sunday-schools among the white children of South Dakota.

IV.—EDITORIAL NOTES ON CURRENT TOPICS.

The Improvement of the "Review."

Now and then letters are received criticising the editing of the REVIEW, or the nature of the material here gathered, or both; though it is but candor to acknowledge that for one letter of complaint we have a score in commendation. All such criticisms, and especially suggestions aiming at improvement, will have an honest and hearty hearing; for no reader can desire the increased accuracy, value, and serviceableness of these pages more than those who give so much labor to their preparation. We welcome our readers to a share in the untiring endeavor to make the *MISSIONARY REVIEW OF THE WORLD* a storehouse of both exact information and spiritual inspiration.

At times the same sort of items have appeared in the different departments; and as it has seemed best to put these subordinate departments under care of different members of the editorial staff, on account of the extent of the world field and the vastness of the matter requiring to be passed upon, it has been found difficult to avoid such seeming repetitions. But arrangements are now making to have all the pages pass under the final revision of the managing editor, Mr. Delavan L. Pierson, before electrotyping.

One of our esteemed correspondents complains that "the editing is not up to date," and instances the outbreaks in the Piræus, which occurred in February, but were referred to as "recent" on page 622.

This is an *electrotyped* periodical; and the time needful for preparing each number, even with utmost speed, makes impracticable all competition with daily, or even weekly, religious papers that are issued at short notice and with such frequency. Even in the weekly religious journals the news is often stale, having had the eyes of the reading public for a week previous. But our choice is either

to omit altogether notice of current events, or else to abandon all such competition with the daily press. This REVIEW goes to the heart of Asia and Africa as well as of Europe. It may be of consequence to make it a compendium of recent intelligence, even though months have elapsed; otherwise, to some who are out of communication with the world, the tread of events will not be known. But we are seeking by every available means to shorten the interval between events and their report in these pages, by arranging for advance sheets of great missionary magazines, etc.

We are annoyed at times by discovering *inaccuracy*. We employ trustworthy parties to send us reports of various matters; but it is not always in our power to verify their statements. Whenever any error is found it is rectified, and when we find a correspondent careless we get the best man we can to take his place.

The obvious improvement of the August "Monthly Bulletin" over that of July is to be accounted for by the new arrangement, by which all matter embraced in the intelligence department is submitted to Dr. Leonard, and re-edited by him before appearing in type.

One criticism made on the *material* in the REVIEW is that while "good, it is not timely nor the best." Our correspondent thinks that most articles would "suit one month as well as another," and that only "missionaries on the ground can furnish accurate statements of missions and mission work."

In reply we would say that the REVIEW is adjusted on a principle of *division of the world field*. Each number is principally given to a certain country or grouping of countries, as, for instance, February is mainly assigned to China, and December mainly to Syria. This arrangement makes certain articles peculiarly suitable to certain months. But when any paper reaches us which

should from its nature have immediate insertion, we put it in the next available issue.

And as to missionaries furnishing the only trustworthy statements, it is remarkable that the great body of complaints have come from those who have criticised the *papers furnished by missionaries themselves*. Often a man sees little beyond his own field, denomination, or peculiar work. For example, the statements of missionaries in China, etc., as to the China Inland Mission; the statements of parties in India as to the work of Bishop Thoburn and the "S. P. G."; the strictures of African missionaries as to Bishop Taylor and his self supporting missions; the severe animadversions upon the articles of Mr. Baldwin, of Tangiers, etc., have made the editors hesitate to admit some papers from the missionaries themselves; while articles furnished by such men as Drs. Ellinwood, Mitchell, George Smith, Mabie, etc., have elicited almost universal approval. We have therefore chosen to give every article a place *upon its own merits* as the only safe rule.

One correspondent thinks the REVIEW should furnish "a field for the discussion of missionary problems," and that in this "it fails absolutely." This seems to us a strange indictment. If any one will take up any bound volume and go over its contents, he will find the relation of education to evangelism, the position of native churches, native pastors, etc., and the demands for a vernacular literature discussed by no less distinguished men than Drs. Knox, of Japan, Gracey and his coadjutors in the "International Department," and Murray Mitchell. If our readers will send to us or procure for us first-class articles on these and kindred topics, the editors will welcome each on its own merits, and gladly pay for such as are used the highest rates in our power.

One criticism which has reached the editor is so absolutely unfounded it should have full space and a distinct emphatic rejoinder. This criticism is

so *absolutely without a basis, in act*, that it casts a shadow over whatever else the writer may have to say in condemnation or even commendation. It betrays a squint, a defect of clear vision, or a total misunderstanding of the truth he assails.

He says:

"Dr. Pierson's views on missions are utterly at variance with those of almost all missionaries. More than once it has been said to me that there was danger lest he do the cause of missions more harm than good. The reason for this is that he is a strong premillennarian, and believes that the sole duty of missionaries is to *preach*, without any reference to conversion or the establishment of churches. He is opposed to missions having anything to do with education, the development of literature, etc. This was brought out last week at Northfield, and every foreign missionary that spoke attacked his position most earnestly. In this opinion he has the strong support of Dr. A. J. Gordon, his co-editor. That particular view has, as a rule, been kept in the background in the REVIEW, but it modifies its whole tone, and is, I suspect, the true explanation of the selection of some articles. Dr. Sherwood kept it out entirely; but it is scarcely possible that it should not control more and more. I hear it spoken of constantly with regret and disappointment."

The editor can speak confidently, both for himself and Dr. Gordon, in saying that no more complete *travesty* of their views could well be put into language.

1. The view we entertain as to the relation of the Lord's coming to missions is stated by Mr. W. E. Blackstone to be in accord with those of the *majority* of the most devoted missionaries, as ascertained by actual investigation.

2. The so-called "premillennarian view" does not hold that it is the "sole duty of missionaries to preach," without reference to conversion or the establishment of churches. If any sensible man, who accepts the Scripture teaching

that our Lord's coming is an *imminent event*, holds such a preposterous theory, we have not yet met that man. What we do maintain is just what Dr. George Smith so compactly writes in his "Short History of Missions." Referring to Constantine's so-called "conversion," he says (p. 57) that "from a purely missionary point of view, it began a system of compromise with error—of *nationalism* instead of *individualism* in conversion—which in the East made the Church an easy prey to Mohammedanism, and in the West produced Jesuit missions."

Dr. Gordon and myself firmly believe that "preaching the Gospel as a witness among all nations" means setting up churches, schools, a sanctified press, medical missions, and, in fact, all the institutions which are the fruit of Christianity and constitute *part of its witness*; but that our Lord's purpose and plan are that we should not wait in any one field for the full results of our sowing to appear in a thoroughly converted community before we press on to regions beyond, where as yet the name of Christ has not been spoken; and that our duty is to sow everywhere and as shortly as possible the simple message of the kingdom, that it may everywhere be followed up with every other agency that helps to transform a community. Missions begin in evangelization, but have *everything* to do with Christian education, and the printing press, and the organization of churches, and the training of a native pastorate. Not at Northfield, or anywhere else, "last week," or any other time, has the editor of this Review affirmed anything else than what he here boldly reaffirms, that our duty is to go into all the world and within the limits of our own generation preach the Gospel to every creature; that our first duty is *contact*, and that *conversion* is something we cannot command, but must leave to God. To give every man the Gospel, this furnishes a basis for all other work which helps to make a true Christian community. But to lay siege to a nation like Japan and

concentrate our forces there until the nation is converted, is to disobey our Lord's command and abandon His obvious plan, while it is to set up a false and illusive standard of success. Wherever, as Dr. Smith says—whom we have supposed to be one of the *post-millennarian* brethren—nationalism displaces individualism in conversion, and concentration on limited fields displaces diffusion over the whole world field, we compromise with error, and risk the real success of missions.

The editor-in-chief presided at Northfield on the Mission Day, and if "every foreign missionary that spoke attacked his position most earnestly," he failed to recognize the opposition. In fact, all that he said on Mission Day was to present a few of the marvellous results of missions in the hundred years; and whatever was said on the bearing of the Lord's coming on missions was said *the day before*, when only a few of the speakers had yet arrived!

As to Dr. Sherwood's "keeping out such matter entirely," he never interfered with the province of the editor-in-chief, who from the first controlled by explicit arrangement the *character of the articles* appearing. Dr. Sherwood's department was the arrangement of details and the make-up of the Review; and only in the absence of the other editor did he control the literature of the Review. But from the first no article *has ever been excluded* because it presented a view contrary to the private and personal views of any of the editorial staff. The question has never been asked of any contributor, or even of any sub-editor, whether he held a premillennial or a postmillennial view of the Lord's advent; nor does the editor know, save in the case of Dr. Gordon. Each writer is alone responsible for the view he takes; and all we ask is that no great essential truth of the Christian system shall be questioned in these pages.

Now that we have given thus much space to the subject of the improvement of the Review, it may be well to add that we desire the best available papers,

from whatever authorized and competent sources, upon all phases of missionary work at home and abroad, and upon all questions pertaining to the philosophy and economy and history of missions. For such articles we shall, whether personally solicited by us or not, whenever we can make use of them, pay the writer whatever the pecuniary resources of the REVIEW make possible. We are specially desirous of *accurate reports of recent intelligence from every field*. If any reader knows of a work, a mission, or a field of labor which has no adequate representation in these pages, we ask his help in furnishing or securing such matter as remedies the lack. The editors desire to have every intelligent reader share in the editorial care of the REVIEW by thus making it a fuller and more trustworthy magazine of information. Various changes which experience seems to dictate will be made with the opening of a new volume in 1893. Meanwhile, we welcome any friendly suggestions which may help us in a field where we have had none to precede us and pioneer the way. This is, so far as we know, the only REVIEW that has undertaken to cover the world-wide field of missions, and it is not strange if we should have found no small obstacles in our path. We invoke Divine help in a most arduous toil.—A. T. P.

A new contribution to missionary biography is forthcoming from the golden pen of George Smith, LL.D., of Edinburgh, Foreign Secretary of the Free Church. It is to be a life of Henry Martyn, and will be a valuable addition to the marvellous biographies of Duff, Carey, Wilson of Bombay, Summerville, etc., from the same gifted author.

Dr. Smith spares no pains to prepare these masterly volumes. He went last year to Land's End to get up the "local color" for Henry Martyn's life, amid the surroundings of Truro, in Cornwall, where Martyn was born. That story of the Cornish boy who died at Tokat has splendid possibilities in it, divine and

human, with a pathetic love note. There is so much new material, that, as Dr. Smith says, his Life has yet to be written, outside of his own precious journals; and he proposes to put him and Carey side by side, both men of the people; but one a self-educated shoemaker, and the other an academic scholar. This hint of the coming feast will serve to whet the appetite of our readers for Dr. Smith's promised book.

Nothing unfriendly to Dr. Pentecost was intended in publishing the strictures of Rev. C. M. Wherry, D.D., on his public addresses about India (May, 1891, page 387). Dr. Wherry was for twenty years a missionary in India, and one of the founders of the theological seminary at Lodianna, and author of a noted work on Mohammedanism. Such an authority deserved to be heard on questions pertaining to the Orient.

A Hint to Contributors of Articles

The editor finds it absolutely necessary to reject or return many articles because they are not in shape to be used in these pages without toil in editing, to which the editor is not equal. A careless letter is sometimes written which cannot all be published, and is not in condition for the printer, and perhaps a report or newspaper article accompanies it, and the editor is told that he may *make such extracts as he chooses*. This is no way to insure insertion of matter. If a paper is worth anything for readers, it is worth being carefully written before it reaches this office, and should be ready to go into the printer's hands with as little change as possible. If writers will themselves kindly take pains to send us brief, pithy, well-written and legible manuscripts, they will seldom be disappointed by finding them returned as rejected MSS.

Madame Hyacinthe Loyson is now in this country on a mission for the Na-

tional Society for the Evangelization of France. She comes with the strong endorsement of a Committee, among whom we find such conspicuous names as those of Pastors Mettetal, Monod, Lalot, Gout, Duchemin, Prunier, Sailens, etc.; and such men as Reveillaud, Rougement, Courtial and Passy. Dr. McAll adds a warm personal letter of sympathy and commendation. We bespeak for her and her cause a cordial hearing. There is a wide and effectual door open in France; but there are many adversaries.

Mrs. E. L. Ryland Jacques, granddaughter of the late Dr. Ryland, of Northampton, afterward of Broadmead, Bristol, and President of the Baptist College, has some manuscript outlines of her famous grandsire's sermons. They are written with crow's quill on narrow slips of paper convenient for slipping over the leaf of his pocket Bible, and he being very near-sighted could read them, though the writing is so fine as to be legible only because so exquisitely neat. Mrs. Jacques offers these for sale at \$2 each, the proceeds to go to missions. There are only a few left, and if any of our readers desire such a curiosity, it would be well to write to her at once, at Merrickville, Ontario, Canada.

Mr. George Müller's Orphanages at Bristol.

With no little surprise do we find a public appeal from this distinguished advocate of faith work, stating that there are now a great number of vacancies for girls in the Bristol orphan houses, erected to receive 2050 orphans both whose parents are dead. Mr. Müller says:

"I earnestly request Christian friends kindly to assist me in filling up these vacancies, by seeking out suitable cases for admission into our institution, by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses, and by advising them to write to me for their admission,

"We receive both boys and girls from their earliest days, keep the boys until they are between fourteen and fifteen years of age, when they are apprenticed, and the girls till they are about seventeen years old, when both boys and girls are provided with an outfit, and with suitable situations also. Up to the time that our orphans are sent away from the institution, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and have a most comfortable and happy home.

"When I began the orphan work fifty-seven years ago, there was accommodation in this country for 3600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labors, such an impetus has been given to orphan work, that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

"I repeat, therefore, that I shall consider it an especial kindness if Christian friends will take the trouble to seek out destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them, and a large number of efficient helpers."

The editor regrets to add that in the fifty-third annual report of these institutions there appears a deficit of £3663, or about \$18,000, nearly one half of which is salaries due to teachers, who voluntarily and nobly relinquish pay until relief comes. We cannot but believe the exigency is only one more trial of faith and incentive to prayer. For nearly sixty years the work of George Müller has stood before the world as an example and proof of mighty works still possible to believing souls. Surely some to whom God has given means will be glad to share in such a work by relieving the present pressure.

The Woman's Foreign Missionary Society of the Presbyterian Church has published in a revised form the "Historical Sketches of Presbyterian Missions," 1334 Chestnut Street, Philadelphia. We have often said that this

little compendium is one of the very best books on missions that has come under the editor's eyes; and will be found most helpful to all who study missions in the fields here treated—viz., Africa, China, India, Japan, Korea, Mexico, Guatemala, North American Indians, Chinese and Japanese in America, Persia, Siam and Laos, South America, and Syria. Each is treated by a specialist on the particular field.

While referring to recent books we call attention to four new issues of our enterprising friend, F. H. Revell, 30 East Union Square, New York: "Every-day Life in South India," \$1; "Children of India," \$1.40; "Gospel Ethnology; or, the Gospel for the Race," \$1; "On the Congo," 50 cents. These are a very useful addition to that cheap and comprehensive missionary library which Mr. Revell seems determined to furnish to all willing readers at a merely nominal cost. We are also glad to see that the *African News* is published in volume form embracing the year just passed.

I am told that at Springfield and Jacksonville, Ill., about thirty miles apart, are to be found colonies of Portuguese, driven out from Madeira in 1849, and taking refuge in these cities. The streets are wholly given up to these settlers. They have at least four churches of their own. In the Sandwich Islands 12,000 are to be found, where amid a total population of perhaps 80,000, 20,000 are Chinese, and a few thousand more Japanese. To such an extent, not only in our own land, but throughout the world, the peoples are mixing.

Two deaths, such as not often are chronicled, have recently occurred—one that of Rev. John Van Nest Talmage, D.D., of Amoy, China, who died August 19th, and the other that of Rev. Henry Kendall, D.D., who died September 9th. Both were veterans, Dr. Talmage being seventy-three and Dr. Kendall seventy-seven, and both very remarkable men. We can in these pages, and at present writing, do no more than record this great loss to the Church, one in the foreign and the other in the home field, both leaders and generals. Dr. Kendall particularly

has been known as one of the most remarkable organizers ever conducting the work of home missions. A more extended notice will, we hope, appear soon.

A. T. P.

By some accident the following letter failed to appear earlier. We publish it now, with apology for delay.—A. T. P.

TREMONT TEMPLE, BOSTON, MASS.,
June 15, 1892.

Rev. A. T. Pierson, D.D.:

DEAR SIR: On page 464 of June number of the REVIEW, deaths in Africa are wrongly stated as being 60 per centum.

Careful statistics show the death-rate in the Congo missions up to April, 1890. Since that date the death-rate has been lower than the average, for owing to our better houses, improved transport service, our accumulated experience, etc., some of the old causes of sickness have been removed. These figures include all the societies then at work on the Congo—six in number. Percentage of deaths in the Baptist Missionary Society (English): Arrivals, 66; deaths, 25—percentage, say, 38. Percentage in all the missions: Total arrivals, 204; total deaths, 54—percentage, 26½. The death-rate is higher in the English Baptist Society than the average rate, but the English Society began work in 1878, when the country had not been explored, and the missionaries of the English Baptist Society and ours of the American Baptist Missionary Union had the hard task and exposure of exploring for themselves the country now pierced by their chain of mission stations, which now stretches fully a thousand miles into the interior of Africa.

Six years of this preliminary work had been done, and the two missions named had already established themselves far beyond Stanley Pool, ere any of the other societies entered. Then came the first attempt made by Mr. Simpson, of New York, in 1884. Two years later Bishop William Taylor's mission was started, and the same year the Swedish Missionary Society (two members of which had already done good service in the A. B. M. U. mission) was organized (1886). Following those came the Congo Balolo Mission.

The old established missions had already bought a good deal of experience, and some lives were laid down in the learning of the lessons; those that followed had an easier task, and a lower death-rate in consequence.

Yours,

JOSEPH CLARK.

V:—THE MONTHLY CONCERT OF MISSIONS.

BY THE EDITOR-IN-CHIEF.

South America.—Brazil.

This being the four hundredth anniversary of the discovery of America by Christopher Columbus, and South America having been the actual continent to whose shores he found his way, there is a special reason for giving this portion of the globe a conspicuous place in our thought; and there is a providential lesson of great significance which is suggested by the history of its discovery and settlement.

South America is a vast triangular peninsula; its extreme length, 4550 miles, and its greatest breadth, 3200 miles; of its area of 6,500,000 square English miles, three fourths lie between the tropics and the other fourth in the temperate zone.

This superficial area may be conveniently divided into *five* physical regions: the low country skirting the Pacific; the Orinoco basin, especially linked with Columbus; the Amazon basin; the great southern plain of the Plata and other rivers; and the country of Brazil. From the extreme south to the Isthmus of Panama runs the Andes range, with an average height of 11,000 to 12,000 feet, and a breadth of from 20 to 400 miles. The vast plains or steppes of the Orinoco basin are called llanos, intensely hot, and having little woodland; and the open steppes of the La Plata region are known as pampas, with a prodigious growth of grass and weeds, on which great herds feed.

The Andes have three transverse chains or branches nearly at right angles to the main range, and forming the natural boundaries of the three great river basins. The river system is among the wonders of the world. The Amazon alone pours a flood into the sea that exceeds the united discharge of the eight principal rivers of Asia, the Indus, Ganges, Yenesei, Oby, Lena, Amoor, Hoang ho, and Yang-tse. The Plata probably offers with its branches faci-

ties for inland navigation exceeding that of the combined African rivers; and the Orinoco, though smaller than either of the others, has a length of 1800 miles, and with its branches supplies 8000 miles of navigable waters. The combined lengths of these three streams is 8200 miles; the total of their navigable waters nearly 80,000 miles, and the areas of their basins cover 3,700,000 square miles!

It is, however, still more remarkable that these rivers are so located as to furnish a natural highway everywhere to the heart of the continent. A resident at the eastern foot of the Andes may transport himself and his property in less than seven weeks 2000 miles to the Atlantic by floating with the current; and the eastern breeze which blows perennially up stream will convey him back almost without effort if he spreads sail; nor is the navigation interrupted by one cataract or even rapid from the Atlantic to Jaen. A glance at the map reveals that the great river system constitutes a natural roadway, with two main trunks, making it unnecessary for the poor people to build roads, and affording facility for an extensive inland communication and commerce, elsewhere unrivalled on the globe, save in the companion continent of North America. Is not this God's providential provision for the rapid occupation of South America with the Gospel and its institutions?

The population of South America furnishes a study for the ethnologist. As at the northern extremity of this new world we meet the Esquimaux, four and a half feet high, so at the southern cape we find the six-foot Patagonian. The tribes occupying territory north of Patagonia and east of the Andes, St. Vincent classifies as *American*, and the *Neptunian* on the west coast he identifies with the inhabitants of the Malay Peninsula and the Indian Archipelago. Humboldt thinks that from Cape Horn to Behring's Straits and the St. Lawrence basin we

have a people from a common stock, notwithstanding diverse tongues. Of the total population of the globe, South America has about thirty-five parts out of one hundred and fifty, or between one fourth and one fifth, about as large a proportion as Europe, but of course much less dense.

From these physical features, etc., we turn to consider the providential history of this great peninsula. Columbus, with three small vessels and 120 men sailed from Palos, August 3d, 1492. From the Canary Isles he entered upon a realm of oceanic mystery, borne on by the trade winds toward what he believed to be the coast of Asia. What trifling events are the hinges of destiny and history! Pinzon's counsel led the great Genoese to steer toward the southwest. Had Columbus kept to his original route, he would have met the warm Gulf Stream and have touched at Florida, and thence, perhaps, gone up to Cape Hatteras and Virginia; and as he represented a Roman Catholic power, the result would have been that the continent of North America would have fallen under the awful blight now resting on the twin continent of the south—a semi-pagan Romanism. A Roman Catholic Spanish population would have spread over this land of ours instead of a Protestant English people! And as Martin Alonzo Pinzon himself formed his opinion as to the direction of the land by observing a *flight of parroquets toward the southwest*, we may say that God used the trackless pathway of birds through the air to determine the equally trackless pathway of Columbus' ships through the sea, and to fix the distribution of this Western world between the Latin and Germanic races!

As it was, on October 12th, 1492, Columbus first touched at Guanahani, or Watling Island; and after about three months in Cuba, Hispaniola and other isles, he returned to Spain. He made three other voyages; on the second, coasting along the northwest shore of South America, and from the vast volume of the Orinoco at its estuary, infer-

ring that nothing less than a continent could furnish such a stream. Dying, still in ignorance of the extent and importance of his discovery, the name "West Indies" crystallizes and fossilizes the impression that the countries he had made known to Europeans were a part of the outskirts of India.

Before leaving this wonderful history, we must place side by side with it the equally significant fact that John Cabot, to whom, with his sons, Sabastian and Santius, God gave the immediate succession in this career of discovery, was an Italian by birth. John Cabot was not only the contemporary of Columbus, but a Venetian merchant, but resided in England, and Sebastian was born in Bristol. The discoveries of the Genoese navigator fired a like zeal in young Sebastian; and as Henry VII. was ambitious to enter the field of maritime discovery, when the Cabots proposed to the king the project of shortening the route to India by a western course, the king fell in with their proposal, and on March 6th, 1496, the first patent was granted. From all we can gather, it appears that *before any other, the Cabots saw the mainland of America*, the term *Terra primum visa* being used to distinguish the continent. This was seen June 24th, 1497, and was probably Nova Scotia. A second patent, issued to John Cabot, February 3d, 1498, led to another voyage, but not until after the father's death. This issued in the discovery of 1800 miles of North American seacoast; and so—does anything merely *happen*?—a Venetian navigator, employed by the British Government, appropriated for Protestantism the vast territory of North America. Had the Cabots been in the employ of Ferdinand the whole of the Americas might have been to-day under the rule of a civilization little above barbarism, and a religion little above paganism!

Arnold Guyot, in his book on "The Earth and Man," treats the contour and relief of the continents of the earth, the shape of the dry land, etc., as a physical prophecy of a divine providential

purpose in the working out of human history and destiny.

Rev. G. W. Chamberlain, D.D., of Brazil, finely says that the physical geography of that great land forecasts the acts in the great drama of its future ; and shows that the land shall be (1) one and indivisible ; (2) a healthy habitation, and (3) a theatre for congregating the families of the earth. Dr. Chamberlain's words are so forceful that we embody their substance. The topography, hydrography, prefiguration of Brazil leave no chance for a division. You cannot divide the country—by eternal forecast it is to be one. A very slight depression of the earth's surface would have left the river systems, whose broad arms embrace Brazil, to have made it a vast island. He whose hands formed the dry land raised Brazil high toward heaven, so that even in the inter-tropical regions it is among the habitable parts of the earth. And as the contour and configuration of the old hemisphere forecast the separation and segregation of the family of man, the new hemisphere hints concentration and congregation. In the southern half of this new world, in the United States of Brazil, a theatre for history is prepared similar to that where the United States is working out its historic future. Vast area, healthfulness, individuality all point to a vast concourse of humanity and a vast development in the near future. In pursuance of the Divine plan, this great fertile territory was committed to the Portuguese in order that for a time it should lie jealously guarded and hermetically sealed even to all foreign commerce. And now, as the northern civilization begins to overflow and demand new outlets and a wider area, Brazil, reserved for such a time as this, throws open her doors and reaches out after the means for developing her territorial resources. And as Dr. Chamberlain adds, " should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth, the world will not have seen

a fairer land. . . . And now that Brazil has entered into the sisterhood of republics, now that education has received a great stimulus, now that slavery has been abolished, and religious bigotry has given place to religious liberty, we are drawing nearer to the realization of the possibilities portrayed by the great naturalist."

We must content ourselves with this mere outline, not daring to touch upon the history of missions in South America, which must be reserved for separate treatment. We are content to suggest the philosophy of history found in the strange and marvellous facts here brought to notice.

The story of the mission to the Patagonians and Fuegians, as connected with the name of Captain Allen F. Gardiner, has few rivals even among the most pathetic tales of missionary heroism. Darwin recorded his verdict that in this extreme part of South America, man existed in a lower state of improvement than in any other part of the world. Yet just here Captain Gardiner went. Failure could not disappoint nor disaster dismay him. When the natives drove him from the shore, he said, "*the mission establishment must be for the present afloat.*" Accordingly two large decked boats were fitted out, and in December, 1850, they bore the mission party to Banner Cove. A year from that time the letter of Samuel Lafone brought the sad tidings of the death of these devoted men. Captain Gardiner's journal was found at Spaniard's Harbor. He appears to have died September 6th, of starvation ; but over his remains was the rude inscription, " Wait, my soul, upon God ; for all my expectation is from Him." What wonder that Mr. Despard published far and wide the resolve : WITH GOD'S HELP THE MISSION SHALL BE MAINTAINED ! And it was maintained, and even Darwin confessed its grand success.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

—The usual carefully prepared tables of statistics, which many readers of the *MISSIONARY REVIEW* have found so valuable, may be expected, though at the beginning of next year, instead of at the end of this.

—Of the 139 missionary societies represented at the General Conference of Protestant Foreign Missions in London, in 1888, while only 18 represented all other races, 121 represented the Anglo-Saxon race.

—Among the most significant signs of increased zeal for missions is to be set the fact that almost all the leading religious papers, and not a few of the great dailies, give regularly large space to news from the field. In some cases once a month whole pages are covered with letters from missionaries, or columns are filled with interesting bits of intelligence; in others something is sure to appear every week, and in a few cases the secretaries of the societies use the press to reach the Christian public.

—Rev. A. F. Schauffler, of the New York City Mission and Tract Society, has recently published a special report on the Jewish work, which for two years has been carried on in that city with such remarkable results by the converted Polish Jew, Mr. Hermann Warsza-wiak. He visits from house to house among his brethren, and holds frequent services, which are attended by 600 to 800. Some 16,000 copies of the New Testament have been distributed, mostly in Hebrew. It is estimated that 50,000 of the 200,000 Jews in New York have attended the services held in the DeWitt Memorial Church, Rivington Street. Mr. Schauffler says: "The largest male audiences that this city affords are now to be seen listening to him," and affirms that, "not for a thousand years has God shown such favor to one preaching to Jews;" and further,

"that now it is the most important work for Jews in the whole world."

—Though indifference and guilty withholding are so common in the churches, yet many also are the examples of self-denying consecration. As Dr. A. J. Gordon suggests: "On the staff of the China Inland Mission there are 60 men and women who are working in the foreign field just as they would work in their churches at home, entirely supporting themselves. A Western farmer has recently sold his house and lands, and with his wife and children—all consecrated to the work—has gone to Africa to constitute a self-supporting missionary household. A lady of wealth, within the last month, sailed from New York, taking with her 8 other missionaries, she providing for the perpetual support of all the party. The widow of one of our honored missionaries is carrying on a work in Japan of the same kind, she providing for the entire support of herself and her co-laborers."

The same spirit is found in Britain. For James E. Mathieson, Esq., the former secretary of the Mildmay Mission, has renounced his banking business entirely to engage in religious work. Lord Radstock and his family spend their lives as evangelists in the slums. A wholesale butcher, one of the Tabernacle congregation, went to his business at half-past five in the morning, that he might come to the Tabernacle at half-past nine to see that the visitors to the pastor's conference were properly housed and taken care of. Another man, worth \$500,000, adjusts all his business so as to act as usher at the Tabernacle door. Such consecration to God's work is not very rare in Britain. Also, when the Mongolian heart is touched by the Spirit of God, the same divine longing to minister begins to stir within. For Mr. Lum Foon, a member of the Chi-

nese Mission church, of San Francisco, has lately given up a prosperous business and gone to China as a self-supporting missionary. He has bought land and erected a fine chapel and school at his own expense.

—There are 12 memorial kindergartens at work in San Francisco, and 6 of them were started by Mrs. Leland Stanford. To put them on a permanent basis, she has now set aside \$100,000 as an endowment fund. She had given \$60,000 for these schools previously. The one opened in 1884 by Mrs. Stanford was the first memorial kindergarten in the world, it is said.

—A Grand Army mission is conducted by Colonel H. H. Hadley, under the pension agency on Canal Street, New York City, where pensioners' checks are cashed and remittances made to friends without cost. Free breakfasts, lunch and coffee are furnished to the pensioners, 10,000 of whom come to the agency every three months to receive their checks. A Gospel meeting is held every evening. Major-General O. O. Howard, General Wager Swayne, and other men of note serve on the committee of management.

—The Cross Bearers' Missionary Reading Circle is well worthy of notice by all who would inform themselves concerning the growth of the kingdom. The idea of the organization is for each member to read a certain amount on missionary or kindred subjects each day as designated, to pass a yearly examination, and to receive a certificate of graduation. Such books will be read as these: biographies of missionaries; books describing the countries, customs, and peoples; works treating of God's purpose and the adaptability of the heathen to that purpose; and a periodical giving the latest missionary information. Further particulars may be had by addressing Rev. Z. M. Williams, Secretary, St. Joseph, Mo.

—In 1850 there were 38,183 church edifices in the United States, while in

1890 there were 142,256, an increase of 272 per cent. The total value of church property in 1850 was \$87,446,371, and in 1890, \$631,221,303, an increase of 621 per cent. The five leading denominations had communicants as follows, viz.: The Methodists, 4,255,377; Catholics, 6,250,045; Presbyterian, 1,278,815; Lutheran, 1,199,514; Congregational, 512,771. The increase in the value of Catholic church property since 1850 has been 1178 per cent, and that of the Lutheran, 1098 per cent.

—A recent census bulletin states that of the 7,470,000 colored persons in the United States, 2,371,100 are church-members. More than one half of them are Baptists—1,230,516. Different branches of the Methodists claim 722,964. There are 110,000 Roman Catholics, and the rest are divided among several sects.

—The International Missionary Alliance publishes the names of upward of 90 men and women who have gone to the foreign field under its auspices, and are found laboring in Africa, Turkey, India, China, Japan, the West Indies, Alaska, etc.

—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 Evangelical Association has a mission in Japan which was established in 1875, and now contains 18 itinerant and 5 local preachers, and a number of Bible women and other native helpers. The number of communicants is 488. There are 6 church edifices, 2 parsonages, and 6 mission homes. At Tokio is a prosperous theological seminary.

—The experience is not uncommon with secretaries of the societies, but is it not strange that even in a church so

substantial as the (Dutch) Reformed, so inspiring an announcement as the following should need to be introduced by a phrase so lugubrious: "If we can get money to send them, 5 missionaries expect to sail per steamer *China* from San Francisco September 27th; the Rev. and Mrs. Harris, Miss Brokaw, and Miss Couch go to Japan, and Miss Morrison to China"?

—The United Brethren have a mission in West Africa known as the Sherbro-Mendi, whose beginning dates from 1855. Upon it \$225,000 have been expended, and \$8725 last year. The missionaries visit some 350 villages and towns, and upward of 7000 natives have been gathered into the churches. A theological training school is doing good work.

EUROPE.

Great Britain.—The twenty-seventh anniversary of the Salvation Army was held in Exeter Hall, London, July 25th. General Booth stated that they had nearly 11,000 officers, 6000 abroad and 5000 at home; that since August last there had been an increase of nearly 1000 societies; that they had 32 weekly papers and 6 monthly magazines with a circulation of over 47,000,000; the number of languages in which there was preaching done by the officers was 24.

—Only recently John Horniman, of Croydon, made the munificent gift of a convalescent home to Worthing, Sussex, England, for the public benefit; and now the same generous donor has put \$100,000 in the hands of trustees, who are arranging for the building and opening of a Friends' Missionary Training Home, more particularly for the foreign missionary students and prospective workers abroad.

—Sir J. H. Kennaway, M.P., President of the Church Missionary Society, said at the annual meeting: "Our ordinary income this year is £23,400 in excess of the year 1887, when I first took office. In that year 82 candidates

offered for service, as against 179 now. Thirty-four were accepted then, 118 now."

—The Universities' Mission includes 21 English clergy, 3 African clergy, 27 laymen, 23 women, and 84 native teachers and readers. There are 1300 adult baptized catechumens, 1071 communicants, and 3000 day scholars.

—The Church of Scotland is represented in the foreign field by 77 European missionaries, women included, and 314 native helpers. In 1891 the baptisms numbered 1129, more than double those of the year before, and the total income was £46,124 (\$230,620), the largest sum ever reported.

—This is the jubilee year of the Free Church, and in an appeal for special thankofferings these statements are made: "Our Church has never had such a year of ingathering in our foreign mission work. We have seen the fields ripening to the harvest for many a year, but in this year we have been bringing in the sheaves. In Central Africa, in South Africa, and in the New Hebrides our mission work has been blessed and owned of God as it never was before; while in India we have been able to count our converts by the hundreds, when formerly we rejoiced in the tens. This is surely a cause for devout thankfulness. Nor are we alone in this harvesting. God is blessing the mission work of the whole Christian Church in India as it never was blessed before. The past year has been one of almost universal rejoicing in the mission field."

The Continent.—Besides their 12 stations in the Mosquito Indian Territory, Central America, the Moravians have 14 stations among the Esquimaux of Greenland, Labrador, and Alaska, 6 among the North American Indians in Canada and the States, 50 among the colored population of 9 West Indian Islands, 26 among the negroes of British and Dutch Guiana, 24 among the Hottentots and Kaffirs of South Africa,

3 among the Aborigines of Australia, and 3 among the Tibetans of the Himalayas. They have a hospital for lepers close to Jerusalem, and their latest enterprise is a mission to the north of Lake Nyassa. At these 139 stations they have 31,380 communicants and a total membership of 90,544. Their home churches in Germany, the United States, and Great Britain number about 21,000 communicants and 30,000 members, including children.

ASIA.

Turkey.—No friend of missions can read without deep solicitude of the frequent attempts made of late by Turkish officials to cripple and fetter the work of the Gospel. And so it was pleasant to read that the Secretary of State, on the receipt of a telegram from the United States Chargé d'Affaires at Constantinople, stating that the house of Dr. Bartlett, an American missionary in Konieh, Asia Minor, had been burned, and that the lives of the missionaries were in danger, cabled instructions to the legation to demand of Turkey effective protection, indemnity, punishment of the guilty parties, and reprimand of the authorities found remiss, and also that the cruisers *Newark* and *Bennington*, now on the way to Genoa, would be ordered to the vicinity of the outrage to support this demand.

—A native Albanian, Rev. G. D. Kyrias, the first man who ever proclaimed the Gospel in the Albanian language, is preaching to his people in Kortcha, Turkey.

—The Syrian mission of the American Presbyterian Church has a force of 16 men and 24 women; and of natives, 4 ordained pastors, 41 preachers or evangelists, 172 teachers, male and female, 5 other helpers—a total of 222. Regular services are held in 88 localities. In the 89 Sunday-schools are 5433 children, while 192 young women are in training for teachers. From the mission press 65,300 volumes issued in 1891.

India.—In this country the city prob-

lem is urgent and alarming, but in India the perplexing question relates rather to the agricultural districts, with their 90 or even 95 per cent of the population. The masses are found not crowded into cities, and not scattered upon farms, but collected in almost countless villages.

—An idea of the vast numbers inhabiting the whole of this huge peninsula may be gained by considering the fact that in Bengal alone the census staff employed exceeded 309,000, and the population of this single province is 9,000,000 in excess of those inhabiting the United States at the last census, for an area of less than one twenty-third that of the United States!

—The widows of India number four times as many as the entire population of London.

—In the single province of Behar there are 30,000,000 of people untouched by missionary effort, and if 40,000 missionaries were to be sent to India there would still be only one to every 50,000.

—An American missionary, speaking of the unsanitary conditions in which the people dwell, resulting from bad water, foul air, filthy food, ignorant quacks, etc., does not wonder that "there are 500,000 lepers, that cholera carries off 417,000 in a single year, that in the same time 125,453 die of small-pox and 3,486,448 of fever," but thinks the marvel is that all are not smitten by deadly pestilence. The British Government is doing its best to mend matters by a vast system of hospitals, dispensaries (1641), medical schools (18), etc. There are 25 lunatic asylums, and 23 for lepers. Vaccination is compulsory, much to the horror of all devotees of caste, and last year 5,709,462 children were vaccinated.

—The need of female education in India is shown by the fact that while there are about 18,000,000 girls of a school-going age, a recent return made by the Government shows that not more than 294,457 are attending school. From this it will be seen that there is

only one in every 61 receiving education of any kind. The rest are simply left to grow up in ignorance, heathenism, and superstition.

—In the Marathi mission of the American Board, retrenchment in some form became necessary last year, and the native preachers and teachers gave up two months' salary, leaving their work through the week for that time and taking whatever employment they could find to keep out of debt. Some of them went into the harvest fields as laborers, in order to supply their necessities.

—In the Sialkot district (Punjab) between 1881-91 the number of Christians rose from 412 to 9711, and mostly by baptisms. The Scottish and American Presbyterians occupy this field.

—A. L. O. E., the well-known writer, is a missionary in India, doing Zenana mission work. Although more than threescore years and ten, she goes out daily to teach India's degraded and poverty-stricken women.

—Two Brahmans, father and son, were recently received into the Baptist Church at Rangoon by Rev. F. T. Whitman, who writes that Rangoon is a most favorable place for work among the caste people of India. There are thousands of them there, and the power of their caste is greatly weakened. Four have been received into the English Church by Mr. Whitman.

China.—The Rev. H. C. Knox says that Chinese converts are governed by the law of self-sacrifice. In illustration he refers to a native bookseller, who had been taken up and beaten for reading Christian books, and who, when he heard that the Rev. H. S. Phillips was alone and in danger, walked forty miles in order to stand by him. He had heard this bookseller, after a weary day's labor, pleading with souls for hours until near morning.

—Of the 1300 missionaries in China

(of whom some 575 are ordained) 58 are Germans, who also have about 1000 of the 17,000 in the schools, and 2500 of the 40,000 communicants.

—The Basle mission at the end of the first decade had 1 station and 2 missionaries; at the end of the second, 4 stations and 5 missionaries; ten years later, 5 stations and 14 missionaries; and fifteen years later still, 13 stations and 5 out-stations, 37 missionaries and 90 native helpers. In twenty years the Christians have increased from 668 to 3600.

Japan.—Reports from Japan indicate that about 400 people are baptized in the Protestant churches every month.

—The Council of Missions of the Church of Christ in Japan, composed of missionaries representing 6 Presbyterian and Reformed churches—the Reformed (Dutch), German Reformed, Presbyterian, Presbyterian South, United Presbyterian, and Cumberland Presbyterian, and the Woman's Union Missionary Society—in its fifteenth annual report gives statistics which show 54 missionaries, 49 wives, and 51 other women, a total of 154, and 10,961 church-members. There are 70 theological students in the 5 schools for boys and young men, and of the 120 pupils in the Meiji Gakuin 87 are Christians. There are also 26 schools for girls, young women, and children, with 1774 pupils, of whom 315 are Christians.

—According to the statistics in the annual report of the Japanese mission (American Board), there are 109 Congregational churches in Japan, with a total membership of 10,760. The number of additions by confession last year was 1096, an increase of 56 over the preceding year. There are 129 preachers and 22 Bible women. The contributions for church purposes were \$25,706, a gain of nearly \$5000 over the year before.

—In Korea, the "Hermit Kingdom," which is one of the newest of fields, with its 80,000 square miles and 13,000,-

000 of population, 8 societies are at work—the Methodist Episcopal, the Presbyterian North, and South, and of Australia, S. P. G., and 2 Canadian societies—in all with 59 missionaries, of whom 22 are ordained, 17 are wives, 11 unmarried women, and 5 are physicians.

AFRICA.

—In the mission churches established along the Congo by English and American missionaries there are already 1500 communicants.

—Rev. Taylor Smith, of the Church Missionary Society and canon missionary of the diocese of Sierra Leone, in describing the changes wrought within seventy-five years, says: "There has risen a flourishing, self-supporting church—a church, moreover, which maintains its own missionary society. We have full churches. It is no uncommon thing to see from 1000 to 1400 people—English-speaking Africans—in the cathedral at Sierra Leone, and in another church at Freetown, in which place there are 4 churches. In another I have counted 1000 worshippers on a week-day morning; and in holy week last year there were over 1000 worshippers (every one African) at seven o'clock in the morning."

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

English Moravian Synod.—At the annual synod in August last at Fairfield the Rev. W. Taylor, bishop of the church and president, stated that as the London congregation, the oldest in the British Isles, was about to celebrate the third jubilee of the settlement as a congregation, the present synod might be considered to have a jubilee character. They had reason to praise God for His goodness to them, especially in view of the fact that they had enjoyed the blessing of spiritual life and union, and that none of their congregations had severed their connection with the *Unitas Fratrum*—the church of their spiritual forefathers. The century and

a half was represented by five generations, and during that time forty-one congregations had been established in England, of which twenty-one—including the chief town congregations and the settlements—were begun before 1770.

Association for Promoting Female Education in India.—This society, which is wholly sustained by ladies, was started in 1866 in connection with the Society for the Propagation of the Gospel, and seeks to provide teachers for the instruction of native women and children, as well as to assist female mission schools by providing suitable clothing and a maintenance for boarders. Funds are raised by establishing branch associations throughout the country and by sales of ladies' work. The first teacher was sent out to Madagascar in 1867, which is now the centre of a large and important work. Zenana missions have also been opened all over India, and schools in South Africa, Japan, and China. Lack of funds has prevented special medical work being attempted, but the teacher who has been stationed in Madagascar for twenty-three years spent her last holiday of a year training in a hospital, with the result that many of the natives for miles round the station come to her for advice and remedies.

Society for the Propagation of the Gospel.—There are now on the society's list 672 ordained missionaries, including 6 bishops; in Asia, 225; in Africa, 153; in Australia and the Pacific, 16; in North America, 211; in the West Indies, 36; and 31 in Europe. Of these 127 are natives laboring in Asia and 35 in Africa. The various missions have about 2300 lay teachers, 2600 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The funds intrusted to its stewardship for the maintenance of this vast work amounted in the year 1891 to £116,520.

Niger Bishopric.—It is announced from reliable quarters that the Rev.

Joseph Sidney Hill is the bishop designate of the Niger to succeed the late Bishop Crowther. Mr. Hill was trained at the Church Missionary College, Islington, and served as a missionary at Lagos from 1876 to 1878; was stationed at Wairoa, New Zealand, from 1878 to 1883; acted as prison chaplain at Auckland from 1883 to 1890, and for the last two years has been engaged at home on the staff of the Church Parochial Mission. Mr. Hill had previously been enrolled by the society for work on the Niger, and will now at the archbishop's request proceed immediately to the Niger as his commissary to make inquiry, to the fullest extent, as to the attitude of the native pastors, and on the basis of his report an arrangement will be made which will satisfy, it is hoped, the aspirations of the native church. To the difficulties which so long beset the Niger Mission the archbishop has given great attention, and it is believed that he will be able to effect a solution.

Sierra Leone.—According to custom, the bishop (Dr. Ingham) has arrived in England for his six months' furlough, and is seeking opportunities to plead for the pressing needs of the Diocesan Fund. The ordinary departments of church organization are actively at work, and lately a technical school has been established with a view of benefiting the natives of West Africa. The task is admittedly a hard one, but a good beginning has been made. Recently the bishop's wife has founded a cottage hospital, and these two efforts will tax his resources for some time to come. If the bishop carries success in the former department of service he will have done something toward solving one of the trying problems of African missionary work.

South African Wesleyan Methodist Church.—Formally organized on its separation from the British missionary society ten years ago, it has today 493 churches, an increase of 60 per cent on the ten years; 274 ministers

and evangelists, increase, 55 per cent; 2057 local preachers, increase, 57 per cent; 33,523 church-members, increase, 61½ per cent; on trial, 12,231, increase, 36½ per cent; 337 day schools, increase, 29 per cent; 20,845 day scholars, increase, 42½ per cent; 380 Sunday-schools, increase, 50 per cent; 24,959 Sunday scholars, increase, 42 per cent. The adherents number 135,000, and the missionary income has grown from £1500 to between £5000 to £6000.

At the English Wesleyan Conference last July it was resolved that one of the secretaries should visit and spend several months in India during the ensuing autumn and winter, when the Decennial General Conference of Indian missionaries of all Protestant Churches will be held, and also the triennial meeting of the society's missionaries. The financial statement showed that the total income was £125,129, and the excess of expenditure over income, £4068. To the foreign stations the principal payments for the past year were: Europe, £26,848; Ceylon and Continental India, £34,005; China, £6320; South Africa, £15,681; Western Africa, £6529; and West Indies, £7462.

Uganda.—The latest letters from Uganda, of date January 31st, come from the Rev. G. K. Baskerville, an intrepid young missionary who went out to Africa in 1890. He was in the capital of Uganda all through the recent fighting, and his communications give the first detailed accounts of the unhappy feuds. It seems that Mwanga has escaped from the Catholic party and attached himself to the Protestants. Although the fighting has ceased, private sources of information state that there is much anxiety in official circles as to the events of the next four months. Bishop Tucker, who had been in the neighborhood of Chagga, has now set out for Uganda in order that he may advise the missionaries and share with them the difficulties of the situation. Very strongly does the bishop deny the charges of the German press, which ac-

causes British missionaries in Kilima Njaro of selling rifles and ammunition to the Moshi. The bishop declares that no arms have been sent either to the mission or to the Moshi from the British sphere, whereas the sale of ammunition in German territory, notwithstanding the Government monopoly, is practically unlimited.

Nyassaland.—Commissioner Johnston's dispatches touching the suppression of slave-raiding in that region relate the circumstances attending the death of Captain Maguire, who was in command of the Indian contingent of the British Central African police force, and was shot after leading a gallant attack on a number of slave dhows, and of Dr. Boyce and Mr. MacEwan, the engineer, while negotiating with the enemy for the recovery of Captain Maguire's body. On April 8th Mr. Johnston reported that things were very satisfactory on Lake Nyassa, and asks that the German and Portuguese Governments be requested to take such steps as to prevent the slave-hunters from obtaining supplies of ammunition from German or Portuguese sources; and such steps have been promptly taken.

An African Council.—In British official quarters there are rumors of the establishment of an African Council on lines somewhat similar to that of the existing Indian Council. In recent years African affairs have assumed growing importance, requiring the English Government to devote more attention to questions respecting the "Dark Continent." So enormously have questions of civilization and rule come to the front, it is felt that the time has arrived when the whole question of England's relations with the native races and vast areas, especially those under her own influence, demands reconsideration. It is well known that hitherto British policy in Africa has been dictated by the exigencies of the moment and the supposed special requirements of each sphere; and as a

necessary result there has been neither uniformity in practice nor in principle.

London Missionary Society.—At the request of the directors the Rev. R. Wardlaw Thompson, foreign secretary, will shortly sail for Capetown to visit the South African churches and stations in the capacity of special commissioner. Fresh offers of service for foreign work continue to be made by English Congregational ministers. Among the latest names are those of Horace H. Theobald, of Kirkham, Lancashire, and W. Thomas, of Waterhead, Oldham. Both ministers have relinquished successful pastorates. The Rev. G. W. Watson, of Wollerton, Salop, who has completed a ten years' ministry, has been accepted by the directors, and will proceed to his appointment as a teacher in the High School at Madras.

Bishop John Selwyn's See of Melanesia, which he has vacated through ill-health after fifteen years' service, has been offered to the Rev. Alfred Penny, vicar of Tunstall, Staffordshire. —Bishop Smythies of the Universities Mission is regaining strength by his furlough to England, and has recently occupied one of the cathedral pulpits.

Monthly Bulletin.

—The Divinity School of Yale University has set on foot a scheme to establish a library of modern missions, to embrace history, biography, annual reports and periodicals, as well as books prepared by missionaries for the use of the natives. Professor Day has this important matter in hand.

—The *Missionary Herald* calls on the children to supply another and much-needed *Morning Star* for work in the Pacific Ocean, to be called the *Hiram Bingham*, after the missionary who is said to be the first man to reduce to writing a language before unknown, and then to translate into it the entire Bible. The call is for \$5000.

—The punishment of iniquity at home is helpful to the Gospel in heathen lands. So it is fitting to note that the last of the ballot box stuffers in Jersey City have been sentenced. Originally there were sixty-seven persons indicted for this crime. All but seven have been tried. Two of these are dead, one is in the insane asylum, one fled to foreign parts, and three the district attorney did not think should be tried.

—Max Limon, until lately a rich banker of Kiev, Russia, recently exiled by the Czar's edict against Hebrews, is working in the stock-room of a Chicago clothing house for a weekly salary of \$7. At one time his fortune amounted to almost \$500,000.

—Mr. Joseph Arbely, a native of Syria, and a graduate of the Syrian Protestant College at Beirut, has started in New York City a weekly paper in the Arabic language for the thousands of Arabic-speaking people now in the United States. The title of the paper is the *Kankob America* (or *Star of America*).

—Mr. Mellin, a Portuguese lay missionary at Madeira, was arrested and tried for expounding the Scriptures and singing a hymn at a Protestant funeral in the Portuguese cemetery on All Souls' Day, when it was crowded with Roman Catholics. A clever lawyer succeeded in obtaining his acquittal on the ground that the service was not an act of public worship, inasmuch as Mr. Mellin was not an ordained pastor. Twelve years' banishment from the islands would have been the punishment.

Palestine.—The number of blind persons in the East is large. There are mission schools for them at Beirut, Damascus and Tyre. Blind Scripture-readers have the *entrée* of Moslem homes, a privilege which blindness confers.

—The *Presbyterian* reports that Jerusalem has 135 places where liquor is sold, and the license fees, which last year amounted to \$2,292, are sent to Constantinople.

India.—It is Dr. Pentecost who declares: "You can pick out the children of the Christian native from those of the heathen while they are playing together in the same village street. The Christian children are better clothed, better fed, brighter in face, and cheerier in manner than those of the heathen."

—Ah, the curse of caste! A missionary at Lodiana was preaching to a quiet audience of Hindus, when a fakir came upon the scene, and became noisy and abusive. Standing close to the missionary and gesticulating, by an accident he happened to touch the missionary, when he suddenly stopped, spat on the ground, and with a look of the utmost disgust, as if he had touched some loathsome thing, stooped down and rubbed his finger in the dust. Then turning to the crowd he said, "These people eat pigs and cows, and they are not fit to preach." Then he walked away, most of the audience following, with exclamations of horror at such depravity.

—Whose heart is not touched by the story of the blind man who walked all the way from Lhasa, at least 1000 miles, in the hope that Dr. Marx could remove the cataract and give him sight! When he arrived within a day or two of Leh, he heard that the medical missionary was dead. Sorrowfully he turned and travelled home again, all those thousand miles, over mountain passes and plateaux, averaging 15,000 feet above the sea.

—Mr. Dadabhai Naoroji, lately elected to a seat in Parliament, is a native Indian, and was born in Bombay, the son of a Parsee priest, and was educated at the Elphinstone Institution, later becoming a professor of mathematics and natural philosophy. He went to England in 1855, and since was for years prime minister in the native State of Baroda.

—The Gaekwar of Baroda, now travelling in Europe, before leaving his own dominions, gave orders to his dewan to

open ten boarding-schools for the sons of low-caste people in his territory.

—The Methodist Episcopal Church is reported as preaching and teaching the Gospel in India and other parts of Asia in *thirteen* different languages, and as having 29,000 native pupils in India. It has also established missionary publishing houses, and from its own presses is sending out missionary pamphlets and periodicals in *nine* different languages.

—There are 330 Bible women taking the Scriptures into the Zenanas of India.

—At a public meeting in Edinburgh in connection with the Zenana Mission, it was stated by Miss Hogg, of Old Calabar, that one of the difficulties in her mission was the love of dress on the part of the converts, and their insubordination to their Christian husbands. The women wanted silks, satins, and velvets, and instead of doing as they were bid, as they formerly had to do in the harems, they now had their say in everything.

China.—At a banquet recently given by Li Hung Chang, at which many foreigners were present, the statesman's son, speaking in English for his father, praised Western civilization, and especially Western medical science, stating that a foreign physician had recently saved his life.

—The Norwegian Evangelical Lutheran China Mission Society was organized June 11th, 1890, and already has twelve missionaries in China. It works in association with the China Inland Mission. Its headquarters are at Hankow, on the Yangtse River.

—Rev. David Hill, missionary in China, though born to wealth, has cheerfully supported himself for twenty-eight years. His brother, a magistrate in York, has contributed nobly to the work, and now his son has gone to labor in the same field.

—The report of the Williams Hospital, at Pang-Chuang, for 1890, states that its

work extends nearly seventy miles northward into the province of Chihli, and nearly as far west, and the patients who are treated in the hospital have come from no less than 1031 villages. During the past year 5116 persons have been treated, and during ten years no less than 38,306.

—Dr. Hunter Corbett writes from Chufoo, China, that ten men of fine education and much promise will soon have completed the course of study in the normal school. They will go out, two by two, to preach at markets and from village to village, on salaries of about \$50 per year each. Thousands hear the Gospel at the markets and inns and by the wayside. Sometimes as many as five or six men preach at the same large market.

—The Rev. Dr. Mackay writes from Formosa of a wholesale turning from idolatry. By unanimous vote the people of Ka-le-oan handed over a heathen temple for Christian service, and nearly 500 cleared their houses of idols, and a great bonfire was made of the rejected gods.

—Dr. Griffith John writes from Hankow, China, to the *Christian World*, giving the welcome news that Chan Han, the leader of the recent anti-foreign and anti-Christian movement in Hunan, has been deposed from his government position by an imperial edict, cashiered, sent to his home and placed under the surveillance of local officials.

Japan.—The chapel of the Doshisha College of the American Board's Kyoto Mission is filled every Sunday morning by from 500 to 700 young men and women, students in the college and girls' schools. This college graduated this year 83 students, the largest number on record.

—Rev. C. S. Eby, a Canadian Methodist missionary, recently gave an exhibition of stereopticon views at the palace in Tokyo, and received in acknowledgment therefor a choice silver cup from His Majesty the Emperor.

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THE TRUE "FORWARD MOVEMENT;" OR, A HIGHER STANDARD OF CONSECRATION.

BY THE EDITOR-IN-CHIEF.

The most prominent watchword which has thus far been suggested for the new century of missions which is just opening, is the phrase, "Forward Movement." This motto is taken up with no little enthusiasm by the various missionary boards and societies, and has awakened a hearty response, especially in the great public gatherings incident to this centenary year. The forward movement contemplated has reference especially to the following particulars: First, a decided advance in gifts to missions and a permanent increase of donations and subscriptions to the treasury; secondly, a decided increase in the force of laborers at work in the field; and, thirdly, the furnishing of larger and ampler facilities for the prosecution of the educational, medical and other work so inseparably connected with missions.

We have thought a true forward movement will include much more than this. First of all the occupation of hitherto unoccupied fields in the regions beyond—nothing is more imperative than that there should be no part of the world-field absolutely lying in neglect; and, secondly, a true forward movement will include the rapid and world-wide proclamation of the tidings of redemption, evangelization in distinction from conversion, and the various machinery of an organized Church of Christ. The first need of the race is to hear the Gospel message, and when this has once reached every creature, then the way is open for a more thorough work of conversion, organization and education. And, thirdly, a true forward movement will include systematic and united prayer on the part of the constituency at home for definite results on the individual fields of missions.

But the object of this article is to call attention to what may be referred to as a much deeper need than even those of which we have spoken. It requires but a superficial knowledge of medical science to know that there are three great sources of disease: First, disorders of the nervous system; second, a defective chemistry—for instance, in the blood; and, third, a defective vitality of tissue. We are not to judge disease simply by ex-

ternal symptoms, but we are to trace it to constitutional defects and difficulties ; and it is so in the Church of Jesus Christ. All efforts to perfect external organization and superficial methods will prove not only ineffective, but even disastrous, unless the spiritual vitality is quickened. There must no longer be disorders at the very nerve centres of Christian life ; there must no longer be a defective chemistry in the very constitution, or a defective vitality in spiritual tissue. No problem is of more consequence than this : How shall a higher standard of piety, of prayer, and of power be secured in the Church of the living God ?

This is the true forward movement which secures advance in every direction. How can the Church unitedly move all along the different lines of missions ?—that is the supreme question of this centenary year. It will never be adequately answered by great popular meetings full of the *éclat* and enthusiasm of an excited throng that responds with hurrahs of loud applause to the voice of popular eloquence. Popular meetings have their purpose, and they serve that purpose, especially in the dissemination of information and the arousing of interest in the great subject, but oftentimes in their permanent results they are delusive and illusive. There are thousands who on these occasions give vent to their aroused emotions in cheers and encomiums, who go away to forget their obligations to a dying world, and smother the claims of the cause upon their active sympathy and effort until another annual meeting comes round.

What, then, are the supreme needs of the Church of Christ in this critical hour of the age ? First of all we need the spirit of obedience to our Lord's great command. We call ourselves disciples, but a disciple is a follower. He is a disciple who calls Jesus Saviour and Lord, who looks to Him not only for salvation, but for sovereignty, who accepts Him not only as his redeemer from sin, but as his leader in his whole life course. We call ourselves soldiers, but nothing is more characteristic of a soldier than immediate and implicit obedience to the marching orders of his general-in-chief.

“ ‘Forward !’ the captain's cry ;
Theirs not to make reply,
Theirs but to do and die.’ ”

If in song we thus celebrate the heroism of those who, in obedience to an order which was really a blunder, rode into the “ valley of death,” can we do less than emulate such obedience when the orders of the Captain of our salvation come to us and nobody has “ blundered ” ? Francis Bacon says that it is not worth while to argue with any man if you cannot agree with him on first principles, and we assume that those whom these words address are confessed disciples and soldiers of Jesus Christ, and that they therefore accept His last command and commission, “ Go ye into all the world and preach the Gospel to every creature,” as settling forever beyond question the duty and obligation of the Church of Christ. If there be any among our readers who dispute or doubt as to this obligation, these words are not

meant for such. We can expect from them no active co-operation in the work of foreign missions, for they themselves are practically heathen, and present in themselves a field for foreign missionary labor, for they need to have the Gospel of faith and obedience preached first of all to them.

But assuming as beyond dispute that this is the bounden duty of the Church, to bear the Word of Life to every nation and every creature, even within the bounds of the present generation, we again affirm that the supreme need of the Church is immediate and implicit obedience to the Lord's command. If Abu Taher with five hundred rebel Carmathians could repulse the thirty thousand soldiers of the caliph because every one of his five hundred would instantly sacrifice life at the command of their imam, what could our Lord Jesus Christ do with a few thousand men and women whose will was so absolutely merged in His that they had no purpose but to complete His purpose? With five thousand such men and women the flag of the Cross could be borne to the summit of our Satanic strongholds. The fact is that the Church, as a whole, has never yet undertaken to obey her Lord's commands. Two thirds of the human race are yet without the knowledge of God. There are vast districts on the surface of the earth, thousands of miles in extent, where no missionary has ever yet borne the good tidings; millions of souls congregated in thickly settled districts have yet to look upon the face of the first missionary of the cross. The destitution and desolation are appalling, but not more appalling than the practical indifference of forty millions of Protestant church-members who calmly look on such a scene of spiritual want and woe and still immerse themselves in selfish indulgences. We must by repetition inculcate and impress upon all disciples of Christ that this individual obligation to obedience cannot be relegated to any board or society or organization, that it still fastens itself upon every individual believer with a tenacious hold that cannot be relaxed; it demands that every man and woman who believes shall look the question in the face as a personal question, shall look upon every human being as one who is his brother and of whom he is the keeper. If one can go, he ought to go; if one cannot go, he ought to send, and the self-sacrifice in sending should be not one whit less than the self-surrender in going. If we cannot throw off this responsibility upon any band of men, so that we shall be delivered from the obligation of going, neither can the payment of some small pittance of money relieve us from both the obligation to go and the obligation to send. The time is coming, we cannot but believe, when men will dispose of whole estates, as Robert Haldane did of Airthrey, that they may give the entire proceeds to the erection of new mission stations and the sending forth of new missionary laborers; when men shall dare great things for God, as they do even now for the perishable things of this world, when families will be trained as much to consider that foreign missions represent a service due from every believer, as they are now trained in the most consecrated homes to look upon faith as an essential condition of salvation. That word "obedience" should be

sounded round the whole horizon of our Church life with the loud voice of a thunder peal. The faith which begets obedience is the true faith, and the obedience begotten of faith is the sign and seal of the genuineness of the faith. If acceptance of Christ is the essential of justification, obedience is the essential of that higher salvation which is the complete consummation of the work begun in justification.

Secondly, we need the spirit of enterprise. No word is more indefinable, and yet no word is more generally understood. "Enterprise" implies a daring, dashing spirit; it ventures something, it ventures everything, for the accomplishment of results. We must dare something for our Master and His call. When Thomas McDonough was appointed to the command of the navy on Lake Champlain there was not, as he quaintly said, "a tub afloat," but he started up and exclaimed, "I will make my own navy!" and with one hundred men he went to the woods, cut the timbers, and in forty days launched the first boat. It was no wonder that such a squadron, under such a commander, could not well be defeated!

"The men of this world are wiser in their generation than the children of light." It is so, but it ought not to be so. The men of the world dare everything for the sake of appetite, avarice, ambition, self-emolument and glory, fame, honor, reputation, a place on the historic scroll, or for the advancement of science and art, of commerce and of civilization. Why should men pierce malarious forests and dangerous jungles and confront all perils to life and limb for ivory tusks and ostrich plumes and diamonds and gold while we who belong to Christ hesitate when souls are the treasures to be discovered and borne in triumph to the feet of our Master? If to-day some new discovery or invention could be announced to the race, which enfolds within it the promise of a higher material prosperity or social advancement in temporal and material interests, with what incredible swiftness would its agents belt the globe with their systematic efforts to acquaint men everywhere with the new facilities for progress! Steam, tram-cars, electric lights, and palatial hotels may be found to-day on the islands of the South Sea, which half a century ago were given over to the control of savages. From present appearances the Congo Free State will be crossed by a network of railways and telegraphs before the Gospel herald has borne the good news to its forty millions of people. We find no fault with the enterprise of men in behalf of what is called "social advancement," but we earnestly contend that this spirit should be emulated and imitated by the children of light.

In 1 Cor. 15 : 34 Paul says, "For some have not the knowledge of God: I speak this to your shame." The passage is emphatic—for some have yet ignorance (*agnōsia*) of God; to your shame I say it; (*entropēn*), means a turning back upon one's self, a kind of self-defeat, chagrin; and we may boldly ask, is it not a shame to disciples that in the year 1892 some of the human race are yet agnostics as to God, and that not so much from wilful scepticism as from the darkness of supersti-

tious ignorance? Is there assignable or reasonable excuse for our allowing such unwilling ignorance longer to exist? For a generation Japan, China, India, Burmah have been opened to Christian missions, and for fifteen years Africa has invited the heralds of the Cross. Modern progress is the giant with seven-league boots. It almost seems as though there were an unconscious prophecy hidden in that myth of yore. An ordinary stride may measure twenty-one inches, but human invention makes and marks at one stride seven leagues, or twenty-one miles—that is to say, we can move three thousand times as fast in these days as men could in the remote days of antiquity. Ahasuerus sent out his entire proclamations throughout the entire empire from the Bosphorus to the Indus inside of seven months, and he did this three times in succession, because he considered the matter urgent; but we, with all the aids that more than two thousand years have brought us since Ahasuerus, have never yet overtaken more than one third of the habitable earth with our proclamation of Gospel tidings. There is guilt on our garments, and there ought to be the blush of shame on our faces and in our hearts, for such neglect of man is both dishonor and disobedience toward God.

Thirdly, we need the spirit of heroism in the prosecution of missions. What is heroism but the child of a holy enthusiasm, and the parent of holy self-sacrifice! Froude tells us that the Knight Templars enlisted three hundred of the very flower of human society in the vain attempt to rescue the sepulchre of Christ from profanation, and these three hundred never came back from Palestine, but left their bones in its sacred soil; yet nobody raised remonstrance against such waste of life, though life were wasted on vanity. We must stop counting lives and counting converts, putting sovereigns over against souls, and estimating the benefits of missions on a financial basis. When Abraham Lincoln was consoled with on an apparent defeat in his struggles in behalf of the emancipation of American slaves, the noble reply prompted by his loyalty to truth and to political duty was, "Defeat! If it were not one, but a hundred defeats, I should still pursue the same unchanging course." And it was that same heroic man who, when some timid visitor expressed his hope that in the War of the Rebellion the Lord might prove to be on the side of the North, replied, "About that I am not at all concerned, but only that we should be on the Lord's side." What is life good for, and by what standards is it to be estimated? Who has the noblest soul but he who is wedded to the noblest, greatest, and most unselfish purpose, and who to work out that purpose would, like Jerome of Prague, offer up his soul in flame; like Luther, face devils, though they were as plentiful as tiles on the houses; or, like Ignatius, welcome the lion's teeth by which as grain of God he was crushed and ground to make bread for God's people.

Such heroism transforms duty into delight, and a bed of living coals into a bed of roses. "The Cross of Christ," says Samuel Rutherford, "is the sweetest burden that ever I bore. It is such a burden as wings

are to a bird, or sails to a ship, to carry me forward to my desired haven." Lieutenant Willoughby, in the great Mutiny of the Punjab, blew up a magazine and himself with it to keep it from falling into the hands of the rebels. No one can contemplate such an act without admiring such heroism. Why should we not seek more of such a spirit in the work and service of our Master, who counted not His own life dear to Himself, but died as a young man at thirty-three years of age, after three and a half years of public life, that He might set us an example, and that He might show us that that life is long which answers life's great end!

The difficulty that besets us in the work of foreign missions will never be either reached or properly recognized until we have learned the necessity of the reformation and transformation of our whole inner spiritual life. There are four forms of intoxication which have always characterized the human race—the intoxication of the nervous centres, the sensual impulse, the imaginative faculty, and the acquisitive impulse, and to these four forms of intoxication, which are nourished and cherished in the corresponding forms of human idolatry, all the remissness and even rebellion of men may be traced ultimately. Take, for instance, the acquisitive impulse: is there anything which has, even on the average Christian disciple, a more terrible hold than the greed of gain? There are some men that, by their devotion to money, seem to become metallic men, changed into a coin, and they drop into their coffin with a chink. They make us think of that late so-called triumph of science, by which Frenchmen have actually plated a dead child, producing a faithful statue, truer to life than any sculptor could have hoped to have achieved. The metallic shell can withstand a shock, the skin being prepared by a bath of nitrate of silver, and the silver reduced upon it by the vapor of phosphorus and then electro-plated by copper, aluminium, or gold; but Satan has been doing the same work for ages. Unrecognized, he has plated with gold the dead form of a nominal piety, and given us statuesque disciples that have the form without the power of godliness.

▷ I recently saw in the home of the late Mr. Spurgeon, at "Westwood," a curious specimen of the *Sphoreia Robertsii* from New Zealand. It is a caterpillar transformed into wood-fibre. A spore or seed is swallowed or becomes lodged in the folds of the neck of the caterpillar; when it burrows in the ground that seed or spore begins to grow, absorbs the entire substance of the insect, and actually fills out the caterpillar's skin with solid woody fibre, while the plant grows from the folds in the neck. How many nominal disciples there are that in the sphere of spiritual natural history present very much such specimens! The acquisitive impulse has absorbed them, taken up their tissues so that there is nothing left but the skin of a Christian profession covering the woody fibre of this abnormal growth. I knew one man who, in the year 1868, expended for a corner lot, on which to build a house, more money than was spent that year by the entire denomination to which he belonged, in the work of foreign missions; and

I knew another who in the same year expended more money for a private dwelling than the American Board and the Presbyterian Board and the Methodist Board unitedly spent for the evangelization of the world. It is not for us to say what expenditures are justifiable, for men and women must decide this question with God; but it is perfectly obvious that no self-denial has yet been exercised on the part of the Church of Jesus Christ that is either adequate to the standard of the New Testament or the emergency of a perishing race; and we sometimes fear that the leaven of scepticism with regard to the reality of the lost condition of the heathen and the imminency of their peril has permeated the whole lump, and that this leaven accounts for the apathy and the lethargy exhibited in these days.

How shall a higher consecration to the cause of Christ be secured? As we intimated at the opening of this article, it can never be secured in great, gigantic, enthusiastic public meetings. They answer their purpose, but this is not their ultimate end. Consecration is an individual work and result. It is peculiar to the secret place where the soul meets God in silence, solitude, and secrecy. It belongs to the Holy of Holies. If the impulse is received in larger gatherings, it becomes rooted and strengthened and matured in privacy with God. When in the Divine presence the sense of eternal things grows upon the soul, the reality of the lost condition of men, the sufficiency of the Divine remedy for all human ills, and the sense of personal obligation to bear the Gospel to the dying; when these things become divinely impressed on the consciousness and on the conscience, when mind and heart are quickened under the light of the Shekinah, when the voice of God is heard, the still, small voice, not *vox populi*, but *vox Dei*, and the whole being is subdued, so that, like Elijah coming out and standing at the entering in of the cave and wrapping his face in his mantle, one stands in the presence of God, then such consecration to duty and to God becomes possible, and we must look to a new baptism of prayer for a new triumph of missions.

THE PLACE OF SCHOOLS IN MISSION WORK.

BY F. D. PHINNEY, RANGOON, BURMA.

“Much to Mrs. ——’s present regret, though I have not the slightest doubt that she will be glad for it hereafter, I have forbidden the reopening of her school for heathen children alone.”

A young missionary who, in single blessedness had spent, say, five years in Lower Burma, in study of the language and in mission work, marries a missionary lady then somewhat lately out from home, and in a few months goes to open a mission station in a stronghold of Buddhism in Upper Burma as soon as its occupation by the English soldiery had made it safe to take his wife thither. With all the usual interruptions incident to such proceedings in a city where law and order are just taking the place of

what was but little better than anarchy and confusion, land is acquired and a house is built having accommodations for school and chapel and residence. Then the husband with his native helpers goes off on preaching tours, while the wife with her native helper opens a school. Meanwhile, a few earnest English soldiers come and ask the aid and counsel of the missionary and his wife, and as the husband is absent so much, this part of the work falls to the wife, who becomes, in fact, a pastor to the soldiers, working and praying with them month after month until the two or three earnest Christians have become a large company. We take it for granted that the same Christian earnestness was manifested in the school for native children ; and yet, because there were no children of Christian parents in the school when the term closed in the spring of 1892, it must not be reopened, according to the statement quoted above.

We think we do no injustice to the missionary if, from his own statement, we draw these two principles :

(a) The duty of the missionary is to preach the Gospel to the heathen, and not to educate heathen children.

(b) Money given for mission purposes is to be used for preaching the Gospel, and not for the education of heathen children.

From the wording of the statement quoted we infer, in addition, that if the school had been attended (wholly or partly) by Christian pupils, or by the children of Christians, it would have been allowed to reopen ; the principles underlying which action must be :

(c) It is a duty of missionaries to educate Christian children or the children of converts.

(d) Money given for missions may be used for the education of Christian children or the children of converts.

This instance has been taken simply to show the ideas held by some regarding the question of educational work in missions. The statement of principles is not satisfactory. It does not go to the bottom of the matter ; and it is our endeavor in this article to get down to something which shall be a foundation principle, and thus to determine the place of schools in mission work.

The foundation principle of all mission work is found in the two great commandments as given by Jesus Christ : first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ;" second, "Thou shalt love thy neighbor as thyself." In accordance with this second commandment it is the duty of the Christianized, civilized, educated nations of the West to help the heathenized, rudely civilized, and illy-educated peoples of the East to attain to an equally enlightened Christian civilization with their own. Thus it is a duty to establish Christian schools for heathen children ; but it does not fix it as the especial duty of a Christian missionary to maintain such schools, devoting to them his own time and the money given to the society under which he works. But there is a specific command defining a special duty within the broad command to

love our neighbors as ourselves. This we call the Great Commission, and, as given in Matt. 28 : 19, 20, is : "Go ye, therefore, and teach [margin, make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you." Let us note at once that this Great Commission is *one* command, not *three* ; the "baptizing" and the "teaching" are but two steps in the work of "making disciples." And that little word "all" indicates completeness in the work of making disciples—the would-be disciples are not to be left to themselves until they shall have been taught all that is necessary to enable them to obey all the commands of Christ, even this last one, to become themselves preachers and teachers to all the world still in need of the Saviour. In other words, the missionary has not done his full duty until he has done everything to secure converts, and then so to train them that they shall be able to apprehend a knowledge of the truth, and not to be "carried about with every wind of doctrine," and to organize them into churches which shall become centres of Christian influence. And so we claim, as the principle which shall guide our mission policy, that every work which tends to the destruction of heathenism and to the securing of converts to Christianity, and the building up of a sturdy, intelligent, active church-membership, is in perfect harmony with the Great Commission, and therefore a legitimate work for the Christian missionary and a legitimate charge upon mission funds.

If we are satisfied with this statement of the fundamental principles and objects of mission work, it will be comparatively easy to decide to what extent educational work properly belongs to mission work. The harvest must determine the value of the seed-sowing and the tilling ; and yet we must not disparage either by looking for fruit before its due season. For two generations at least the Government of India has maintained schools of all grades, in which there has been no religious teaching, Christian or non-Christian, and it must be admitted with great regret that this kind of educational work is of but the slightest aid to the missionary in his first desire—that of securing converts. A reason for such meagre results may possibly be found in the fact that so many of the instructors in these schools are outspoken infidels, and so few are outspoken Christians. And yet the results of schools established and maintained by Christian men, but in which the Bible is not taught lest it drive away some pupils, in the hope that education will banish the absurdities of heathenism and lead the pupils to accept Christianity, do not appear such as to warrant the existence of such schools as a part of mission work and their support from mission funds, although they are efficient helpers in that grand work, second only to mission work, the work of civilizing the uncivilized. We therefore feel compelled to decide that schools in which the Bible is not taught by a Christian teacher form neither a legitimate part of mission work nor a legitimate charge upon mission funds. We

leave them to those whose philanthropy does not look beyond the present life.

We turn now to another kind of school, of which there are many scores to be found in heathen lands, schools which are taught either by missionaries or by Christian native teachers, supported partly or wholly from mission funds, and in which the Bible is the subject of daily study. We shall find three classes of pupils in such schools : unconverted children of heathen parents ; unconverted children of Christian parents ; and converted pupils, children of either heathen or Christian parentage. Let us first eliminate this question of parentage, for there is nothing whatever in the Great Commission that bids us educate the child because the parent has become a believer any more than it bids us educate the parent when the child becomes a believer. There is no reason why we should place a premium on Christianity by offering a liberal education, or anything less, to the children of any who will embrace Christianity. If there is anything in our principle which bids us educate the children, it must be because of the children themselves, not for the sake of the parents, be they what they may. We have, therefore, but two classes of pupils to consider, the converted and the unconverted ; and we wish to know whether we are justified or not in devoting mission time and mission money to giving a mixed secular and Christian education to such children in heathen lands. The result must determine. Do such schools, or do they not, tend both to destroy heathenism and to build up Christianity ? If they do, they are justified ; if they do not, they are not justified. If they do, then their measure of success will determine the proportion of missionary effort which may be devoted to such work.

Ten years of missionary life leads me to share with many others in the belief that in a heathen land the gathering of children into schools where the Bible is daily taught with the other studies is a most efficient way of securing converts from heathenism, and of training up a truer, stronger body of Christian workers than these converts could possibly be if left to grow old in heathenism before leaving it for Christianity.

To the great majority of missionaries, who observe carefully the results of work for a series of years upon the young and the old in heathen lands, the question needs no further argument. There are individual exceptions, of course ; but, as a rule, those who received their education in Christian schools and were converted to Christianity in their youth, form a body of Christians truer, stronger, better working, less superstitious, and less likely to be drawn aside from their faith, than an equal number who were educated in schools where they learned a mass of heathen superstition with the rudiments of a secular education. This is to be expected from results noticed elsewhere. Every reason why the Catholics are so eager in getting Protestant children to attend their parochial schools and convents points in the same direction. Every reason why the various denominations of Christians in America maintain denominational schools and colleges,

although few of them teach denominational tenets, may be taken as a reason with tenfold force why Christian schools should be maintained in heathen lands for the education of those who are accounted Christians and for the possible conversion of those who are not.

Take that old familiar story of the father whose son had acquired the habit of reading only trashy novels. The father sent the son to fill up a new, clean basket with dirty refuse, and then told him to put in a lot of nice clean apples. "But the basket is full," said the son; "and even if it were emptied, it is so dirty that it will spoil the apples." Nothing but the grace and power of God can ever empty and cleanse at all a heathen "basket;" but how much better if it had never been permitted to become so foul! A skilful gardener can do much to improve the appearance and the fruit-bearing qualities of an old tree; but when he wishes to secure a perfect tree he begins with a young one. A general must fight with his enemy, no matter how well intrenched he may be when he finds him; but that general would be called a fool who, having a fair chance to attack his enemy in the open, should deliberately wait for him to become intrenched and to get his big guns in position before commencing his attack. We must preach to those of full age when we can and where we can; but it is difficult almost to impossibility to get any number of adults together where such an influence can be exerted over them as is possible to the Christian school-teacher, who, while teaching the A, B, C's, and 1, 2, 3's, can at the same time, better than at any other time, impart a knowledge of the true God, of His Word, and of His Son, to minds not already hardened in sin and full of Satan's deceits.

But some may ask whether we cannot accomplish the same end without the expense and work of maintaining schools. No, we cannot. The children cannot be got together every day for Bible study alone, and if not got into week-day schools, the children of heathen parents cannot be got, to any great extent, to attend Sunday-schools; and even if they could be got to attend the latter, it is still impossible to do in one day all that might be done in seven. The measure of success in this work will depend upon the consecration of the missionary and the native helpers, and the ability of each to combine religious truth with secular knowledge. Then, too, to some the results are immediately apparent in the conversion of pupils, while to others the results are not seen until years later, when some other missionary or native preacher may reap a harvest from the soil prepared by an equally faithful Christian whose gift of service lay only in school teaching.

More than ten thousand portions of the Scriptures were sold during the past year in Siam. Type in the Laos characters was cast in 1890, and will soon be in use. The Siamo-Laos edition of Matthew is in use in the interim.

THE AMERICAN MISSION IN EGYPT.

BY REV. D. L. LEONARD, OBERLIN, O.

Many circumstances combine to make the Egyptian Mission of the American United Presbyterians one of the most interesting and significant to be found in the entire range of effort for the world's evangelization. For example, its location is in one of the most ancient and famous of lands, in a country for twenty-five centuries so closely connected with Bible history, the rise and spread of the kingdom of heaven upon earth; of whose remarkable civilization such stupendous monuments still survive, and which, after being long Christian, for twelve hundred years has groaned beneath the tyranny of the Moslem. Further, in the modern effort to restore it to the rule of the cross we have one of the finest examples of Christian comity, since by common consent practically the entire work is left to be performed by a single denomination. Finally, so well is the undertaking supplied with instrumentalities various and vigorously wielded, that in almost every particular the gains have been steady and encouragingly large.

The land of the Nile is altogether unique among terrestrial regions, is easily one of the very strangest under the sun. Its river for the last 1300 miles of its course receives not a tributary stream, and but for the annual inundations, so mysterious to the ancients, though their cause is to us well understood, Egypt, the paragon of fertility and fruitfulness, would be as empty and desolate as Sahara itself. No other country is at once so long and so narrow, since it extends from the Mediterranean southward some 700 miles to the First Cataract, but for the bulk of the distance never reaches a width of more than twelve miles, while the average is not more than six or eight. The Delta is a triangular space with base upon the sea and apex at Cairo, about 100 miles from Alexandria. Beyond that point the river valley is everywhere shut in by a double line of precipitous cliffs varying in height from 200 to 1200 feet, and back of them lies the dismal expanse of the Libyan and Arabian deserts. The only break in the sides of this trough-like chasm, which was worn down by the river in days primeval, is found on the western side, and not far to the south of Cairo, in a depression known as the Fayoum, separated from the valley by a ridge of limestone, but also joined to it by a canal long ago cut to carry in the life-giving water. This limited tract constitutes the Egypt of history as well as the real Egypt of to-day, and therefore the name stands not for any 400,000 square miles (that "fiction of the geographers") lying between the Red Sea and some imaginary line somewhere out on the waste of the Sahara, but for not more than 12,000 square miles of arable soil—a tract about the size of Sicily, or Belgium, or New Hampshire, or of Massachusetts with Rhode Island added.

In order to recall the connection of Egypt with Old Testament history, it is enough to suggest that it was the place of refuge from famine for

Abraham, and again for Jacob ; was the scene of Joseph's romantic career and of the early life of Moses, as well as for generations the abode and training-place of the chosen people. All through Hebrew history a near neighbor, its influence was profoundly felt, sometimes as an ally and sometimes as a foe. In later times Alexandria, the capital city, was a sort of second Jerusalem as a rendezvous for wealthy and learned Jews, and supplied a birthplace for the Septuagint. Then, as standing for its connection with New Testament events, when the infant Jesus was in mortal peril from the jealousy of Herod, it was hither that He was hurried ; among the polyglot multitude, certain Egyptians shared in the marvels and ecstasies of Pentecost ; and a few years later Apollos, an Alexandrian Christian Jew, so eloquent and mighty in the Scriptures, appears upon the scene. In a word, so much had the Pharaohs and the civilization of the Nile Valley to do with patriarchs, prophets, and kings, and with the momentous unfolding of truth and righteousness under the old covenant, that next to Palestine Egypt takes rank as a holy land.

When or by whom the Gospel was introduced into Egypt we cannot say, nor do we know aught of its early history there ; only it is certain that large conquests were made before the end of the first century, and steady gains followed until Constantine's day, when the mastery over heathenism was achieved. It is evident, also, that the ruling type of Christianity contained from the first and all along serious admixtures of idolatry and superstition. For centuries theological strifes were almost constant and exceedingly bitter, and vast numbers of the best fled to monasteries and the deserts to escape from the general corruption and chaos. Some names from that period will ever live as notable, and others as notorious ; such as Origen and Clement, Athanasius, Arius and Cyril made a profound impression upon their own time not only, but ever since have moulded the opinions and character of multitudes. In those days of acrimonious debate, through the influence of certain leaders the Egyptian Church was led to accept certain doctrines then and ever since accounted heretical ; and so furious and uncompromising had their contention with the orthodox Greek Church long been that when the Persians entered the land as invaders they were met by the Christians with open arms, as were also the Arabs, when in 640 A.D. they came to conquer Egypt for the prophet. By this time the Church had taken the name Coptic, which ever since it has borne. For a season the Christians fared well enough, but later set in a long period of oppression and pitiless persecution, especially from the Turks ; and as a result the millions gradually dwindled, until at the beginning of this century but a few thousands remained. And these, like their brethren in the other corrupt Oriental churches, had scarcely more than a name to live, their profession of godliness amounting to little more than a prejudice, a form, a superstition. And it is in behalf of this same ancient but apostate Coptic Church that the American Mission bestows the bulk of its labors.

Egypt contains a population of about 7,000,000, of which more than 6,000,000 are Mohammedans. The Copts number not far from 400,000, and the other nominal Christians are divided between the Greeks, Syrians, and Roman Catholics. The ruling language of the country is Arabic. Alexandria is a city of 300,000 inhabitants, while Cairo approaches to 500,000, is much the largest city in Africa, and next to Constantinople the largest in the Turkish Empire. Here is the seat of the chief Mohammedan university, with its more than 300 teachers and 10,000 to 12,000 students, attracted thither from well nigh every country of the East.

The first efforts to redeem Egypt to Christ were made by the Moravian Church, and began as far back as 1752; but, on account of various obstacles, connected especially with the political situation, no lasting impression was made, and after about thirty years the missionaries were recalled. Next, in 1824 the Church Missionary Society sent its representatives to undertake the evangelization of the Nile Valley. As the fashion then was, they proposed to reform the Coptic Church by fraternizing with the higher clergy, and securing their countenance and co-operation. But the plan failed; life from the dead was not to be wrought by such methods, and by 1860 the effort had ceased. It was about this time that Miss Whately, daughter of the famed Archbishop of Dublin, began in Cairo her devoted school work, especially for Mohammedan boys and girls, and which she continued to carry on at great cost to herself until her lamented death only three years since.

But 1854 is the true Christian era for modern Egypt, for it was in that year that the American Mission was founded by the entrance into Cairo of Rev. Thomas McCague and Rev. James Barnett, sent out by the Associate Reformed Presbyterian Church, which four years later, by organic union with another branch of the same ecclesiastical tree, became the United Presbyterian Church. In 1857 Dr. Lansing, transferred from Damascus, fixed himself in Alexandria, to be joined in 1860 by the Rev. John Hogg. These last names will always be held in honor as representing the distinguished wisdom and energy and persistence which, beginning to display themselves in the trying day of small things, have ever since continued. As soon as possible schools were opened for boys and others for girls, religious services were held, though for years with a meagre attendance, and tours through the villages were commenced for the sale of Bibles and religious books. No direct notice was taken of the Coptic Church as an organization, for the effort now and from henceforth was not to seek to resuscitate or reform that, but rather to compass the regeneration of individual souls. But the difficulties were many and great, and of necessity progress was slow. Among the discouragements was this, that on account of the failure of health, several of the missionaries were compelled to retire.

Dr. Lansing was able to preach in Arabic almost at once. He also found mission schools already started by the zeal of certain Scottish disciples, and these were soon turned over to his care and direction, though for

several years they continued to receive large financial support from the originators. In 1860 seven adults were received to communion, of whom five were Syrian Christians and two were Copts, while one of them, who had been a monk, was destined to become the pastor of a congregation. In Cairo, also, by this time encouraging signs had been vouchsafed; for as early as 1859 four had openly joined the mission, and in 1861 a church was organized with 13 members. And further, it was in those days that Said Pasha, the liberal-minded ruler then in power, and largely through the influence of Mr. Thayer, the representative of the United States, presented to the mission a very valuable piece of property, finely located in the Coptic quarter, and which presently furnished a site for schools, and religious services, and dwellings for the missionaries. And when in after times his successor, Ismail Pasha, would gain possession of this real estate, it was exchanged with him for other lots and \$33,880 in gold. Fixed in such commodious quarters, the mission at once began to grow. The audiences doubled; the boys' school leaped from an attendance of 50 to 200, and 24 new members were received to the Church. By the end of the first decade the number of communicants had reached 58, and during the last three years by the colporteurs 7152 copies of the Scriptures, worth \$2000, had been sold.

Another incident belonging to this early period may well be mentioned, both because it contains a touch of the romantic, and because of various important bearings. Among the first of the girls in the Cairo mission school to be effectually wrought upon by the truth was one who became the wife of a wealthy Hindu prince, the Maharajah Dhuleep Singh, son of the redoubtable Ranjeet Singh, monarch of the Punjab, and heir to the throne; but who, after the third Sikh war, exchanged his throne for a pension of £30,000 annually, a title, and a palatial residence in England. In due season he presented £1000 "as a token of his grateful interest in the American Mission," and for sixteen years repeated the munificent act on the anniversary of his marriage. Last year the amount was doubled (\$10,000), making a total of benefactions amounting to \$90,000. And further, while in Egypt he gave the free use of his boat, the *Ibis*, for all manner of missionary purposes; on his return to England left it in missionary keeping, and finally made a transfer of ownership without charge to the mission. Verily, it is not often that from the hand of princes such distinguished and repeated benefits have been bestowed upon Christian enterprises of this kind. And, aside from the favor of Him by whom princes rule, these substantial tokens of confidence and esteem were the result in no small degree of work so well performed, so evidently good, as to easily commend itself to all intelligent and candid lookers-on.

Thus passed the first decade in tedious exploring, experimenting, and laying of foundations, and with the opening of the second began a period of enlargement. The way had already been prepared by frequent trips up and down the Nile by the missionaries, and also by the Earl of Aberdeen, who,

though an invalid, in Egypt for his health, with his wife and a converted Coptic priest, in 1854 and again in 1860 had made extended journeys for the distribution of Bibles and religious books. In 1865 Mr. Hogg and family, and Miss McKown, ascended the river 270 miles from Cairo to Assiout, a city of 30,000, situated in the centre of a large Coptic population, and fixed there their residence with a definite plan in mind looking to the thorough occupation of the whole region (Upper Egypt) with churches and schools of every grade. The year following the Fayoum was entered, and about the same time a beginning was made at Koos, 215 miles above Assiout, and in the vicinity of Thebes. Luxor became a station in 1873, Esneh in 1876, and, still advancing southward, Edfoo in 1884, and finally in 1887 Assouan (Syene), hard by the First Cataract, on the border of Nubia, and at present the limit of the mission in that direction. And, in the mean time, between and all about these principal stations, numerous out-stations had been opened one after another, until now in the eight districts or provinces of which the Mission is composed evangelistic work is done at not less than 145 points.

Of course, such vigorous and widespread aggressive operations could not be carried on without exciting alarm and opposition from the Coptic Church, against which they were especially directed. So disturbed and apprehensive of serious damage to his ecclesiastical and theological realm was the Patriarch, the government also sympathizing and abetting, that on several occasions he dealt out expostulations, warnings, threats, and bulls of anathema, to break up the congregations, to frighten the children from the schools, in various ways to undermine the influence of the American preachers and teachers, and hoping even to drive them from the country. On one occasion in early days three leading Christians of Koos were arrested by the soldiers and condemned "to be sent up the White Nile," a current euphemism for death by violence. Under guard they were started southward, and their lives were saved only by the determined protests of the chief representatives of the United States and Great Britain, and made both at Cairo and Constantinople. When the tempest was over it was found, so steadfast were the Protestants in their new faith, that only four who had thoroughly identified themselves with the work, through fear, had made their peace with the Church rulers by apostasy, and even these presently returned. No permanent harm resulted from these savage assaults; even in the midst of them the infant churches more than held their ground, while through the reaction certain to follow the gains were even increased.

The civil authorities, on the whole, though Mohammedans, have been fairly reasonable, and, as we have seen, sometimes quite liberal. The chief trouble from the government has come in connection with its attitude toward Moslems who have become Christians. The number of these is now well on toward a hundred, some of whom have been compelled to endure fines and imprisonment, as well as bitter persecution. The government also strictly forbids street preaching, persistently refuses permission

to publish a religious paper, and has often prevented the purchase of land and the erection of buildings for mission purposes. But, on the other hand, the Protestants have secured legal recognition as a distinct and authorized body.

The plan was early adopted of opening at every station, and as soon as possible, schools of primary and secondary grade, to be under the control of the people and be by them supported, and the instruction also to be imparted by native teachers; and these schools have steadily increased, until now they number 98 (of which 88 are entirely self-supporting), with 118 teachers, who are church-members for the most part, and 4423 pupils, of whom 785 are girls and 424 are the children of Moslems. Then, in addition, and largely in order to secure and maintain a corps of competent teachers, other schools of higher grade have been established at all the central stations, some of them being boarding-schools under the direct control of the mission, and taught in the main by American instructors, with the training college at Assiout and the theological seminary at Cairo as the fitting climax and crown. Of these there are 12, with 43 teachers and 7 assistants, and in them are found 2340 pupils, among whom are 1352 girls and 560 Mohammedan children. Therefore, on the educational side, the work of the American Mission is represented by 110 schools, 161 teachers and 7 assistants, and 6763 pupils, including 2137 girls and 984 Moslems. The amount paid last year by the people for tuition was \$9148, and the sum expended by them for all school purposes was \$13,298.

But, according to the conception which dominates in this mission, schools, intellectual training, are only a valuable, an indispensable means to ends which are distinctively religious. The aim is nothing less than Christian intelligence. And as a further help in this direction, from the beginning the circulation of the Scriptures has been pushed with vigor, and as well of religious literature. A mission press is maintained in Alexandria, and a general book depot, while seven depositories are found at convenient points. Large favors are constantly received from the American Bible Society and the British and Foreign Bible Society. The shopmen are carefully selected, and have as their business not only to make sales, but also to read to their customers, and hold conversations on Christian themes. And, besides, a force of 31 colporteurs is kept constantly in the field visiting the numerous villages of the Nile Valley. Two books in particular have thus had an extensive circulation. The one was written by an Oriental Christian upon the unscriptural practices of the Eastern churches, as shown by citations from the Old and New Testaments. The Copts reading this are then constrained to purchase Bibles to test its accuracy. The other is addressed to Mohammedans, and contains the testimony of the Koran to the authority and excellence of the Bible. Last year 13,281 volumes of the Scriptures, or portions, were sold, 7427 volumes of religious books, 18,118 of educational works, and \$1701 of stationery. The total number of volumes was 38,826, whose cash value was \$8516. And

as far back as 1888—that is, within a period of thirty-four years—133,416 copies of the Scriptures had thus been put into circulation in 16 languages, as well as 292,500 volumes of religious and educational works, and for which \$96,429 were expended.

Of course, with all this, continual and boundless prayer and toil are bestowed upon religious services of every kind. With the frequent assistance of generous donations from Great Britain and America comfortable houses of worship have been secured at 44 stations, while at others rooms have been rented. In these are held an average of some 3000 meetings each month, at which 10,000 to 12,000 regularly hear the Word. For thirty years the *Ibis* has made frequent trips up and down the Nile from Damietta to Assouan, bearing the printed Word and the heralds of the cross, and far surpassing in usefulness any other pulpit in the land. The Mission contains 13 ordained missionaries, 10 of them with wives, 7 other women, and 1 physician, a total of 31 from America. With these are joined 14 ordained natives, 7 licentiates, and 19 theological students, as well as 10 other employés of Presbytery, 33 zenana workers, etc., with teachers, shopmen, and colporteurs enough to make a total of 282 native helpers, or a grand total of 313 toilers.

As a portion of the fruit of labors in such variety bestowed upon a field so extensive may be named 30 organized congregations containing 3571 church-members, of whom 461 were added last year. These were gathered chiefly from the Coptic Church, though among them are found quite a large number who came out from the Greek, the Syrian, and the Armenian communions. The membership of some of the congregations is quite large. Thus in Nakhaleh, at the close of 1891, there were 189 members ; in Assiout, 253 ; in Koos, 121 ; in Sinnoris, 106 ; and in several others as many as 100 ; and not a few stations have done nobly in striving to attain to self-support. “For,” says the last annual report of the mission, “Assiout has always paid its pastor’s salary. The salary of the pastor at Nakhaleh is \$30 per month. The congregation pays all but \$9. The salary at Koos is \$35 per month ; the people pay all but \$10. The salary at Sinnoris is \$28 per month ; the church pays all but \$6. The salary of the pastorate of Moteah congregations is \$17.50 per month ; the congregations pay all but \$6. Each of the 14 pastorates is at least half self-supporting.” And as a further test of the earnestness and self-sacrificing spirit of these poor Egyptian saints, the amount of their contributions for church purposes last year was \$7378. If we add this to the sum already given as paid for schools, books, etc., and to the offerings from missionary societies, \$209, and from Sunday-schools, \$299, we have the really astonishing total of \$29,811 expended in a single year—an average of \$8.35 for each church-member !

The following official table of figures, so thoroughly gratifying in the facts which it presents to the eye, may well conclude the more formal setting forth of the work accomplished through the blessing of the great Head

of the Church upon the American Mission in Egypt. In particular, the steady, regular growth of the work in all departments will be noted. "Nearly all the items have more than doubled in every ten years, and some of them have doubled in every five years."

Established in 1854.	1861.	1866.	1871.	1876.	1881.	1886.	1891.
Ordained missionaries on field.....	5	7	7	8	9	9	13
Unmarried female missionaries on field.....	3	3	4	6	6	10	7
Native pastors.....			2	4	6	9	14
Native licentiates.....			1	8	4	8	7
Organized congregations.....		1	5	6	13	23	30
Stations occupied, including congregations.....	2	6	9	29	54	79	144
Communicants.....	19	110	370	784	721	1,342	2,128
{ male, }					447	709	1,445
{ female, }							645
Average Sabbath attendance.....	111	176	693	1,170	1,989	4,449	6,451
Contributions of churches.....		\$40	\$1,444	\$2,212	\$5,829	\$5,043	\$7,378
Pupils in Sabbath-schools.....			339	1,154	1,574	4,017	5,447
Contributions of Sabbath-schools.....						\$181	\$320
Pupils in schools.....	271	501	889	1,475	2,410	5,283	6,763
Tuitions and other fees paid by people.....			\$619	\$1,033	\$6,261	\$14,322	\$13,298
Women's Missionary Societies.....						217	273
Memberships of Women's Missionary Societies.....						\$105	\$209
Contributions.....							3
Young People's Societies.....							\$90
Contributions at Assiout.....							
Books distributed, vols.....			5,756	11,015	27,150	37,823	38,826
Proceeds from sales of vols.....			\$1,479	\$2,638	\$6,243	\$8,616	\$8,516
Total paid by natives for all purposes.....			\$3,542	\$5,883	\$18,133	\$28,823	\$29,811

Although, as it thus plainly appears, to this mission has been granted large measures of prosperity, various discouragements and hindrances have befallen in addition to such as have already been mentioned. Thus, during the scenes of excitement and violence attending the rebellion of 1882, there was not only ground for deep solicitude, but the lives of the Protestants were in peril. Besides, it is continually found that, after years of careful training in the higher schools of the mission, the brightest and most promising of the young men are tempted by the offer of large salaries to turn away from the Gospel ministry and enter the service of the government. Not strangely, some yield to the solicitation; but others also refuse, and prefer lifelong sacrifice of creature comforts, position, and honor among men for the kingdom of heaven's sake. And now and then it happens that converts from whom much was hoped fall away and return to their old estate. It was only last year that Habeeb Abdel Maseeh (Habeeb, the servant of Christ), who since 1882 had walked worthily and had shown such ability and zeal that he had been employed as keeper of the bookshop in Zagazig and as general evangelist, after months of evident decline in piety finally openly renounced Christianity, went back to his old name, Mohammed Habeeb, and to the faith of his fathers.

On the other hand, the mission has been greatly helped in recent years by the stable government and unwonted material prosperity resulting from the protectorate of Great Britain. Political chaos and widespread lawlessness have been exchanged for quiet and good order. Slavery has been abolished, and forced contributions of labor and taxes are made definite and equitable. The army, too, has been thoroughly reorganized, and

is now well paid. And besides, extensive and invaluable public works, looking to irrigation and drainage have been constructed, at great cost, indeed, but the source also of great wealth to the people. As a result, the value of the cotton crop alone has been increased by \$4,000,000 a year ; and from a condition next to bankruptcy, and an annual deficit in 1883 amounting to £70£,397, the income has steadily risen of late, until in 1891 a surplus was found of £1,100,000 !

But one of the most cheering features of the outlook is found in the changes evidently in progress inside the Coptic Church, and forced upon it by the evident superiority of the teaching and practice which centre in the American Mission. As one example, a letter written in March of this year conveys the surprising intelligence that for more than three years nightly meetings have been held in the cathedral at Assiout, and in other places in Upper Egypt, and that the confessional has been abolished, and the pictures of the Virgin and the saints have been removed. And all this has been done under the leadership of reformed Coptic priests. And, strangest of all, at Assiout also, since their priesthood is so ignorant as to be unfit to give religious instruction, the *leaders* of the Coptic Church have asked the American Mission for one of its licentiates to teach them truth and duty, promising to provide for his support, and to allow him full freedom of utterance ! Can these dry bones live ? Yes, when the Spirit of God blows upon them.

In the two chief cities of Egypt somewhat of mission work is performed by the Church of England, and the Free Church of Scotland and others, but largely for the foreign portion of the population ; and during the current year the North Africa Missionary Society has entered the Delta. But it is devoutly to be hoped, it may reasonably be expected, that at least the Nile Valley, the chief scene of its toils and triumphs, will be left for long years to come to be tilled exclusively by the American Mission. As for the other legions of the Lord's host, let them stand off and observe, give hearty sympathy and congratulations, and rejoice in their joy. Let all Christians of every name continue in fervent supplication that the efforts of that long line of laborers may be so richly blessed that not only shall the thousands in the Coptic Church be won to a pure Gospel, but also that through them the millions of the Mohammedans shall be led to accept Him who is the Way, and the Truth, and the Life.

The North African Mission has opened work in Lower Egypt by sending there recently five missionaries, two of whom are males. In this part of the land there is a population of 4,500,000, mostly Mohammedans, and almost wholly without the gospel. There are about forty towns with from 7000 to 40,000 inhabitants, and five hundred towns with from 2000 to 7000 inhabitants.

THE INDUSTRIAL HOME FOR BOYS.

BY A FRIEND OF THE WORK.

Among the many interesting sights in the city of Venice is that of the doves in St. Mark's Square ; and those who have the pleasure of seeing them must hear with interest also of the kind lady who provided for their feeding. But comparatively few know of the provision that has been made for those worthier than doves—the boys.

In Casa Scandiani, San Felice, resides Mrs. A. R. Hammond, the widow of that illustrious English captain who fell in the Crimean War. Eleven years ago she founded in Venice what is now known as “ the Industrial Home for Boys,” and it was started in a very peculiar manner.

She went to that beautiful island city with a friend in the fall of 1880, expecting to spend but a few weeks there. But in the providence of God her friend fell ill, and it was found necessary to pass the entire winter in Venice. With this long period stretching before her, Mrs. Hammond made it a subject of prayer that God would show her if He had any work for her to do in that city.

On the following Sunday she attended the service of the free Italian church ; but finding she had come too early, she took a back seat in the little Sunday-school, which was still in session. It was conducted by the pastor, Rev. S. Benuatto, and at the close of the lesson he made a prayer which he had never before offered in public.

“ He prayed for the many poor, neglected boys who were growing up in ignorance, vice, and misery ; that God would open a way by which some of them might be reached, taught to gain an honest livelihood, and, above all, *be led into the fold of the Good Shepherd.*”

This petition seemed to Mrs. Hammond to be an answer to her own prayer, “ a direct message from God” to her ; and, like Paul in his Macedonian mission, as soon as she had heard the call, “ immediately” she “ endeavored” to answer it.

This was in October of 1880 ; in March of the following spring the work was begun. It was started in a small dark room which Signor Benuatto had arranged that she might have, rent free, in the building where he held his services. Twelve poor boys, aged from eight to fourteen, were at that time gathered together. The colporteur of the free Italian church offered his services gratuitously for two hours every morning to teach reading and writing ; and a shoemaker was engaged to give instructions in that handicraft.

But after a little while it was found that it would not do to make all the boys shoemakers ; so a carpenter was hired, and some of the boys “ took to the use of the saw and plane with much animation.”

The work, however, was found to be without solid good unless a house could be obtained in which the boys might be lodged over night, and so kept from the influence of bad companions.

Signor Bernatto, who taught these little ragged urchins the simplest truths of the Gospel, taught them also the efficacy of prayer by leading them to ask for what they really wished ; and among other things for a suitable, permanent home. This prayer has eventually been answered. In the winter of 1887 the present home was secured after two changes of residence, and on March 10th thirty-six boys celebrated their sixth anniversary in the new, appropriate quarters.

These boys are all Italian, though not all Venetian. Several come from distant parts of Italy, being recommended by the evangelical minister of the place in which they live. But the majority have been brought to the home by their widowed mothers, who, being left with several children, have applied for help in vain to the priests and the congregation of charity.

Now and then the priests, or some relation, have taken a boy away from the Protestant influence of the Instituto Evangelico, but as a general rule those placed within the shelter of the home remain there until they are able to earn their own livelihood. And formerly, if a boy chose a professional career, he was enabled to enter the Marco Polo College ; but that plan, fraught with various disadvantages, has recently been abandoned, and a professor engaged at the home itself expressly for the student boys.

This new teacher is a converted priest, who, at much personal sacrifice, has lately come out from the Church of Rome, and whose sincere desire is to prepare the boys to become ministers of the Gospel. As he held a high office in the Romish Church, and was also a professor in a Roman Catholic seminary, he is very well fitted for his new work ; and the boys themselves are delighted with the arrangement. It secures for them as good instruction and more individual attention than they formerly received at the Marco Polo Ginnasio, and the state educational regulations allow them to go up at the end of the scholastic year for the college examinations.

One of the very first boys who came to that small, dark room, and who was rescued from the very worst surroundings, is now an officer in the custom house. Another of those very early pupils who "took to the use of the saw and plane" is at present employed in one of the first shops of Venice, and has lately "developed a decided talent for sculpturing." Still others are earning good livings as printers, which trade was started not long after the carpenter work was begun. Surely, the little seed, planted in faith and watered by prayer, has taken root and sprouted and grown.

In the eleventh report, just issued, Mrs. Hammond states that there are now fifty-eight boys in the home ; and she closes her account of the past year's work in these words :

"After eleven years' experience, my conviction is deeply rooted that the boys' home in Venice is the *Lord's work* ; that it was He who planted it, and who has thus far maintained it. And, therefore, notwithstanding financial discouragement, I desire to 'cast all my care on Him,' in the confident hope that He will in some way supply the need for its continuance and progress according to His good pleasure."

THE GOSPEL AMONG THE JEWS.

BY M. A. B. HOWARD, LE ROY, N. Y.

Some time ago a celebration was held in Germany of an unique kind. It was the fiftieth anniversary of Professor Delitzsch's Hebrew translation of the New Testament. Those who are accustomed to think of the Hebrew as a dead language may wonder that such a celebration should take place ; but the wonder ceases with a knowledge of the remarkable history of this volume.

The Jewish population of the world is estimated at between six and a half and seven millions, and of this number over five millions are found in Russia, the Black Sea region, and Southwestern Asia. For all these Oriental Jews the Hebrew is not only the literary language, but in a more or less perverted form is also spoken by them ; and in order to find readers among this people a book must be printed in Hebrew. It is interesting to note the following books as among those which have thus appeared in Hebrew Garb : " Pilgrim's Progress," " Paradise Lost," " Faust," the Koran, portions of Shakespeare, and Eber's " Joshua."

In the Jewish schools of Jerusalem and other parts of Palestine Hebrew is the language used. Both scientific and religious periodicals are published in this language. In Jerusalem two papers are regularly issued. In view of these facts it is evident that the New Testament in Hebrew must be one of the most efficient means for the evangelization of the Jews. There are two translations, one by Professor Delitzsch, already alluded to, and the other by Dr. Salkinson. " These have had a circulation exceeding the most noted work of fiction."

The tenth edition of Delitzsch's version has been published, and over 200,000 copies of Salkinson's have appeared. " One hundred thousand copies were paid for by a wealthy Scotchman, to be used for missionary purposes." These are mainly used in Northern Africa, while of Delitzsch's translation, between 60,000 and 70,000 have gone to the Jews of South-eastern Europe. This volume has also found readers from Stockholm to the extreme eastern border of Siberia. Since 1887 hundreds of copies have been placed in the hands of emigrants in Liverpool and in New York, and still the supply is not equal to the demand.

It has been said that the work of removing obstructions and doing preparatory work is greater in Jewish than in any other mission enterprise, owing to the fact that the Jews for centuries have drawn their spiritual food from their traditional literature. Experience has proved not only that in order to reach this people one must be thoroughly versed in that vast amount of Jewish literature known as the traditional, but that the work must be done through the Hebrew language. Hence Delitzsch's New Testament stands first among the efficient means for Gospel work among them ; but there are other agencies also at work. In the year 1864 Professor Delitzsch began publishing a quarterly called *Seed Sown in*

Hope. During the last few years of his life he revived the "Institutem Judaicum," originally founded by Callenberg about 1728. "These institutes are associations of evangelical students formed at the various university centres of Northern Europe for the purpose of studying the literature of the Jews, and the practical purpose of prosecuting the difficult work of spreading the Gospel among them." These institutes are flourishing at nine German and several Scandinavian universities.

The subject of missions among the Jews was a live question in the Netherlands as early as 1676, when the synods of Delft, Leyden, and Dordrecht considered methods for converting the Jews of their own country. The name of Johann Callenberg should be remembered not only as one of the founders of Protestant missions, but as a devoted laborer among the children of Israel. Many of the students of the missionary school which he founded in 1728 labored not only among the Jews of Europe, but of Asia and Africa. At his own expense he established a printing-office where works in Hebrew were published for missionary purposes. In 1764 the Moravians took up the work. As the fruit of these efforts, many hundreds of Jews were led to accept Jesus as the Messiah; but the wave of rationalism that swept over Europe in the latter part of the century put an end to the work for years.

It is a strange fact that thus far it has been impossible to rouse the interest of the Church in general for mission work among the Jews, and this is left almost entirely to the efforts of individuals and local societies. Yet notwithstanding this, there is more money spent and more laborers at work among the Jews in proportion to their numbers than among any other people. Dr. Dalman, of Leipzig, an authority on the subject, published a few years ago a very complete record of the work and statistics of Jewish missions. He states there are more than 47 Protestant missionary societies devoted exclusively to evangelistic work among the Jews. These 47 societies employ 377 laborers at 135 stations, and have an annual income of \$500,000. To show the rapid increase in this work, we have only to compare the report of Heman, published in 1881, who stated 20 societies, 270 laborers, and an annual income of \$250,000. Returning to Dr. Dalman's report, he gives one laborer for every 16,976 Israelites. Among other nationalities the estimate has been made, one laborer for every 21,000 persons.

Of the 47 societies, the oldest is the famous London Society for Promoting Christianity among the Jews. During its existence of eighty-two years its work has spread all over Europe and parts of Asia and Africa. It has 35 stations, 141 workers, and an annual income of \$250,000. Early in its history it established a church in London for converted Jews. In 1840 a Hebrew college was founded for the education of missionaries. Many of those that have gone forth from among its students are converted Israelites.

It would be impossible in this article to give even a brief account of all

the societies, but it may be of interest to mention where some of them are located, and where their laborers are at work. There are 8 English, 7 Scotch, and 12 German societies ; while Ireland, Switzerland, the Netherlands, France, Scandinavia, and the non-orthodox Church of Russia are all represented by one or more. Of the missionaries, 58 are laboring in London, 40 in Germany, 22 in Austria, and 33 in Constantinople, where the Scottish Free Church have large buildings and several hundred pupils in their school. There are 31 missionaries in Damascus, 28 in Jerusalem, and 25 in Northern Africa. Recent reports show that a good work has been done among the Falashas of Abyssinia. Coming to our own country, we find in North America 12. In New York City a Jewish convert named Landsmann is laboring, also Dr. Jacob Freshman, who works under a joint committee of various denominations. In Baltimore the Norwegian conference has a missionary. "The missionaries preach, distribute the New Testament, and in their work aim chiefly to show that the historical Christ is the fulfilment of the law and the prophets."

A Hebrew paper has been published in London for some years, and has proved of great help in the work. In 1808 there were said to be 50 converted Jews in England ; they are estimated now as over 3000. The missionary, De la Roi, of Breslau, states that during the present century 100,000 Jews have been baptized. When we consider the number of earnest laborers in the field, and the work already accomplished, the outlook for the future seems very hopeful.

FORERUNNERS OF CAREY.—II.

BY A. J. GORDON, D.D.

1292, 1492, 1792, 1892—each of these dates marks an epoch in the history of missions. The first is associated with the name of one who was the most literal prototype of Carey of any with whom we are acquainted.

In the year 1292 Raymund Lull landed in Tunis to begin his enterprise of preaching the Gospel among the Moslems of Africa. Low sinners not infrequently become high saints when the great divine change has been wrought in them. "Some people say," observes John Bunyan, "that when grace and good nature meet you have a great Christian ; but I tell you that when grace and a great sinner meet, you have the best Christian." Such a meeting took place in the conversion of this young Spanish nobleman, who was born in Palma, the capital of Majorca, 1236. His early life had been as scandalous and sensual as that of Augustine. Like that eminent Church father, he penned a book of confessions after his conversion, in which he laid bare the depravity of his unregenerated life. "I see, O Lord," he says in his "Contemplations," "that trees bring forth every year flowers and fruit, each after their kind, whence mankind derive pleasure and profit. But thus it was not with me, sinful man that I am ; for

thirty years I brought forth no fruit in this world ; I cumbered the ground, nay, was noxious and hurtful to my friends and neighbors." But at the end of these three decades of worse than wasted life, the Spirit came mightily upon him with conviction of sin, of righteousness, and of judgment. The scene of Augustine's conversion under the Numidian fig-tree was literally re-enacted. While sitting on his couch writing a lascivious song, Christ was revealed to him hanging on the cross. The crucifixion nails entered into his soul ; despair succeeded to conviction ; for days and nights the blackness of darkness shrouded his spirit. Then the thought came to him : " Christ is meek and full of compassion and tender mercy. He invites all to come to Him, and whosoever cometh to Him He will in nowise cast out. Sinful as thou art, peradventure He will accept thee if thou wilt come to Him." He came and entered into great peace, and into a consecration to his crucified Lord as fervent as had been his devotion to the god of this world.

The needle turns to the pole of its own sweet will when released from its constraints ; no less instinctively and fixedly did the heart of Raymund Lull, set free from " serving divers lusts and pleasures," and magnetized by divine love, turn to the work which is dearest to our risen Lord, that of giving the Gospel to those sitting in darkness and the shadow of death.

First came this solemn covenant of self-renunciation, which, though it seems almost extravagant to Christians of lukewarm faith, was kept unto the end. " To Thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please Thee, who didst so humble Thyself to the death of the cross, to condescend to accept all that I give and offer to Thee, that I, my wife, and my children may be Thy lowly servants." There was a pentecostal baptism, which he vividly describes in connection with this covenant ; and it was followed by a pentecostal consecration ; for he sold all he had, and after providing for his family only, laid all his fortune at the feet of Jesus for the work of making known His Gospel. He was a philosopher as well as nobleman. He would devote his learning to the great end of persuading men of the truth of revealed religion by a method of reasoning not unlike that of Butler's " Analogy." He gave himself diligently to linguistic studies. William Carey and his pundit at Serampore were literally foreshadowed by Raymund Lull and " His Saracen," with whom he studied Arabic and cognate languages for nine years. Only for the lack of the sympathy and seconding of the Church did he fail to extend this work from himself to a large company of translators ; for his fervent prayer was " for monks of holy lives and great wisdom to form institutions in order to learn various languages and to be able to preach to unbelievers." He was amazed, however, that so many holy men were ready to retire to convents for Christ's sake, and so few burned with zeal to go to the ends of the earth to make known Christ crucified. Hear his fervent exclamation : " O Lord of glory, if that blessed day should ever be in which I might see Thy holy monks so influenced by zeal to glorify

Thee as to go into foreign lands in order to testify of Thy holy mystery, of Thy blessed incarnation, and of Thy bitter sufferings, that would be a glorious day, a day in which that glow of devotion would return with which the holy apostles met death for their Lord Jesus Christ."

As he thus pointed out a better way of self-denial than asceticism, so he longed to see put into operation a better way of conquering the heathen than that of warlike crusades, moving with sword and spear against non-Christian countries and people. To this end he wrote a treatise urging devout Christians to consider: "How they may be able by the force of argument, through the help and power of God, to lead unbelievers into the way of truth, so that the blessed name of the Lord Jesus, which is still unknown in most parts of the world and among most nations, may be manifested and obtain universal adoration. This way of converting unbelievers is easier than all others. For it must appear hard to unbelievers to forsake their own faith for a foreign one; but who is there that will not feel himself compelled to surrender falsehood for truth, the self-contradictory for the necessary? Of all methods of converting unbelievers and reconquering the Holy Land this is the easiest and speediest, which is most congenial to love, and is so much mightier than all other kinds and methods, in the proportion that spiritual weapons are more effective than carnal ones. This treatise was finished at Rome in the year 1296 on the holy evening before the feast of John the Baptist, the forerunner of our Lord Jesus Christ. May he pray our Lord that as he himself was the herald of light, and pointed with his finger to Him who is the true Light, and as in his time the dispensation of grace began, it may please the Lord Jesus to spread a new light over the world, that unbelievers may walk in the brightness of this light and be converted to join with us in meeting Him, the Lord Jesus Christ, to whom be praise and glory forever!"

Writers of high authority have assigned to Raymund Lull a position unique if not pre-eminent among the pioneers of modern missions. In this they have not erred. His persistent purpose, his magnificent enthusiasm, his broad missionary statesmanship, mark him as a man of such consecrated genius that one wonders what he would not have accomplished if he had had a church to second his proposals or a band of coadjutors to assist him in carrying out his plans. He not only proposed and outlined a noble scheme of missions, but, like Carey, he gave himself to be the pioneer of his new enterprise. He chose for his field of operations a country and people where to make a proselyte to Christianity meant death to the missionary effecting such conversion. He landed in Africa in 1292, and began preaching in the Mohammedan city of Tunis. His message stirred up instant persecution, and he was seized and cast into prison until an opportunity should be afforded to send him out of the country. He was driven away, but immediately began to meditate plans for returning. He appealed to Naples and Rome for help, but in vain. Meantime he occupied himself with preaching the Gospel to the Jews and Mohammedans

in his own island. Notwithstanding the threat that hung over him of certain death if he should appear again in North Africa, he returned in 1307. He began immediately to preach in the market-place, boldly denouncing Mohammed as a false prophet. In spite of the entreaties of prudent friends among the Mohammedans themselves, he persisted in his purpose, till, like Stephen, he met his death by stoning. Dr. George Smith's appreciative review of his life ends with this worthy encomium: "His name appears in no mere calendar of saints, in no historic roll. Raymund Lull was known to the thirteenth and fourteenth centuries rather as an ingenious schoolman, and to modern times as an independent inventor of the mariner's compass. But no church, papal or reformed, has produced a missionary so original in plan, so ardent and persevering in execution, so varied in gifts, so inspired by the love of Christ, as the saint of seventy-nine, whom Mohammedans stoned to death on June 30th, 1315. In an age of violence and faithlessness he was the apostle of heavenly love. Let this motto from his own book be adopted by all his true successors: '*He who loves not lives not; he who lives by the Life cannot die.*'" ("Short History of Christian Missions," p. 108.)

The year 1492, I need not say, marks one of the most memorable dates in the history of the world; and our country, recognizing this, is making sumptuous preparations for celebrating the fourth centennial anniversary of its discovery. To place Christopher Columbus in the list of eminent missionary pioneers may seem surprising. That his discovery of America has proved a most important factor in the enterprise of the world's evangelization no one assuredly doubts. But did he anticipate this? Had he in his explorations any purpose of promoting the work of Christian missions? There can be no doubt of this fact. The great voyager sailed not merely by compass and North Star, but by that "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." Hear the confession of Columbus as to his inspiring motive: "In the execution of my enterprise to the Indies, human reason, mathematics, and maps of the world have served me nothing. It has accomplished simply that which the prophet Isaiah had predicted; that before the end of the world all the prophecies should have their fulfilment." He was not only a student of the prophetic Scriptures, but the writer of a biblical exposition of such mark that Humboldt, to whom we are indebted for our quotations on this subject, says that this treatise "recalls involuntarily the great discussion of the immortal Sir Isaac Newton on the same theme." (Humboldt's "Critical Examination," Vol. I., pp. 15-19, etc.)

Columbus seems to have been a believer in the "six millennial" doctrine of the world's duration, as held by many of the early fathers of the Church. To Ferdinand and Isabella he writes: "St. Augustine informs us that the end of the world will be in the seventh thousand year after the crea-

tion. . . . The world has already endured 6845 years. There remains, consequently, but 155 years to the time when the world may be destroyed."

In reaching this conclusion, he evidently followed a chronology which is now generally rejected ; and the wise of our day will no doubt smile at his simplicity in presuming to forecast so minutely the times and the seasons. But we may forgive him, considering the influence which his conviction seems to have had upon his conduct. There is a Scripture which says, "The end of all things is at hand ; let us, therefore, watch and be sober." The great explorer seems to have obeyed this injunction. A man of sincere piety, so far as we can judge, saving in the intolerance which he unhappily shared with the churchmen of his age, he sought to act upon his belief ; and reading that the Gospel must be preached in all the world before the end can come, he sought to do all in his power to open the yet undiscovered portions of the globe to the heralds of the cross. That this motive entered largely into his aspirations and endeavors is admitted by those who have studied his life most carefully. The following summary of the matter by Washington Irving probably does not exaggerate. He says :

"He looked upon himself as standing in the hand of heaven, chosen from among men for the accomplishment of his high purpose. He read, as he supposed, his contemplated discovery foretold in holy writ and shadowed forth darkly in the mystic revelations of the prophets. The ends of the earth were to be brought together, and all nations and tongues and languages united under the banners of the Redeemer. This was to be the triumphant consummation of his enterprise, bringing together the remote and unknown regions of the earth into communion with Christian Europe ; carrying the light of the true faith into benighted and pagan lands, and gathering countless nations under the holy dominion of the Church. ("History of Life and Voyages of Christopher Columbus," I., p. 37.)

To find a divine motive under what has been regarded as a purely human movement is always deeply interesting. While Carey was in travail with his missionary idea, there was a restlessness in his heart leading to a persistent importunity, which annoyed his friends and made him a subject of ridicule by his enemies. But later, Dr. Ryland, who had opposed him at the first, was compelled to say : "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fitly traced to any other source." In the heart of Columbus there was that same unrest as of one in pain with an irrepressible idea. He teased kings and annoyed nobles and wore out the patience of his friends by his importunate agitation. But looking backward now, and considering the share which the Western world is bearing in evangelizing the nations, who does not exclaim : "It must have been God who moved Columbus to this great enterprise !"

God's providences never move in a straight line or by a steady progress, but rather through perpetual advances and recessions, like the inflow-

ing and refluxing waves, till the tide at last reaches the high-water mark. So in the great missionary movement. The enterprise of Raymund Lull failed ; that of Baron Von Weltz later, met the same fate ; but the advancing tide attained its height, and overflowed in the epoch of William Carey, making the nineteenth century to be worthily called the century of missions.

The year 1792 was the birth-year of modern missions. Then the man who has been called " the greatest gift to the Church since Martin Luther " saw his long-cherished desire realized in the beginning of an organized movement for evangelizing the world. " There is nothing," says Fleming Stevenson, " more brilliant or heroic in our modern Church than that passage of her history ; and how nobly it rang out the old and rang in the new, as last century was changing into this, the crowded missions of to-day will testify."

In the year 1892 what do we see ? Instead of one William Carey, more than seven thousand living missionaries, whose hearts and lives are devoted to this divine enterprise. Instead of the £13 2s. 6d. cast into the treasury one hundred years ago, in the house of Widow Wallis, in Kettering, the Protestant churches of Christendom are now contributing more than \$11,000,000 annually for giving the Gospel to the heathen. The Baptist Missionary Society, begun October 2d, 1792, has been followed by successor after successor, till now there are more than one hundred foreign missionary organizations preaching the Gospel among every nation.

If we glance over these epoch-marking " 92's " of the past centuries, we are filled with wonder and gratitude at what God has wrought. With what hope, with what enthusiasm, with what aspirations, with what prayers may we peer out into the future, trying to measure the triumphs of the Gospel which will be witnessed in the year 1992 !

THE STATUS OF MOSLEM WOMEN ACCORDING TO THE TEACHINGS OF THE QURÂN.*

BY REV. E. M. WHERRY, D.D., CHICAGO, ILL.

Some time since two articles of more than ordinary interest appeared in the *Nineteenth Century*, which were reprinted in the *Magazine of Christian Literature* for October, 1891. The first of these articles was from the pen of Mrs. Annie Reichardt, entitled " Mohammedan Women." In this article the author, who had spent some considerable time in the land of the Ottoman, gave a description of the degradation of woman under Moslem rule, which was by no means flattering to the sons of Islam, nor commendatory of their religion. Indeed, throughout her article the writer was plainly intent upon fixing a stigma of dark cruelty and low degradation of womankind upon the religion of the Moslem.

* Read before the International Missionary Union, 1892.

It was not, therefore, surprising that a defender of the faith of Islam should be found ready to champion the cause of his religion. Accordingly, three months later, another article appeared in the *Nineteenth Century* entitled "The Real Status of Women in Islam," by the Hon. Justice Ameer Ali, of Calcutta. In this article the honorable justice, who is the author of a learned work entitled "Personal Law of the Muhammadans," claims to have refuted the assertions of the Christian lady by declaring in terms that Islam is no more to blame for the evils complained of than Christianity is to blame for the cruelties practised by its brutal husbands, or for the impurity and seething corruption of the brothel. Turning to the low and degraded position of women in some Christian countries—notably in Mexico—he intimates that, were he to indulge in "*tu quoques*," he might make an onslaught upon Christianity not unlike that made upon Islam by his Christian antagonist. He points out that some of the things charged against Islam might with equal propriety be laid against the Old Testament teaching concerning the status of women. "The Hebrew maiden," says he, "even in her father's house, stood in the position of a servant; her father could sell her, if a minor. In case of his death, the sons could dispose of her at their will and pleasure. The daughter inherited nothing except when there were no male heirs. Marriages were invariably arranged by the parents, and wives were bought upon a recognized method of valuation. The Mosaic law set down the price at a uniform rate of fifty shekels—nearly £4 sterling of English money—but it nevertheless varied in practice, according to the station in the life of the bride and bridegroom. Unrestrained polygamy was practised among all classes. Child-marriage was frequent, as it still is, among the Jews of Palestine. There was no limitation to the power of the husband to divorce the wife. It was sufficient 'to write a bill of divorce' and dismiss the wife for no cause whatsoever; the wife having no power to divorce the husband nor to apply even to the judge to release her from an irksome bondage." While admitting that Jesus treated women with humanity and taught the inviolability of the marriage tie, he nevertheless charges upon Christians of all ages practices in relation to woman which are a disgrace to Christianity.

This *reply* of the learned Sayyid is characteristic of Moslem controversy. It is, after all, a declaration of *tu quoque*. To present an array of *facts* which cannot be traced to the teaching of the Bible as the source from which they have proceeded proves nothing. The attempt to fix upon Christianity the practices relating to the treatment of women by ignorant and wicked men is to be guilty of the very fault he would criticise. Mrs. Reichardt claims that the teaching of the Qurán and the Traditions is responsible for the low position held by Moslem women. Fairness would require that in a "reply" the *whole teaching* of the Qurán should have been shown to be inconsistent with the aspersions of Christian writers, and especially of Mrs. Reichardt. "Two blacks never make a white."

Setting aside, then, the evils that grow out of "a godless materialism,

covered with a thin veneer of religion, be it Christianity, be it Mohammedanism, or any other form of creed," and the cruelties plainly attributable to ignorance, fanaticism or barbarism, let us look at the teaching of the books.

Of Jesus the Sayyid says that "Jesus had treated women with humanity." As to His famous declaration, "What God hath joined together, let not man put asunder," the honorable justice thinks he perceives an evasive answer and an impractical law requiring modification in any but "an embryonic community." Nevertheless, it would be folly for him to assert that such modification is to be found in the teaching of the New Testament Scriptures; the *one* only sufficient cause for divorce being entirely consistent with that Divine law of marriage which was announced in Eden and attested by the Lord and confirmed by His apostle: "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be *one flesh*." Of the Mosaic law, permitting the writing of a bill of divorcement, Jesus said: "For the hardness of your hearts he did it," and, "In the beginning it was not so." This teaching elevates woman to her place in Eden. She is "a helpmeet for man." She shares his love. There is no other with whom she may divide it. Shielded by love, she may rejoice every day all along the journey of life. In the household she is queen. And wherever men are impressed by this holy teaching, there woman is elevated to a position of equality with man.

How is it with the teaching of Islam? Now, in discussing this question we desire to avoid the error of fastening upon the religion of Islam any evils which may be fairly credited to human depravity and savage ignorance. We freely admit that every religion is open to adverse criticism and even denunciation if all the practices of its followers are to be debited against it. It may then be freely admitted that many of the cruelties practised in Moslem harems are entirely foreign to the teaching of the founder of Islam. It should also be freely conceded that the teaching of the Qurán has done much to abolish nameless heathen practices, and so far to better the condition of woman. On the other hand, it would be unfair to credit to *Islam* that liberty accorded to woman in some Moslem countries, where national or tribal customs have been retained which are at variance with the precepts of the Qurán. Hughes, in his "Dictionary of Islam" (p. 680), says that "the strict legislation regarding women, as expressed in Mohammedan law, does not affect their position among wild and uncivilized tribes. Among them she is as free as the wild goats on the mountain tops. Among the Afreedees in the Afghan hills, for example, women roam without protection from hill to hill, and are engaged in tending cattle and other agricultural pursuits. If ill-treated by their husbands, they either demand divorce or run away to some neighboring tribe. Not a few of the tribal feuds arise from such circumstances."

“ Among the Bedouins,” Mr. Palgrave tells us, “ their armies are led by a maiden of good family, who, mounted amid the fore ranks on a camel, shames the timid and excites the brave by satiristic or encomiastic recitations.”

“ The influence which Afghan women have exercised upon Central Asian politics has been very great ; and, as we have already remarked, the Mohammedan State of Bhopal, in Central India, has for several generations past been governed by female sovereigns.”

It appears, therefore, that the freedom enjoyed by such Moslem women is not due to the religion of Mohammed, but in spite of it, just as the degradation of woman in Mexico and South America, or any other Christian country, is in spite of the religion of the Lord Jesus.

Before inquiring, in regard to the teaching of the Qurán, as to the status of woman, let us note the attitude of Islam toward the revelation of previous dispensations. This is important, inasmuch as in any comparison of the religion of Mohammed and that of Jesus we are justified in expecting to find in Islam *an advance* upon Christianity. Each dispensation, according to Moslem teaching, has advanced upon its predecessor. Hence, in respect to the status of women, it is not sufficient for a Moslem to show that women are in no worse condition under Islam than they are under Christianity, but he should be able to show that their condition is *decidedly better*. Accordingly we find the Hon. Justice Ameer Ali declaring not only that woman secures many substantial rights under Islam, but he goes on to say : “ All the privileges that belong to her as a woman and a wife are secured to her, not by the ‘ courtesies ’ which ‘ come and go,’ but by the actual text of the law. Taken as a whole, the legal status of a Mohammedan woman is not more unfavorable than that of many a European woman, while in many respects she occupies a *decidedly* better position.”

On the other hand, again, we do not want to be understood as maintaining that the religion of Islam has not bestowed upon woman any kind of blessing. We readily admit that the founder of Islam was a reformer who wrought reformation. Many evil customs were abolished or greatly improved. Wherever Islam gained ascendancy over a grossly idolatrous people—as in Africa, for instance—it certainly raised womanhood, as it also raised manhood, to a higher position than she ever could have held among fetich worshippers. It has accomplished a similar work among the lower classes of society in India, and we are not surprised to find the Sayyid indulging in a kind of pride akin to self-gratulation. It must, however, be confessed that history fails to reveal to us any high order of advancement of woman in Moslem countries. It avails to raise her up to a certain level, and that at best a rather low level, and there it leaves her. Thus it has done and thus it will continue to do so long as the Qurán holds sway over the thought and action of Moslems. The improvement of the status of woman under Islam depends upon men like the honorable judge of Calcutta, who have *departed* from the ranks of the *orthodox* Moslems, and who, by a rationalistic interpretation of the Qurán, have learned to explain

away those passages of Scripture relied upon in all ages for the cruelties practised against womankind. We are not, therefore, prepared to concede to Islam all that is claimed for it by this writer. We are *by no means* prepared to admit that Mohammed “*practically forbade polygamy and concubinage*, and placed woman upon a pedestal hardly approached *up to that time*.” On the contrary, nothing could be clearer than the *Scripture* authorizing the practice of both these evils. Take the passage from chapter iv. (“*Surat-un-Nisa*”) 3, which our “enlightened” Moslem friends are fond of quoting to prove that Mohammed “practically forbade polygamy and concubinage”—a passage quoted to this end by Mr. Justice Ameer Ali in the article already referred to. The passage is thus translated by Sale : “Take in marriage of such (other) women as please you, two or three or four (and no more). But if ye fear that ye cannot act equitably (toward so many, marry) one (only), or the slaves which ye shall have acquired.” Now, the very claim to make this passage inculcate the doctrine of monogamy is evidence of the desperate straits of the “enlightened” Moslem. In the light of *the example of the prophet himself* it is simply ridiculous. It is more than ever absurd when the *whole verse* is quoted. The teaching of the last clause plainly permits the one Moslem in a myriad, who may “fear that he could not act equitably” toward “two,” “three,” or “four” lawful wives, to decline to marry even one, and to content himself with “the slaves which he shall have acquired.” These slave girls he may treat as he pleases, without even the form of a marriage ceremony. With this clause staring him in the face, not to mention the example of the prophet, how can a man venture to say that Mohammed “practically forbade polygamy”? Other passages might be quoted from the Qurán sustaining our contention. The passage given, as well as many others, justifies the Moslem in taking as many slaves as he may desire besides his lawful wives. The passages quoted by Mr. Ameer Ali to show that Mohammed “forbade” the custom of slave concubinage do not either abrogate or modify the above regulations as to marriage. The first passage quoted from ch. iv. 24 has reference to the case of a *poor Moslem* who has not wherewith to pay the dowry or to support a free woman. He is advised to marry some other Moslem’s slave girl, *provided she be a true believer*, if marry he must, but is rather discouraged from seeking such alliances. “Whoso among you hath not means sufficient that he may marry free women, who are believers, let him marry with such of your maid-servants whom your right hands possess or are true believers, for God well knoweth your faith. Ye are the one from the other ; therefore marry them with the consent of their masters. . . . This is allowed unto him among you who feareth to sin (by marrying free women) ; but if ye abstain (from marrying slaves) it will be better for you.”

The other passage quoted from ch. v. 6 does not forbid concubinage, but merely stipulates that when a Moslem desires to have in his harem a Jewess or a Christian woman he may do so, provided he marry her ; *he*

may not have her for a concubine. "This day are ye allowed . . . free women that are believers and also free women of those who have received the Scriptures before you, when ye shall have assigned them their dower, living chastely with them, neither committing fornication nor taking them for concubines." Even a cursory reading of these passages, as quoted by our Moslem apologists, impresses upon our minds the thought that they are hardly fair in their method of dealing with their Scriptures.

Polygamy is without doubt one of the darkest blots on the moral and social teaching of Islam. It is admitted that Mohammed found it very generally practised among the tribes of Arabia and among surrounding nations—the Christians in general excepted. Jesus found it *universally* practised in His day, and whatever of improvement there was in the world in this respect in the days of Mohammed was due to the declaration: "A man shall leave father and mother and shall cleave to his wife, and they twain shall be one flesh." The influence of this teaching has gone on throughout the centuries, so that to-day the *laws* of all Christian nations condemn polygamy in every form; not only so, but through its testimony even our "advanced" Moslem neighbors have recognized it as "opposed to the general progress of civilized society and true culture," and are in consequence making sturdy attempts to show that it is also opposed to the teachings of Mohammed. Even if, however, the trend of the teachings of Mohammed were against polygamy, as is claimed, the influence of his example was not, so that we have both in the precepts already quoted from the Qurán, and in the example of the prophet, a sufficient reason for the fact that Moslems have made no progress toward a pure monogamy since the days of the Hegira. If it be said that polygamy is not generally practised by Moslems, it is sufficient to say that it is practised *to its utmost possibility of extent*. As many as ninety-five per cent of the Moslems of India are monogamous only by the dire necessity resulting from poverty and a *paucity of women*. Were Christians to become polygamists to-morrow, only two or three per cent of the population could actually put it into practice. The evil of the system does not lie in its *prevalence*, but in the fact that it subjects *every* Moslem woman to the possible chance of having a rival introduced into her home who should hold a larger share of her husband's affections than she. Does she protest? Does she plead the claims of "progress in civilized life"? Does she argue for the cause of "true culture"? The Moslem husband points her to the Qurán and to the prophet himself! Dare she rebel against her religion? No; she must submit. Is she not "one who submits"—a *Musulmáni*? This is the only pious course for her to pursue. Her father and mother will join with the Mullah and the Maulvie in urging her to *submission*. *It is the will of Allah.** A natural corollary to polygamy is the seclusion of women. This partly results from the necessity of providing separate apartments for the various

* "It is not for a true believer of either sex, when God and His Apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own" (chap. xxxiii. 36).

wives and their children, and partly from the moral degradation which accompanies the system.

The purpose of these rules was to secure greater purity of life, and under a system of social life which at once introduced into the houses of the wealthy a number of wives, concubines and slave girls, these rules seemed to be absolutely required. *The prophet's own* experience with Zainab, the daughter of his adopted son, together with the scandal which threatened to ruin the character of his favorite Ayesha, must have impressed upon him the need of thus secluding the wives of the faithful from the temptations and perils of promiscuous intercourse of the sexes. However that may be, *the law of the Qurán requires that women live in seclusion.*

This seclusion of women results in a *degradation of both sexes.* The Moslem men know little or nothing of the refinement which is born of the influence of pure womanhood. They see in woman only a being whose presence suggests to their minds the weaknesses and follies of the sex and the duty of turning away from temptation. On the other hand, women are early taught to hold the morality of men in low esteem. None may be trusted but fathers and brothers and sons. Is it any wonder that under such a system the moral status of the Moslem world should be low? A missionary who has lived among the Moslems of Turkey for twenty-five years says: "The burning denunciations of the Apostle Paul in the first chapter of Romans are applicable to tens of thousands in Mohammedan lands to-day." A missionary of similar experience in India says: "However the phenomenon may be accounted for, we, after mixing with Hindus and Musulmans for nineteen years, have no hesitation in saying that the latter are, as a whole, some degrees lower in the social and moral scale than the former." In the matter of marriage this seclusion of the women renders it necessary to negotiate the contract through a third party. Mr. Ameer Ali makes a great deal out of the law that no woman may be married without her consent. He does not, however, tell us by what methods and under what influences this consent is secured. Manifestly consent in a Moslem harem is a very different thing from consent in a Christian home. There the consent is obtained by third parties, who may be likened to agents in a business concern. Samples are shown, the order given, and in due course the goods are consigned to the purchaser. In the marriage "deal" the parties often see each other for the first time after the contract has been closed. The writer once attended a Moslem wedding, where the first opportunity the bride and bridegroom had of seeing each other's faces after the marriage ceremony was beneath an ample sheet covering both their heads as they, with the aid of a candle, saw each other in a looking-glass! When a girl has been educated from childhood with a view to marriage, when marriage is held up as the great end of a woman's existence, and when single life is held to be a disgrace for any woman, the matter of consent is easily managed. Should a Moslem woman possess spirit enough to investigate for herself, and with the aid of some aged female

friend arrange to marry a man of her own choice, she would be denounced as a wicked and abandoned woman. So much for the free woman of Islam ; but what of the slave girls whom the "right hands" possess ? They give their consent to the will of their masters, just as the sheep brought to the slaughter give their consent.

Let us now look at the position which a wife holds in a Moslem harem. We will just take any ordinary case, and see what the law of the Qurán provides for her. She is wife No. 1. She is exhorted to be faithful and obedient to her husband. As we have already discovered, she must remain in seclusion—*i.e.*, she must avoid being looked upon by men other than near relatives, and she must not look upon them. Her duties are in the household. She must not neglect her devotions, for while women are not excluded from the mosque by any command of the Qurán, it is universally regarded as a propriety for them to observe their devotions in private, and this practice is surely in accord with the harem system. If a woman have a husband of good temper and affectionate disposition, her home may be measurably happy, though her chances of intellectual development are few indeed. If, on the contrary, she have a heartless and cruel husband, her life becomes insufferably miserable. She has but little recourse in such a case unless she have influential relatives, wealth, or beauty—circumstances which may enable her to defend herself with a threat of seeking a divorce. Her husband *may* divorce her at any time for no other reason than that he does not like her or that he is angry with her, but this liberty accorded him by the Qurán is modified by many collateral circumstances, so that he is less likely to pronounce the fatal words than to solace himself with a *second wife*, and thus at once please and avenge himself.

If he be of a violent temper, he may avail himself of the permission of the Qurán, and administer *corporeal* punishment. "Those (women) whose perverseness ye shall be apprehensive of, rebuke ; and remove them into separate apartments and chastise them." It is true that this permission was not given to enable a man to tyrannize over his wife, yet the fact that the power is placed in his hands, he is ever ready to use it unlawfully. *Arbitration* is frequently resorted to so as to avoid the extreme measure of either *corporeal* punishment or divorce. With all these discouragements to divorce, added to the law preventing a man remarrying a thrice-divorced wife until she have been married and divorced by another, divorce is nevertheless cruelly frequent. Whenever it occurs, and however cruel it be, it is always in accord with the teaching of the Qurán. It is *exceedingly common to find* men who have had a dozen wives married and divorced in succession. Such divorced wives, bereft of their children and excluded from their homes, usually have nothing better before them than to seek a new alliance, with the possibility of being divorced again. Thus we see how that polygamy may, through the divorce laws of the Qurán, lead up to what Sayyid Ameer Ali calls "unlicensed polyandry" in the Moslem East as well as in the Christian West. Under laws and customs like these, where

the power to secure a divorce is nearly if not always predicated of the man ; laws which at once secure the freedom of the man on the payment of the dowry, which he may fail to do on one pretext or another, while the woman is held in bonds for a period varying from three months to two years ; laws which make it possible for a man at any moment to introduce other wives and concubines into his home ; laws which make divorce mean to the wife separation from her children ; laws, in fine, which seclude the weaker sex and place them at the mercy of any brutal husband—under laws such as these, bearing the *imprimatur* of a religion purporting to be the religion of the true God, the position of woman is one of degradation.

This degradation is none the less because the victim may not realize its extent. It is none the less because she may be in a way content with her condition. Slavery is no less hateful because the sable bondsman may seem to enjoy a great deal of ease and happiness. Such phenomena only illustrate the endurance of poor human nature and demonstrate the fertility of man's ingenuity in devising ways and means to secure enjoyment. The very fact that the slave learns quietly and patiently to endure the sharp blow of the lash only serves to give emphasis to the degradation of his condition. So it is with the Moslem woman. She may be content with her condition. She may even refuse to heed the voice of those who would bring her the Gospel of a better condition. Such conduct may only reveal the greater depth of her degradation. Her true condition can only be understood when it is compared with that of her sisters in truly Christian homes. Look at these two classes and compare them from almost any standpoint excepting that of native aptitude, and we can discover what Christianity has done for the one and what Islam has done for the other. The Christian woman may not occupy every sphere open to a man simply because she is a woman ; but, on the other hand, she is able to do a work which men cannot do or cannot do so well. In our schools she studies the same subjects and recites in the same classes. Beyond the school room she engages in many of the same professions. She is honored in the home, in the school and college, in the Church and State, in social life. On the stage, the rostrum, and even in the pulpit she is recognized as the leader and educator and instructor of men as well as women. All this because of the Divine Gospel of liberty taught by the friend of Martha and Mary. Explain the phenomenon as you will, woman secures her true position lost by the fall in Eden by faith in Jesus Christ.

With the Moslem woman how different ! Estimated in the book of her religion as inferior to man, she ranks as scarcely more than half a man. Two women must appear in court to combat the testimony of one man, and a woman may only inherit half the amount allowed to her brother. Secluded from free intercourse with the world, she cannot as a child or as a mother gain that practical acquaintance with the affairs of this world that would enable her to undertake any duty outside the harem. Not only so, but were she to secure the qualifications necessary for such a work, she

would by her religion be debarred from the exercise of her talents. What with the harem and the dark shadow of the system of polygamy and divorce the ambition of woman is crushed ere it begins to rise. The very exceptions which are paraded by our Moslem writers to show what Moslem women have been able to do supply me with my best proofs. These few are conspicuous for their rarity. These women have been what they have been by virtue of having had courage to act independently of the teaching of the Qurán and the Ulama or Moslem Hierarchy.

We maintain, therefore, that the position of woman under Islam is one of comparative degradation, and that her hope of advancement to a higher position is not in the Qurán or the traditions of Islam, but in the Gospel of Jesus Christ.

A MOSLEM "BACK-FIRE."

BY REV. J. K. WILSON, TAUNTON, MASS.

Just now there is an exceedingly interesting problem in defensive tactics being worked out by the Mohammedan authorities in Syria. The chief missionary agencies in that region are the Presbyterian Board of Foreign Missions of the United States and the British Syrian Missions. The former, with its magnificent American College at Beyrout as a centre, is making itself felt in many ways throughout the land. It has always devoted much attention to education, and its mission schools are to be found in almost every town or village of considerable size. The latter was founded by Mrs. Thompson distinctively for the work of female education in Syria, and has spent most of its energy in this direction, giving to the girls what was denied them under Mohammedanism. The schools of both these societies—the one for boys and the other for girls—have existed side by side in the same villages; and the superior intelligence and enlightenment which the traveller in Syria must note is due in no small degree to these.

But within a short time their prosperity has been checked, and checked in a strange way. When the prairies are on fire the settlers often protect their possessions by building what they call a "back-fire," setting fire to the grass and stubble just about them, and thus making a burned space over which the great waves of the on-rushing sea of flames cannot pass. So Mohammedanism has set its "back-fire." It proposes to fight the teachers and missionaries with their own weapons. It will withstand the school by the school. One pertinent illustration of this determination is herewith given. Two or three years ago a new governor came to the district of the Bekaa, which includes the eastern slope of the Lebanon and the western slopes of the anti-Lebanon ranges, with the beautiful and fertile valley lying between them. This man seems to be a kind of Yankee-Moslem, or Moslem-Yankee. He is not content to sit still and levy his taxes and get rich. He has a habit of looking about him to see what is going

on. Among other things, the work of the mission schools attracted his attention. He saw that the boys and girls attending them were surpassing other boys and girls in knowledge and intelligence. And he found, too, that a great many of them were forsaking Mohammed for Christ, and that most of those who remained Moslems were so only nominally, for convenience and self-interest rather than from conviction. Being quick-witted, it didn't take him long to reason back from effect to cause ; these Christian schools are undermining Mohammedanism. Therefore they must go. But how ? Doubtless it would have been to his mind altogether the easiest and most satisfactory solution of the problem to introduce the time-honored methods of the sword and bow-string ; but, unfortunately for him and his wishes, the old times are not these times, and he dare not resort to the argument of force. But what he cannot do by force he will do by guile. Accordingly he has established throughout his district a system of Moslem schools, setting apart for its support a certain portion of the taxes of the district. Moslem parents are forbidden to send their children to the Christian schools, and are required to send them to the Moslem schools. Once in awhile the governor goes through the villages on a tour of inspection. He visits the mission school. " Any Moslem children here ? " is his question. Woe to the luckless chap who is pointed out to his excellency as a son of " the faithful. " Forth he must come, and out he must go, counting himself exceedingly fortunate if he escapes a whack from the gubernatorial walking-stick as he goes. Under such persuasive and convincing methods, it can easily be believed that the Moslem constituency of the mission schools is rapidly lessened. In Baalbek, where these facts came most directly under my observation, the boys' school had numbered upward of one hundred pupils, while the girls' school had an enrolment of about two hundred. These numbers have been reduced to about thirty or forty for each school, most of those now attending being children of Christian parents, or, at least, of those who are but indifferent adherents to the prophet.

All this seems to be a great set-back to the cause of education in Syria, and doubtless it is. There is, however, this other side to the matter. In order to compete at all with the Christian school, the standard of the Moslem school must be and is being raised. The typical Mohammedan school is a curious thing. It is held in a room bare of all furniture, even of seats, but having a raised platform across one end. Here sits the master, cross-legged, with the Koran before him, and with rod in hand. Before him on the floor sit the boys, also cross-legged. The text-book is the Koran, or Mohammedan Bible. The master reads a sentence from its pages, and the pupils repeat it after him in shrill and piercing tones. Again and again, and yet again, through the livelong day. Brightest scholar he with strongest lungs and shrillest voice. In some places more is attempted ; but in the main this is the Mohammedan idea of education.

But when brought into contrast with the teachings of the mission

schools, this is found sadly deficient. Common-sense rejects it as a substitute for that which is denied. In order to be at all successful in his plan, the governor must make his schools come somewhere near the standards raised by the mission schools. And he is trying to do this. The Koran is no longer the only text-book. The pupils are taught at least the rudiments of what we understand by a "common school education." And while it is true that this teaching is far less thorough and satisfactory than that which is given by the missionaries, it is also true that, since there are many in these new schools whom the missionaries could not reach, there are more children in Syria to-day enjoying what may be called in a very loose way "a liberal education" than there ever were before.

And this is true not merely respecting the boys. There has come to pass that until now unheard-of thing among Mohammedans—schools are opened for the girls, and they are being taught like their brothers. After centuries of denial that woman has a soul, or that she can be taught anything more than a dog or a horse might learn, Mohammedanism has been compelled to change its base, and not only to concede the possibility of her intellectual development, but also to provide facilities for that development. Poor, bungling, imperfect these are, doubtless, at their best; but they are almost infinitely better than none at all. And their real significance lies in the tendency they suggest, and the end to which they point. The poet's line is true in quite another sense than that in which he intended it:

"A little knowledge is a dangerous thing;"

dangerous to ignorance and superstition, and to whatever grows therefrom or is built thereon; for the little knowledge has a curious trick of growing into greater knowledge, and the one first question of a dawning intelligence is apt to be the herald and prophet of scores and hundreds more following closely after. The door of the Moslem school-house, swinging open at a woman's touch, is the door out of the monotonous seclusion, the degraded and debased conditions, the almost animal-like existence in which the women of Eastern lands have so long been held, out into the open world of sunlight, and liberty, and truth. That door once opened can never be shut again. It is one thing, as we learned long ago in the familiar story in the "Arabian Nights," to let your geni out of the bottle; it is quite another thing to get him back into it.

It really looks, therefore, as though the Moslem governor had been the least bit "too smart" in this scheme of his; as though he had overreached himself. In the end this "parochial school" back-fire of Mohammedanism may prove a blaze to consume that which it was set to protect.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

INDIA.

—“The Brahmos have done a good work in their protests against the evils of caste, and in every public question of morals they are generally on the right side. But as their teaching on sin and atonement is much the same as the Unitarians’, they have failed to impress on their followers any sense of the sinfulness of sin. They have never reached the poor and uneducated, and at the present time their influence is steadily decreasing.”
—*Church Missionary Intelligencer*.

—“The Northwest Provinces lie between the Punjab on the northwest and Bengal (or the Lower Provinces) on the southeast. Through the whole of their extent, from end to end, they are traversed by the two great sacred rivers, the Ganges and the Jumna. The Ganges, bursting in from the Himalayas on the plains at the peculiarly sacred place of Hurdwar (*Haridwar*, gate of Hari or Vishnu), holds the more northerly course, and flows past many large towns (Cawnpore among the number) to Allahabad, where the Jumna meets it, and the two great rivers flow in one stream past Benares into Bengal. The Jumna flows past the very sacred place of Muttra, past Agra and other large towns, and loses itself in the Ganges at Allahabad. The province is in an especial way the true home of the noble old Aryan race. Mr. Sherring, in his ‘History of Protestant Missions in India,’ speaking of the people of the Northwest Provinces, says: ‘In place of the stunted, dark races of Bengal, of great vivacity, and of considerable keenness of intellect, you have a fine, stalwart people, tall, strong-limbed, often powerful, of noble presence, ready to fight, independent, of solid rather than sharp understanding. The Bengali is proud, but it is because he is subtle and quick-witted, and thinks he is capable of overreaching you. The Hindustani is proud, but it is because of his trust in his strong arm, because of his long pedigree, because of his well-cultivated, manly habits.’ He further says: ‘Hinduism is in the fulness and maturity of its strength in these Upper Provinces, where it has acquired a strong compactness of an almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the northwest than in Bengal, and, indeed, than elsewhere in India.’ It was in these provinces that the chief scenes of the Mutiny of 1857 were enacted, and the names of many of its towns—Meerut, Cawnpore, Agra, etc.—are invested with a sad significance to many in this country to this day. The great masses of the rural population (the backbone, as they have properly been called, of the populations of India) have been, to a large extent, almost untouched.”
—*Church Missionary Intelligencer*.

MISCELLANEOUS.

—“How busy death has been in our missionary ranks! We never remember publishing such a list of departures in our obituary. Sixteen who have borne the extreme heat or cold and the burden of the day in one or another of our fields have been lately called away. Eleven of these had retired from active service, and include such veterans as Brother Wünsche, aged eighty-eight, and Sister Wedemann, eighty-six. The former, like several on this list of departures, served in Surinam; the latter in the West Indies and South Africa, where she and her husband ministered to lepers on Robben Island. Brother Ribbach was for thirty-one years in Labrador, and Sister Bentien, lately a member of our Dublin congregation.

had labored with her husband in Barbadoes and the Danish West Indies.”—*Periodical Accounts* (Moravian).

—“For some reason which we cannot explain, dispatches are occasionally sent from San Francisco to the papers on this side of the Rocky Mountains indicating some terrible state of affairs at the Sandwich Islands, and so we have had of late reports of the sickness and death of the queen and of various insurrections. These dispatches have not only been without foundation, but they seem to be prompted by malice. Affairs in the Hawaiian Islands are moving forward peacefully and prosperously, the queen is in good health and is ruling well, meeting the approbation of the better class of citizens. Our friends will do well to accept with great caution any dispatches emanating from San Francisco which have an unfavorable bearing upon the Hawaiian Islands.”—*Missionary Herald*.

—“It is far from unusual that a European comes among a so-called uncivilized people with the notion that among so rude a race mere unregulated caprice is the spring of its whole behavior. How astonished he is when he discovers that every action, public and private, is rigorously governed by settled usage, to which the most solicitous obedience is rendered! This, for the missionary, is a discovery of the highest moment. It is such usage on which he must mainly depend to maintain a remnant of ethical consciousness, on which he can found his endeavors. The heathen religions are so far from affording such a basis that they are in great measure the cause of demoralization among the heathen peoples. They are the source of all manner of pagan abominations.

“So soon, now, as it is seen that missions are to aim, not merely at converting individual souls, but at gaining over whole peoples, it results from this that they must address themselves to the problem of converting heathen usages into Christian. What that means, and with what extraordinary difficulties it has to contend, is worth some slight consideration.

“If the missionary, as he ought, is to intervene with decisive authority in this field of ethical usage, he must, first of all, be well informed on more than one side. On one hand he must be possessed of right apprehensions of Christian ethical usage, amid which he has grown up, and which he brings with him. He must be clearly conscious how vast a part of this is of no essential significance for Christianity, of merely casual and local character, how much that to us appears a necessary part of good usage was wholly unknown to the apostles, and, indeed, to the reformers. Of course, then, he should understand that it would be purely arbitrary to require of the heathen that in all these particulars they should regulate themselves according to the standard of use prevailing in Christian Europe.

“On the other hand, the missionary, before proceeding to decisive action, must assure himself that he thoroughly understands the import of the prevailing usages which he finds among the heathen. This will be exceedingly difficult to ascertain, for, in general, all the answer he will receive to his inquiries will be that so it is, and so it always has been. The first and great question is: Which of the usages of the people, now that they have become Christian, may be retained, and which must be abolished? From what we have said already, it follows that the social use of Christian Europe is by no means always to be applied as a standard. Many missionaries have insisted on doing this, and have afterward come to see that they had committed injurious errors.”—*Missions-Berichte* (Rhenish Missionary Society).

—"Rationalism is eating its way into the very heart of Judaism. But this disintegration must sooner or later be followed by reconstruction ; for the Jew, with his marvellous history and traditional associations, cannot live without God, and so many are being led, in the weary search for the God whom their forefathers knew, to embrace Christianity, or, if not Christianity, then some form of Unitarianism, which is usually only a temporary halting-place previous to their acknowledgment of Christ as their Messiah. Mr. Israel Zangwill tells us that 'the deserters from Judaism are daily becoming more numerous, and the plutocracy ennobled goes over to Christianity.' Certainly evangelistic efforts of recent years have been vastly more fruitful, and it is not too much to say that an absolutely unique opportunity is presented to the Church of God.

"But it may be said that these sceptical influences are only felt by a certain section of the Jews. This is in part true, but it is also true that even among the so-called orthodox there is a spirit of restless dissatisfaction. Many feel that Judaism, so far from realizing the hopes of the Old Testament, has resulted in failure, and they are becoming increasingly aware that the only solution of their difficulties is the acceptance of Christianity ; and though they hesitate to take the step, the drift toward Christianity is very marked. They imitate Christian methods, come to services and sermons in our churches, read the New Testament, and recognize the noble qualities in the life of Jesus of Nazareth ; and when the revised translation of the New Testament appeared they spoke of it in the highest terms as a Book of which the Jewish race might be justly proud. M. Debré, Rabbi of Neuilly, near Paris, writes in the *Jewish Quarterly* that now new-born children are brought to the synagogue to receive the blessing of the rabbi, just as Christian children are brought to baptism. There is also a ceremony of initiation for boys and girls of twelve and thirteen years, at which the boys appear in black and the girls in white, very much like our confirmation, and for which they are carefully prepared by the rabbis. The rabbi is now summoned to the bedside of the sick and dying ; the coffin is strewn with flowers as among Christians ; the Hebrew prayers are replaced by others in the vernacular ; the organ and choir have found a place in the synagogue ; sermons are frequent, and an afternoon service is provided for the ladies ; the rabbis dress very much as the ordinary clergyman. All this shows that the relations between Judaism and Christianity are no longer those of hostility, but of growing appreciation ; and in this drawing toward the Christian Church may we not see some preparation for that national acceptance of Christianity of which the prophets and the apostle speak ? But be this as it may, the Church of God has a great opportunity for evangelistic effort, of which she ought most earnestly to avail herself.

"With regard to the Jews in Oriental lands, who, if we include Russia, constitute probably two thirds of the nation, they still retain the same fixity of religion as of old. But the persecutions to which they have been exposed have led many to ask, 'Why are we thus persecuted ?' and in the endeavor to find an answer to this question a considerable number have embraced Christianity. The circulation of the Word of God and the untiring efforts of the missionary are gradually leavening the masses with an increasing knowledge of Christ ; and the history of Jacob Rabinovitz in Bessarabia, of Rabbi Leichenstein in Budapest, and the awakening which has lately taken place at Saratov, in Russia, where in a few days two hundred and fifty Jews embraced Christianity, show that the seed sown is already germinating. And may it not be that in the near future, under the fer-

tilizing dews of the Spirit of God, it will yield the great national harvest of which the apostle speaks, and 'so all Israel shall be saved'? And when this blessed consummation does arrive, it is abundantly evident that the Jews by their linguistic abilities, and by their ready adaptation to the most diverse national surroundings, will make heralds of the Gospel absolutely unique in their effective qualifications. Their restoration to the Divine favor will be an invaluable addition to the Church of God, bringing fresh vigor to her ancient life, and realizing the completeness of her predestined ideal, and so the future conception of the apostle will, in God's own time and way, be accomplished, and the world, awake from the death-sleep of ages and through the acceptance of life and Christ, become the universal possession of humanity."—*Jewish Intelligence*.

—The Rev A. W. Lewis, of Schreiber, Canada, says in the *Presbyterian Record*: "A Roman Catholic chapel and three Protestant churches protest against sin. The Episcopalian, Methodist, and Presbyterian ministers live within gunshot of each other. (They endeavor to use their guns on the enemy.) The Episcopal and Presbyterian churches are separated only by the street, and this is unseen on Sabbath, for one week all go to the Episcopal, the next all come to ours. Their pastors take Sabbath about to preach 'along the line.' The greatest harmony exists to their mutual edification."

AFRICA.

—"The Bulletin of the Geographical Society of Lisbon prints a letter from one of the Roman Catholic missionaries in the Ganguella country, beyond Bihé, in West Central Africa. This territory stretches inland to the Zambesi. The writer reports these natives as docile, timid, imitative, and eager to learn; appreciating kindness, and having a feeling for the beautiful. They are dextrous workers in wood and iron, and do not oppose to civilization the cold resistance of those who do not wish to know anything more than what they have learned from their ancestors. Around the Catholic mission station native families have settled, and are cultivating successfully not only the native products, but those of Europe; among them wheat, which yields sixtyfold on land relatively poor. The missionaries, aided by their school-children, have dug a canal for irrigating purposes. The governor of Benguela, who has visited Carsenga, examined the school in reading, writing, arithmetic, spelling, and the Portuguese language. 'It is even necessary to moderate the zeal of the little blacks for study.'"—*Missionary Herald*.

—It gives an idea of difficulties in Africa, when Bishop Smythies, of Zanzibar and Nyassaland, says that if part of his diocese lay in London, it would be easier for him to superintend it than to have charge of Nyassaland. He can go to London in twenty days or less, but for a visit to Nyassaland and return he must allow six months! How would it do to appoint him Bishop of Zanzibar and London (with several auxiliaries), and to transfer the Bishop of London to the Lakes? Then the complaint could not be made that no home dignitary has ever recognized a call to the mission fields. Such exchanges may some day not appear so ludicrous as they do now. Why should not a Boniface, in his old age laying aside a great primacy that he might receive the crown of martyrdom among the heathen, be as possible now as eleven hundred years ago?

—It is known that the Universities Mission brethren belong to the High Church party of the Church of England. Their converts are strict in

observing the fasts of the Church, but the food which they save they bring to the church to be sold for the poor.

—Herr Merensky, of the Berlin Mission on Lake Nyassa, says of the Konde tribe, among whom it is to work : “ You can hardly imagine, for Africa, anything more idyllic than a Konde village. First, well tilled fields announce that it is near ; then we often see a widely extending banana grove, which is inseparably involved in the very existence of the village. In the banana-wood things are cleanly, the streets are swept, and soon you see here and there neat cottages of bamboo and unburnt brick, sometimes also longer, quadrangular houses for the youth. The eye is particularly struck by the seemly cow stables, of which the chiefs have built the largest. We saw at Makendza one 120 feet long, and at Mabynsa one was going up which could hardly have been less than 200 or 250 feet in length. The dwelling houses are often so neat and clean that they would draw attention even in Europe. Their form is round, the under part being of bamboo and unburnt brick, and the upper part being like the familiar Basuto houses.

“ When I add that stock-raising receives such attention among the Kondes as that the cattle are regularly smoked to clear them of the dangerous bush-lice, and often washed to keep them thoroughly clean, this people appears as one of the most advanced in Africa. It is especially significant that its culture appears to be indigenous. There are many indications that the Kondes have been settled for centuries at the northern end of the lake, and have gradually learned how to develop the resources of their country in this effective way. The people are of a strong and muscular build. Even the well-known African flatfoot is by no means universal among them ; where it does show itself, it is less coarsely developed. The color is dark, especially in the proper nucleus of the tribe, who live by the lake. You notice among the men many whose features speak of reflection. It struck me with surprise that the elder people often have pleasing faces, whereas the Caffre proper, if a heathen, is almost sure to grow ugly with age. The reason may be that the Kondes appear to be a very sober race. Even the common sorts of African intoxicants are not much brewed among them. They do not practise circumcision, and thus two walls, which in South Africa resist the advance of Christianity, are not found here. The religion of the people is ancestor worship. They have words for Spirit, God, for sacrifice and prayer. Thus far I have discovered no trace of magic. There appears, therefore, to be here such a soil for the diffusion of the Gospel as is seldom found in heathen lands. The people, moreover, appear to have many praiseworthy traits of character and usage. Thus far we have scarcely lost anything by theft or by mendicancy ; chiefs who came into my tent behaved themselves in a serious and seemly manner. They handled nothing, still less did they laugh at what they did not understand, but sat modestly on the camp-stools that were handed them, listening with serious repose of manner to the topic of conversation. Before us lay this noble mission-field, into which we had entered on leaving Kasonga, and our hearts swelled more and more with joy at the thought that *our* society, that *we* have been called to cultivate this field ; but a look at the coast lagoons, through which our way led us, and at the three hammocks with their fever-stricken occupants, reminded us that the fruits of this field can only be gathered through sacrifice ; yea, perchance through heavy sacrifices.”—*Berliner Missions-Berichte*.

II.—INTERNATIONAL DEPARTMENT.

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

The Attitude of the Educated Classes of India toward Christianity.

BY REV. J. E. ROBINSON, BOMBAY, INDIA.

It is the deliberate judgment of those in a position to form correct opinions on the subject, that at no period in the history of Indian missions have the status and prospects of Christianity in the Indian Empire afforded such solid ground for encouragement on every hand as at the present hour. Those who know India best and are most familiar with the march of movements in that great empire, unanimously confirm this judgment; and among them will be found some of the very highest State officials—viceroys, governors, members of council, and also distinguished scholars; men who have no personal interests to serve by taking a prejudiced view of the situation, but whose official position and duties have made it necessary for them to thoroughly familiarize themselves with the figures and facts as they actually exist.

But while the position of Christianity in India is so well assured, and its outlook more hopeful and satisfactory than ever before, it must not hastily be assumed that the crisis of missions in India has been fully passed, that the outer works have been utterly demolished, and that all that remains to be done is that the victorious army should rush through the breach and proudly plant the flag of conquest on the citadel. It is desirable, for many and obvious reasons, that the Church should understand that this is far, very far indeed, from being the case. To all human appearances—notwithstanding the indisputable fact that the Christian community is increasing at a far more rapid rate than the general population—many a campaign must needs yet be fought, many a “million for missions” cast into the Lord’s treasury, and many a life laid upon the altar of sacrifice,

ere the consummation so devoutly to be wished crowns the great missionary enterprise of the Church of God in India.

Two closely-related facts should have the effect upon the Church of strengthening her faith, stimulating her hope, and awakening her profound gratitude, on the one hand; and of developing her patience, increasing her zeal, and kindling larger enthusiasm, on the other. These are, first, Christianity has secured a magnificent strategic position and most excellent vantage-ground from which to prosecute and carry on her work of conquest and assimilation; and, second, there remains yet very much land to be possessed. Never before have converts from heathenism all along the line been so numerous. Where twos and threes, or at most tens and twenties, were added to the Church a few years ago, hundreds and even thousands are now gathered; and these results are effected under such circumstances as to abundantly warrant the belief that great “breaks” may be expected very soon among these gregarious peoples. A notable fact in connection with the movement toward Christianity of large numbers of the lowest classes of the people, within the past year or two, is that it is not confined to one province or part of the country. From several sections the tidings come that the common people are manifesting an unusual interest in Christianity, and becoming remarkably responsive to evangelistic efforts. In some places accessions have been more numerous during the past twelve months than in as many previous years. There can be no doubt that the hearts of the disadvantaged multitudes are being moved by the Divine Spirit, and that this providential movement is bound to gather increased momentum with the passing years.

But while this is true and rightly awakens our gratitude and thankful-

ness, it should be remembered—not by any means despondently—that up to the present time missionary successes have been achieved almost exclusively among the lowest classes and from the non-Aryan races chiefly. The higher castes of pure Hindus have hardly been touched ; and it is claimed—with some degree of truth, I believe—that the number of converts from the higher educated classes is proportionately less now than it was twenty, thirty, or even fifty years ago. This may be satisfactorily accounted for, perhaps, by the fact that the efforts of the missionaries of the past generation were much more largely directed toward the educated classes and higher castes than at present. The policy in this respect has been considerably modified, and not unwisely, in the view of the writer.

Let the Church, then, thank God for the past and take courage regarding the future. Let her rejoice, as well she may, over what has been accomplished ; and, possessing her great soul in patience, gird herself anew for the completion of the stupendous work she has undertaken. It is due to the Church that she should know all the facts and clearly apprehend the situation ; it is due to those whom she has sent to the front, that she should neither be too sanguine of immediate victory nor too impatient because it draws not near with the desired rapidity. That the progress made has been far greater than was ever anticipated by the projectors and pioneers of missions in the last century is undeniable. Let not the Church now stultify herself by waxing restive because the final victory tarries. The victory is coming ; it will fully come when the Church shall have done what she ought to do to secure it, and when she is prepared for it.

To all who desire the most effective and speedy evangelization of India, it cannot be otherwise than deeply interesting to inquire how the higher classes are affected by the present evangelistic successes among the lower ? What is the attitude of the educated classes to-

ward Christianity ? To the first question it may be briefly replied that, generally speaking, the higher classes do not seem to be aware that anything transpiring around them in the form of a religious movement demands serious attention at their hands. They so thoroughly despise the low castes that movements of any kind among these are matters of little concern. In the minds of those who have come to know that Christianity is making headway in some directions, the predominant feeling is either one of settled conviction that these baser classes are wholly incapable of permanent social and moral elevation ; or, a complacent concession that Christianity is welcome to all it can get or make out of such contemptible and unpromising material.

In attempting an analysis of the attitude of the educated classes toward Christianity, we first of all perceive that it is of a very complex, self-inconsistent, and paradoxical character. To any one acquainted with India and its philosophical systems this will not be surprising ; for, as one has justly said : “ The Hindu mind has long surpassed all other minds in the ability to hold, or believe itself to hold, at the same time, two or more opinions which appear to be wholly irreconcilable. Indeed, an acknowledged note of the Hindu mind is ‘ eclecticism issuing in confusion,’ which has been said to be ‘ the very method of Hindu thought.’ ”

1. The first element in the attitude of the educated classes toward Christianity, which may be noticed, is *disquietude*.

There can be no doubt that a widespread feeling of anxiety and foreboding exists in regard to the spread and ultimate triumph of the religion of Jesus Christ. As a proselyting religious system and assimilating spiritual force Christianity is no longer despised and held in contempt as it once was. Everywhere in India, among enlightened adherents of all religions, there unquestionably prevails a deep-seated, unwelcome, and troublesome conviction that

the final result of the conflict between Christianity and these religions is merely a question of time. As education becomes more general and thorough, the past triumphs of Christianity and the meaning of its present restless, world-wide aggressiveness and calm confidence of ultimate victory are more clearly apprehended than ever before ; and this better acquaintance begets a corresponding anxiety on their part as to the fate of their largely-discredited systems. " This absorbing, assimilating power," they reason, " which so confidently aims at nothing less than the moral subjugation of the whole world, and has come to India with the evident purpose of remaining until its cherished object is fully accomplished—this mighty force, under the banner of which earth's foremost nations are marshalled, and under whose fostering care the noblest civilization the world has ever known has been developed—surely such a force is not to be despised or lightly esteemed !" They reason rightly. To many reflective minds the issue itself is not doubtful ; but while some congratulate themselves that the dreaded crisis is hardly likely to occur in their time, and therefore they may calmly pursue the even tenor of their way, content if the evil day be staved off until they—and perhaps their children and grandchildren—have passed off the stage ; others are unhappy in contemplation of the dire probability, and give vent to their feelings by the exhibition at times of a bitter spirit of hatred and opposition.

2. Paradoxical as it may seem, side by side with this feeling of uneasiness and foreboding, which has just been referred to, there may also be found to exist a *sense of security* that makes itself readily apparent. Hitherto Hinduism has held its own against all comers—Buddhism, Mohammedanism, Brahmoism : why not against Christianity ? But there are other well-defined factors which co-operate to nourish a sense of safety in the minds of the educated classes. For example :

(a) The little progress which Christianity has as yet made among the more enlightened of the community. It is easy to perceive that from their standpoint this fact has considerable weight. Hindus look with complacency upon our missionary efforts, pointing to the absolutely untouched castes around us, priding themselves on their impregnability, and viewing with ill-concealed contempt the ingathering of the low-caste and non-caste by the few hundreds or thousands per annum.

(b) Again, the attitude of the nominally Christian European officials toward evangelical Christianity is perceived to be in the main, as it has ever been, unsympathetic, unfriendly, and even, at times, contemptuous and hostile toward vital godliness and experimental religion. There have been and are noble exceptions ; but the higher official classes are well known to be largely pervaded by a thoroughly sceptical spirit, which, while for various reasons it does not always assert itself so strongly and practically as to create an open breach between those who possess it and organized ecclesiastical Christianity, is nevertheless strong enough to make its influence powerfully felt in various directions. The effect of all this upon thoughtful educated men can easily be imagined. It is not to be marvelled at that they should be perplexed and confounded by phenomena of this kind, and that they should conclude that a system of religion from which apparently its own cultured adherents are breaking away through stress of scientific and philosophic necessity, can hardly possess a valid claim to acceptance or even consideration at their hands. They argue, and not unreasonably, that when Christianity demonstrates its ability to command the full confidence and retain the unwavering allegiance of its own children, who have been nourished at its bosom and brought up under its fostering care, it will be time enough for Hindus and others to seriously consider what their duty in regard to it may be.

(c) There is also the potent influence of Western literature to be taken into account, in so far as it tends to mould educated native opinion. Magazines, reviews, and all sorts of cheap books, saturated with agnosticism, rationalism, and other isms, are widely and eagerly read by those who rarely come in contact with the sound results of Christian scholarship. The literature on which educated natives feed is for the most part undisguisedly hostile to Revelation. Works of this character are diligently sought after. How unspeakably sad it is to reflect that the strongest pleas against Christianity, advanced by educated natives, are those furnished by scholars of Christian Britain, Germany, and America! No longer shame-faced enough to advocate the superiority of their own self-condemned, anti-scientific and discredited religions, Hindus and others now fall back upon and eagerly parade the sceptical objections of the West—objections which they themselves would never have been able to originate or discover; and though they feel debarred, in the face of day, from justifying their adherence to their own religions on the ground of any moral worth these may be supposed to possess, they readily justify their rejection of Christianity on the grounds mentioned. The international exchange of error and falsehood, which Dr. Duff lamented as existing in his day, has not yet ceased. It is still true that “the pantheistic philosophy of India is malignantly affecting the educated in Europe and America; while the infidelity of Europe and America is malignantly affecting the educated in India.”

(d) Very little of a favorable character, moreover, can be said for the Anglo-Indian press. Speaking generally, it is decidedly unfriendly to missions, and takes very little interest in their progress or prosperity. Much of the capital invested in English newspapers in India has been furnished by natives, a fact the significance of which is at once apparent. The following estimate is not

unjust: “Though compelled occasionally to pay tribute to the missionaries’ usefulness in promoting the enlightenment of the people, yet it does so with ill-concealed unwillingness. . . . Some influential journals have taken in hand to praise various forms of Hinduism, especially caste, and to disparage Christianity. Some adopt by turns a spirit of deism, positivism, and eclecticism. Others express a languid faith in Christian truth, and are quite content to leave the world in error.” Anglo-Indian journalism can in no sense be regarded as a help to the evangelization of India, but the contrary. It sets up a false standard, it discounts and discredits revealed truth, it furnishes excuses for opposition to the religion of Christ, and fortifies those who refuse allegiance to God by providing them with what are deemed sufficient reasons for doing so.

3. Another element of the attitude under analysis is a *spirit of concession and compromise*. As one consequence of the feeling of solicitude that exists in the minds of many, and apparently by way of a compromise all round—hoping thereby to arrest the further encroachments of Christianity—we find a surprising readiness in some quarters to accord the religion of Jesus a very high and honorable place among the great religions that exist in India, and even to acknowledge its possession of many praiseworthy features and elements of power peculiar to itself. Further than this they are not prepared to go. In return for their courtesy in acknowledging that Christianity has *some* truth, *some* elements of good, *some* Divine authority and capacity, they expect that similar acknowledgment will gracefully be made by Christians as to the truth and good alleged to be found in Hinduism, Mohammedanism, Zoroastrianism, etc. Equality of a certain kind and to a limited extent they feel compelled to concede—and this is a victory in itself; but the universal superiority of Christianity—never! while they can help it. Their idea of equality is, that as Christianity is undoubtedly good for Chris-

tians, so Hinduism is equally good for Hindus, Buddhism for Buddhists, etc. But Christianity for Hindus is altogether an anomaly, and Christianity shows how unfit it is to live by advancing such a proposition!

Frequently, in the course of conversation or discussion with missionaries, leading Hindus and Mohammedans say: "Affirm if you will that Christ is a Saviour, or even a *great Saviour*, and we have no quarrel with Christianity; but that he is the *only*, the *exclusive* Saviour, we will not admit." Here is where the shoe pinches, and here lies the secret of occasional manifestations, in certain quarters, of educated bitterness against Christianity. Convinced of its moral superiority, and filled with a more or less profound apprehension of the doom of extinction that awaits their systems at its hands, they grudgingly make the concessions referred to. But here they cry a halt for the present, holding their ground doggedly, and seeking defence of their position and welcoming assistance from all quarters.

4. Again, the attitude of educated Hindus may be characterized as *one of painful and perplexing indecision*. The extent to which the educated mind of India is slaking its thirst for moral teaching and religious instruction at the fountain of Christian truth cannot easily be estimated. There can be no doubt that large and continually increasing numbers are in studious, helpful contact with the Scriptures, which they find satisfy their moral instincts and meet their aspirations after a standard of purity and devotion as nothing else possibly can. With this we find in considerable measure a profound recognition of the pre-eminence of Jesus as a spiritual Teacher and Exemplar, which often expresses itself in the most sincere, devout, and laudatory terms; and to many He is the only Being whose claims as a universal Saviour deserve consideration. Notwithstanding this, we are confronted everywhere by a painful reluctance to decisively assume and publicly avow dis-

cipleship; and, what is more serious and perplexing, a feeling in the minds of many that this reluctance is not only not blameworthy, but even justifiable! To overcome and remove this reluctance is one of the serious problems before Christ's missionaries. It becomes more formidable with every passing year, for the number of educated persons increases with marvellous rapidity in these days of multiplied colleges and universities.

Among the factors that help to produce and intensify this reluctance to break away from that which satisfies not, and to identify themselves with that which commends itself to their best judgment, may be noted: a national pride which naturally forbids their acceptance of a religion at the hand of foreigners, and these the haughty conquerors of their land and nation; the undisguised and pronounced contempt exhibited by European officials of all grades for native converts to Christianity; the low moral and spiritual status of a large section of the native Christian community—I refer chiefly to the Roman Catholics; the misunderstood interest which Western savants take in the sacred literature and religious cults of India; the lack of moral backbone, owing to the absence of anything like a sensitive conscience among the people in general—these, in conjunction with the operations of the ruthless, ubiquitous tyrant, caste, restrain multitudes who stand on the very threshold of the kingdom of God from taking the decisive step and entering in.

5. Lastly, there is the *element of aspiration and imitation*. These terms are used for lack of more definite ones. Nothing in the modern history of India is more remarkable than the marvellous development of the spirit of philanthropy and social reform among non-Christians, finding scope and expression in the promotion of female education; providing medical aid for women; founding hospitals, asylums, dispensaries, and kindred institutions. There

can be no doubt that this spirit was first kindled at Christian altars, and at the outset derived its chief nourishment almost exclusively from Christian missionary sources; but it is now running its brilliant career on independent lines, studiously avoiding, as far as possible, all formal connection with missionary efforts of a kindred character. While this may involve apparent present loss and temporary disadvantage to the Church of Christ, she will reap the richer benefit hereafter, when the wealthy educated classes begin to gravitate toward and embrace Christianity in large numbers, in having at her disposal these benevolent "forces of the Gentiles," and in being in command of the consecrated services of multitudes who shall not need to be instructed in the first principles of philanthropy.

In conclusion let me express my deep conviction that, while the work among the uneducated lower classes should continue to be prosecuted with the utmost possible aggressiveness, and while all diligence must be used in developing and elevating the Christian community formed out of these classes, it behoves the Church of Christ to take hold with special earnestness of the work among the educated classes, and, with the Divine blessing, avert their inevitable and irrevocable lapse into open and avowed infidelity. In all the large cities of India, where there are thousands and tens of thousands of cultivated men and students thoroughly familiar with our English tongue, special systematic effort should be made to evangelize them by means and methods particularly adapted to their circumstances and needs. British and American universities and seminaries should be represented in these great centres by highly-cultured and wholly-consecrated workers. Experiments on a small scale in these directions demonstrate that there is an open door of the largest usefulness before the Church. May she wisely and aggressively seize the golden opportunity, and with an enthusiasm generated at the Cross of Christ by the all-con-

quering Spirit of God vigorously take hold of this work—one, not a whit less urgent, and in some respects more important, than any which calls for her enterprise and zeal in that great and needy empire, which we devoutly believe is destined to be one of the brightest jewels in the diadem of our Lord Christ.

Rev. Gulian Lansing D.D.

Egypt is in many ways a most interesting country to the Christian observer. Of its seven millions of people, 50 per cent live in towns. The two great cities of Cairo and Alexandria have been the theatre of most of the evangelizing effort which has been done. The American United Presbyterians have been established in the country for several years. They have eighty or more centres of work, with sixty or more Christian congregations. The whole valley of the Nile, from the Mediterranean Sea to Assouan on the south, is embraced in the field of this mission. It has had remarkable success. It is fresh in our minds, that they told us the other day, that in ten years the results had doubled in most cases, and nearly trebled in some. The population had increased 25 per cent, but the evangelical growth of the mission was in the same decade 100 per cent. The communicants, Sabbath attendance of pupils in Sunday-schools are items that increased threefold, the pastors fourfold.

The chief missionary figure, the oldest, and one of the most revered and useful of all the missionary force which has brought about this marvel of missionary result, Rev. Gulian Lansing, D.D., died September 12th, 1892. He went to the East nearly forty years ago, entering on his work at Damascus, in Syria, but soon leaving for Egypt, where he labored till his death. His great proficiency as a scholar in Hebrew and Arabic placed him in the front rank of Orientalists as a linguist, and his personal worth was as widely and profoundly felt as his learning. Rev. Dr.

J. B. Dales, Secretary of the Society which Dr. Lansing honored and served, sends us the following note from "one of the most devoted" of their missionaries in Egypt, Rev. J. Kruidenier :

"Monday morning, September 12th, 1892, just as the shadows of night were beginning to pass away preparatory to dawn, the weary soul of one of God's own, Rev. Gulian Lansing, D.D., left us and entered into the joy of his Lord. 'Oh, how glorious!' were the words oft repeated a short time before he left us, and we wonderingly inquired and looked if perchance some of the glory might be espied by us sorrowing ones. A protracted illness had kept him waiting for fully two months ere the promised rest was enjoyed. At the home of his son, J. M. Lansing, M.D., loving hands had nursed him and anxious hearts had awaited results, but neither their care nor an able physician's skill could prevent his release. He has gone to be forever with his Lord.

"We miss him; he was a father in our mission, and a leader of our little band. His suggestions, his advice, his experience, were always helpful, and oftentimes decided perplexing questions for us.

"He was one of the very first to enter this field, coming here as early as 1856, bearing the brunt of pioneer effort, ever advancing the outposts. Filled with a yearning desire to bring souls to Christ, zealous for the Master, thorough in his work, persevering in his endeavors, and, above all, his heart aglow with a living, conquering faith, he was permitted to do much for Christ.

"His, too, was the joyous privilege of casting his honors at the feet of Jesus, for though a born linguist, a successful student, and a very acceptable speaker, yea one whom three institutions at home delighted to honor with the title of D.D., and whose friendship, moreover, was pleasing and valued by many at home and abroad, yet he willingly gave up these that Christ through him might be glorified in a far-off field.

"About five years he labored as a missionary in Syria, and thirty-six of the sixty-six years of his life he gave to Egypt, and these have borne rich fruitage, as the work here and his brethren could testify.

"CAIRO, EGYPT."

The following paragraph is from an article in the *Christian Intelligencer*, by a life-long and intimate friend of Dr. Lansing, Rev. J. A. De Baun, D.D.:

"He gave himself first of all to the enthusiastic study of the language, Arabic, which he grew to love and admire as a very prince of tongues, and in which his recognized proficiency became so great, that competent judges have declared that if he were the second Arabic scholar of those not born Arabs, he was second only to Dr. Van Dyke. But he threw himself, body and soul, into all missionary work, whether it were to peddle a basket of books, or to sit for hours in a vermin-infested hut to capture the heart of one peasant, or to preach all night to a crowd of curious and possibly earnest inquirers, or to hold disputations with Coptic priests or Moslem doctors, or to write tracts, and books, and treatises on didactic or polemic theology—to teach in the schools, to train theological students, to travel wearily up the Nile or across the desert, or to represent the Mission to the government and to stand before kings. At last, and for many years, this became his peculiar province—not to the exclusion of any or all other missionary work—to be the representative and advocate of the mission to the Egyptian authorities, and it is doubtful whether any other foreigner was better known or more highly respected than he in the courts of the last three Khedives."

Slavery by Contract.

The Australian papers have for a long while teemed with revelations about the contract labor slavery of the South Sea Islands, or what goes by the name of the "Kanaka-Labor-Traffic." The Gilbert and some other islands are visited for the purpose of securing natives for Fiji, Australia, and Guatemala, who sign a contract for five years' labor in the countries to which they are to be deported. Once there they are sold to planters for the term of years. It is doubtful if many of them understand our reckoning of time, and they are led to "sign" the contracts by deceit, and cruelly seized and constrained by little less than outright force, and the results, as in Guatemala, show great mortality among them; a small part only live out the five years, and fewer ever return to their homes. This traffic has carried off a third of the population of

the New Hebrides ; and the Queensland governors have received application from over 400 would-be agents to bring out these "black-birds."

It appears that a "tramp" steamer named *Montserrat* has been engaged in this business carrying these victims to Guatemala, having just now landed some four hundred. It is in testimony that of two years ago four hundred others were sold in Guatemala, of whom only one hundred and eighty now survive—the small-pox, malaria, and other pestilences which seize these foreigners having carried off the rest. A few months ago the brig *Tahiti* was captured with three hundred of these contract slaves aboard, all of whom perished.

The hope is expressed that as England has taken possession of the Gilbert Islands, this inveigling of men into peril and practical slavery may be stopped in that quarter, but as British sentiment has not been strongly enough against it in Australia and Fiji to stop the business at that end of the line, it is well not to be over-confident about her course in the Gilbert group. An international compact is being sought to stop this whole nefarious business, and to bring these South Sea Islanders under the same protection from *Christian*—God save the mark—rum and fire-arms. Heaven speed the effort. Let the United States Government not take the back place in this humanitarianism, which for somewhat plausible reasons she did in the Brussels Treaty for the Congo. Let our people make the Government know that the humanitarianism of this country demands prompt action in the premises. The Pan-Protestant Council at Toronto wisely appointed a deputation to go to Washington to urge action of our Government in this matter, and also to restrain the traffic in fire-arms and liquors with Western Pacific natives.

THE MOHONK INDIAN MISSION CONFERENCE.—This Conference in October last

insisted "that the allotment of lands be persistently and judiciously continued," recommended compulsory education, urged that the Indian be protected from "robbery through deceit and extortion," and that the "principles of the civil service law" should be practically applied to the Indian service, and condemned "the appointment or removal of these officers for partisan reasons." Nearly \$2000 was subscribed on the spot for the creation of a fund for the higher education of such Indians as shall prove themselves worthy of such help. They were clearly of the view that the churches should assume the support of the schools under their charge, and refuse to receive Government money in aid thereof ; a view, by the way, already expressed by the Protestant bodies, the General Assembly of the Presbyterian Church, the General Conference of the Methodist Episcopal Church, and later on by the representative Council of the Protestant Episcopal Church in its session in Baltimore. A view which the Roman Catholic Church, of course, does not accept, seeing that it makes bitter cry for more of this Government money, though it already receives more than half of the total sum appropriated by the Government for these denominational schools.

THE EVACUATION OF UGANDA.—At the hour of our writing it is intimated that the British will probably evacuate Uganda. Mr. Gladstone will take grave responsibility if he should abandon Uganda as he did poor Gordon in the Soudan. We strongly suspect the British Government will do no such thing, but it will probably be "encored" if it winds up the blundering East African Company. If it had kept that company at home, foreign missionary interests would not have had the anxiety they now have for the continuance of British influence in that "sphere." Missionaries went there in 1877, the first residents from abroad. Chiefs and many of the people were won to Christianity, and the

New Testament was translated for the people. These missionaries in times of danger have never asked the protection of the East African Company, yet were aided by the moral influence of the British Government's agents at Zanzibar; but when the Anglo-German agreement of 1890 brought Uganda under British influence it seemed right that they should maintain order there. The battle of the Romanist and Protestant missions was a political one rather than a religious one. It was a question whether a Roman Catholic or Protestant power should hold Uganda. The withdrawal of the British from Uganda means the loss of prestige over the whole African sphere of British influence. It is a grave question whether the government does not owe it to missions in Uganda to establish *bona fide* law and order. Had they let the land alone the missionaries might have been far and away ahead of where they are now; but they have created conditions which involve the missionary evacuation of Uganda, if there shall be political evacuation now. We have deplored the return of the British Government to the old India policy of government by commercial companies. That should be relegated to the limbo of political blunders. This century should find a better way. We dare not predict what the British Government will do, for it deals with tax-payers, but we are grieved that its egregious blunders in Uganda so seriously involve missionary interests.

—Wonderful stories come of a lost city lately discovered in Mashonaland, and believed to have been built in ancient days by Arabs drawn to the region by its gold-mines. In particular a circular ruin is described which measures 300 feet by 250 feet, and with granite walls some 16 feet thick and 30 feet high. One writer estimates that the city contained from 50,000 to 100,000 inhabitants.

Prayer League for Native Workers in China.

A Prayer Union has been organized in China with the definite object of praying for the raising up of native evangelists. The Prayer Union sends out an appeal in part as follows:

To the Missionaries in China
and to Christians everywhere.

Greetings: The necessity for native fellow-workers in a field so extended as that which lies before us in the far East, is acknowledged by every intelligent and interested observer. It is reasonable to hope that among the churches and the numerous converts now to be found in China, there are men and women possessing Christian character, experience, and a considerable knowledge of the Holy Scriptures, upon whom the Spirit of God may work in calling and equipping those whom He shall choose for special service in His kingdom. . . . After consultation among brethren, and moved by a profound sense, both of the need of, and the opportunity for, a great forward movement, we send out the proposal to form a Prayer Union, the object of which shall be to pray God to raise up many native workers "full of faith and of the Holy Ghost." The conditions of joining this Union are simply to send out the pledge card, of which a specimen is given on another page of this circular, affixing the signatures to the same and returning it to the Secretary. This should be considered, not the observance of a mere form, but a sincere promise to take up unitedly, regularly, and urgently the instruction of the Master, "Pray ye, therefore, the Lord of the harvest that He send forth laborers," and apply it in the direction of native help, for this is the greatest field known to modern missionary enterprise: assured that China for Christ means Asia for Christ, and Asia for Christ means the world speedily won to Him.

Rev. J. W. STEVENSON, President,
Rev. Y. K. YEN, M.A., Vice-President,
Rev. ELLIOT H. THOMSON, Secretary,
Officers of the Union.

N. B.—A response to the appeal of the Union, sent to either of the officers, addressed Shanghai, China, is sufficient.

We present herewith the form of the pledge.

其主當 殺遺求 焉工收 以穀之 收之	Pray ye the Lord of the harvest to send forth labourers into his har- vest. Matt. ix. 38.	傳爲祈 道增禱 之加會 舉華人
PRAYER UNION FOR		
Increase of Native Workers in China.		
一 求主賜此人多有信 德多得保惠師之感動	AGREEMENT. Weekly and if possible daily to pray: 1. That God will raise up many native workers in China. 2. That God will send them forth full "of faith and the Holy Ghost."	一 求次會 主或友 多每約 遣日定 傳一每 道次禮 人拜一
MEMBERS' NAMES.		
會友名	President.....	湯顏范 謫詠明 禮經德 記副會 司副正 正
	Vice „	
	Secretary.....	
	No..... Date.....	

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Three denominations at least are setting their Endeavorers to work in a practical way. The young people among the Disciples of Christ are gathering contributions to build a memorial church in Salt Lake City. The Endeavorers among the Methodist Protestants are collecting funds for a similar church in Kansas City. And now come the Lutheran young folks with a plan, which they will carry out, for a memorial church in San Diego, Cal. Surely the Endeavorers are blessed in having such noble objects to work for, and their denominations are blessed in having such noble young people to work for them.

Very often a valuable new Christian Endeavor method comes from workers in Canada. Their latest contribution deserves wide currency. Endeavorers up there are organizing "hospitality circles" among the ladies of their churches. The members of these circles agree to invite and entertain at their homes, at least once a month, homeless young men and women. Endeavorers are not satisfied with working themselves; they must set their elders to work.

More and more every month the Endeavorers are awakening to their duties with regard to the young people who leave home and go where they are strangers. Very many unions, especially those in large cities, now have "correspondence committees," to which local societies send the names of young folks, whether Endeavorers or not, who are soon to move within the field of these correspondence committees. When the strangers arrive they are sought out, welcomed, introduced to Christian young people, and induced to connect themselves with the society and church of their preference. The latest advance in this line of work has been made by the Endeavor union of Berkeley, Cal., which during the vaca-

tion obtained, by a wide correspondence, the names and addresses of all who intended to attend this year the University of California. This union will endeavor in every way to throw about these young people at once a warm and helpful religious welcome.

Not a few ardent Christian Endeavorers are commercial travellers. "On the road" most of the time, it is impossible for them to work for their local church as other Endeavorers, and in their shifting life their Christian faithfulness is put to severe tests. It is urged that for these a travelling men's membership be established, with conditions and provisions suitable to their circumstances, the outward token to be a bar bearing the word "Traveller's" across the ordinary "C. E." monogram badge. It is to be hoped that this idea will be carried out, for such a membership would keep many a young commercial traveller from temptation, and introduce him at sight to the local Endeavorers, who would welcome him.

Christian Endeavorers are not to be left out of the World's Fair. They have their noble "Hotel Endeavor" for a rendezvous, and already they are talking, in several States, about State Christian Endeavor days at Chicago. Massachusetts has already selected July 18 for its day of reunion.

Rev. J. F. Cowan, the newly chosen trustee of the United Society from the Methodist Protestant denomination, is eagerly seeking to stir up Methodist Protestant Endeavorers to all sorts of good works. He has prepared a beautiful banner, to be given to that Methodist Protestant conference union whose work along certain lines is most successful.

Alaska, so far as is known, has only two societies of Christian Endeavor. One of these is at the little Quaker mission on Douglass Island, and it is an earnest, active society. One of its mem-

bers attended and spoke at the New York Convention.

Up to a few weeks ago the United Society officials knew of no Christian Endeavor societies in Madagascar; now they know of thirty. A few weeks ago Secretary Baer knew of no societies in France. Now word has come that the good seed has quietly grown there, and has sprung up in several Parisian "sociétés d'Activité Crétienne," as well as societies at St. Quentin, Les Ternes, and elsewhere. All Protestant work has slow growth in France, and yet there is reason to think the Christian Endeavor form of work peculiarly adapted to the conditions there. May it prosper richly!

The Christian Endeavor movement is gaining a foothold among the blacks in South Africa, mainly through the influence of an earnest missionary, Mr. Charles N. Ransom, who is planting societies in connection with his work in Natal. He finds the Christian Endeavor principles and methods just suited to his work with the natives.

Probably in no denomination have Christian Endeavor societies found a warmer welcome than in the Presbyterian. A characteristic example is the Indianapolis Presbytery, twenty-two of whose thirty-four churches, as Dr. Rondthaler reports in the *Herald and Presbyter*, have young people's societies, and all but one of these are Christian Endeavor societies, loyal and helpful to their own churches.

The Endeavorers among the Disciples of Christ in Ohio are very thoroughly organized, and are also thoroughly interested in the work. The proof of both is the fact that as societies—not counting individual offerings—they gave last year to their churches and the missions of their denomination the sum of \$6,528.24. All States and all societies will do as well ere long.

For several months seven prominent Connecticut clergymen, all Christian Endeavorers, have been maturing plans for an active evangelistic movement among and by the aid of the Endeavor

societies of the State. Their plans were approved heartily by the magnificent State convention, and Connecticut young people have set out to make this an evangelistic year. Some unions will obtain the services of eminent evangelists. Many will form plans for personal work for the saving of souls. Let us pray that the apostolic fervor will spread from State to State. The young for the young, and for Christ!

Rev. L. F. John, a pastor of the United Brethren Church, made a maxim that deserves to live, when he said: "Every denomination that has adopted the Endeavor plan has found it easy to adapt it."

For a pleasing variety in Christian Endeavor meetings this, which has been successfully tried in a few places, may find favor. The Endeavorers are asked to choose for themselves Bible texts beginning with the initials of their own names. At the appointed meeting these are repeated, and the members tell why they selected those particular texts for their own. These reasons are often very touching and helpful.

It has been urged, and urged with much wisdom, that the corresponding secretary should not be the only permanent officer of the society. There should be also, in addition to the regular treasurer elected for a time, a permanent mission treasurer. Such an officer could make and supervise long plans, and would furnish a permanent medium of communication with the officers of the denominational boards.

Christian Endeavorers, why not, all of you, prepare a meeting like that successfully carried out by the Endeavorers of the Methodist Church in Urbana, Ill.? They made ready a historical entertainment, in which was exhibited as fully as possible all the facts concerning the growth of the Methodist Church in that city. Young people are often ignorant of the struggles and triumphs of their own church home. This is a good way of reviewing them, to their own profit, and the great pleasure of their elders.

Mr. Moody offered this year, as last year, special inducements to Christian Endeavor societies who wished to send one of their number for a term to the Northfield Training School for Christian Workers. The terms, already marvellously low, are almost cut in two for the benefit of these young workers.

Missionary committees of Endeavor societies can hardly find a better motto for their work than this sentence by Mr. A. S. Wilson, the secretary of the South Australia Union: "As individuals, we were won to win; as societies, we are formed to form."

Over ten thousand applications for rooms while attending the International Christian Endeavor Convention next year have already been received by the Montreal committee. At this rate the Convention of '93 will excel in numbers even the monster gathering in New York. Before long Endeavorers will be compelled to hold their annual meeting at the North Pole, to avoid excessive attendance.

Endeavor societies all over the United States have taken a great interest in the meeting of the World's Fair commissioners, at which the questions of Sunday opening and liquor selling are to be decided. At the suggestion of Mr. R. V. Hunter, Chairman of the Christian Endeavor Committee on Sunday Closing, Endeavor societies everywhere have been pouring in fresh and urgent petitions. Societies not a few have added a declaration that they will not attend the fair unless it observes the Sabbath and is free from alcohol.

A hymn service is awakening interest in many societies. Its plan is announced a week beforehand, and the members come each prepared to name his favorite hymn, and tell why it is precious to him. Many of these hymns will be sung during the meeting, making a very beautiful service.

From a Lutheran society of Christian Endeavor comes a wise plan, intended to lead the more backward members into the habit of public prayer. The members were asked to kneel, open their Bibles, and each read reverently, taking his turn, a verse of the twenty-fifth Psalm. "All prayed, some ere they

were aware of it," said the pastor, Mr. Dise. The young folks should be taught how much an acquaintance with all the Psalms will help them toward ease and force and helpfulness in public prayer.

We were told the other day of a beautiful Kansas girl, an ardent Endeavorer, whose death occurred suddenly. On the very next Sabbath evening she was to have led her Endeavor society, the theme of the meeting being "How a Christian can Die."

The Endeavorers of Australia are infusing a decidedly evangelistic spirit into their Christian Endeavor work. We hear of a party of ten Endeavorers in South Australia who fervently prayed that God would bless their labors to the conversion of ten souls. They held a service in an out-district, and ten were converted. We hear of another society which has started meetings on Sunday nights to care for the railroad men; of another which cares for the sailors; and many similar reports come which should stir our American societies to more earnest effort.

In response to a request, nearly a thousand letters have been received at the Boston Christian Endeavor headquarters, concerning the advisableness of continuing the topics for the Christian Endeavor meeting in line with the Sunday-school lessons. Nearly two hundred of these letters represented the votes of societies, so that the total expression of opinion was from 10,341 Endeavorers. Moreover, seventeen denominations were represented, and possibly many more, as comparatively few named their denomination; and the letters came from every State and Territory in the Union save five, from all parts of Canada, and from England. The vote, therefore, was quite a representative one. Of these, 7812 Endeavorers preferred the present plan, and 2529 preferred that the Endeavor topics should be different from those of the Sunday-school. Very many excellent suggestions were made, which will be weighed carefully. The decision of this matter rests with the committee of the Board of Trustees of the United Society that has to do with the selection of topics. This is a wise and representative committee, consisting of Rev. Wayland Hoyt, D.D. (Baptist); Rev. Teunis S. Hamlin, D.D. (Presbyterian); Rev. J. F. Cowan (Methodist Protestant); Rev. William Patterson (Canadian Presbyterian); and William Shaw (Congregationalist). This committee will doubtless discover some intermediate course that will be satisfactory to all.

IV.—EDITORIAL NOTES ON CURRENT TOPICS.

Prospectus.

The plans for the year 1893 are now rapidly maturing, and contemplate constant and somewhat costly improvements in the REVIEW. Several important modifications are to be made in its conduct to avoid repetitions, and to secure the largest and freshest contact with the whole world field. Dr. J. G. Paton, of New Hebrides fame, becomes an editorial correspondent. The best writers will be secured for these pages. We hope for communications from Rev. Dr. F. E. Clark on his world tour in the interests of the Society of Christian Endeavor. We propose a series of papers from leading missionaries and others on kindred questions covering a wide territory of investigation, and the securing of a comparison and consensus of views on the problems of missions. The editor-in-chief will be absent for some months in Great Britain, in fulfilment of his duties as "Alexander Duff Lecturer on Missions," but while abroad he will act as English editor, and his son, Delavan L. Pierson, Princeton, N. J., will aid the editorial staff and act as his substitute and as managing editor, in receiving and publishing communications for these columns, and in supervising final proofs and conducting correspondence.

We hope to arrange also, as soon as possible, for maps and other illustrations, and especially for a new map of the world showing comparative facts about populations, religions, and evangelization. The experience of several years in the actual conduct of such a review has revealed the defects and needs of this magazine of missions, and serves to indicate the remedy. Without counting the cost, either in labor or outlay, we shall, according to the measure of our knowledge and ability, make these pages indispensable to all who love the cause of missions and seek to co-operate in the speedy evangelization of the world.—A, T. P.

The subjects which receive especial attention both in the Literature of Missions and in the Monthly Concert departments are as follows :

- January—General Outlook, the World.
- February—China, Thibet, Confucianism.
- March—Mexico, Central America, West Indies, City Evangelization.
- April—India, Java, Ceylon, Brahmanism.
- May—Burma, Siam, Laos, Buddhism.
- June—Africa, Freedmen in America.
- July—Islands of the Sea, Greenland, Mormons, Indians, Chinese and Japanese in America.
- August—Papal Europe.
- September—Japan, Korea, Medical Missions.
- October—Turkey, Arabia, Persia, Greek Church, Mohammedanism.
- November—South America, Cuba, Papacy, Home Missions, Y. M. C. A., Y. P. S. C. E.
- December—Syria, the Jews, Educational Work.

Missionary Comity.

An esteemed correspondent asks us to insert the following. He calls attention to an announcement to be found on page 146 (col. 2, par. 3) of the *Chinese Recorder and Missionary Review* for March, 1891, and presents the following facts :

"1. Chen-tu is the capital of the province of Ssu-chuan.

"2. Including Chen-tu there are in Ssu-chuan one hundred and fifty-two walled cities, twelve of these being cities of the first class.

"3. The China Inland Mission carries on work in eleven of these cities ; of these eleven, seven are cities of the first class.

"4. In one of these eleven cities, Chung-ching three other missionary societies are at work : the American Methodist Episcopal Mission, the London Mission, and the Friends' Foreign Missionary Association. These were all preceded by the China Inland Mission, which began settled work there

in 1877. To another of these eleven cities, Su-chou-fu, or Sui-fu, where the China Inland Mission began work in 1888, the American Baptist Mission has recently sent its agents.

"5. In Chen-tu, according to recent reports, the members of the China Inland Mission have baptized over one hundred converts, of whom seventy are still in fellowship.

"I would respectfully and in all Christian love inquire of Mr. Spencer Lewis and the brethren of the American Methodist Episcopal Mission, why they have passed by the one hundred and forty-one unoccupied cities, five of them of the first class, to throw their force into a city where an efficient evangelical work has been carried on for years since 1881? The missionary body in China has recently asked for a large reinforcement: would it not be well to show to the churches at home that they are using their present available force with all reasonable economy?"

"SPECTATOR."

Madagascar Notes.

Attention having been called to a disagreement in the articles on Madagascar, from the pens of the editor and of Dr. Brockett, respectively, our accomplished friend from Brooklyn writes:

"A blunder crept into my article on Madagascar in the May, 1889, number of the *MISSIONARY REVIEW*. The statistics, I find, on referring to my notes, were those of 1838, as given by Dr. Mullens, and by some printer's blunder were transferred to 1828. Dr. Mullens, I have since learned, was not very reliable authority on statistics. I have very serious doubts whether there were any such number of converts in 1838. The amount was a mere guess, and a pretty wild one at that. There were no data for it. In 1836 two thousand officials, mostly of the army, and nearly two thousand more, holding no office, under the stringent orders of Ranavalona I., confessed themselves Christians, and most of these were punished in some way. Probably there were as many more who did not confess, but not more than half of these were baptized. I wonder that Dr. Cousins in his criticisms failed to notice this error.

"Your statement in your article in the number for November, 1890, page 810, quoted by Mr. Pollock, is true, but it is not the whole truth. Before writing my article on Madagascar in the 'Encyclopædia of Missions,' in the win-

ter of 1889-90, I had access to a very full collection of works on the missions in Madagascar; some of them from later sources than Dr. Mears's very good little book. I quote from that article the following sentences, which embody, I believe, the facts bearing on this point: 'After stating that an English church had been formed at the capital before Radama's death, and that nearly five thousand Hova boys had been received into the mission schools, and that in the autumn of 1827 permission had been received from the king, allowing any to be baptized who desired to receive that rite; but though none came (probably because the missionaries desired to test further their sincerity) there was evidence in abundance that many had abandoned their idols,' etc. . . . I say, 'No native church had been formed and no Malagasy had been baptized until 1831; but on May 22d of that year the queen (Ranavalona I.) issued a message granting permission for the baptism of converts. Regarding this as the direct answer to prayer, the missionaries proceeded to avail themselves of it. There were many converts, and on May 29th, 1831, Mr. Griffiths baptized twenty, and the first native church was formed. Baptisms were almost constant, other churches were formed, and in a few months there were between one and two thousand members of these churches. At the end of six months the permission to baptize was withdrawn, in the case of those who were in the government service, and a month or two earlier the use of wine at the communion was prohibited to the same class. In January, 1832, these prohibitions were extended to all the people.' The missionaries were expelled in 1836, but native preachers carried on the work throughout the central provinces, and at the queen's death, in 1861, it was estimated that there were about forty thousand converts, about one half of whom had been baptized, while nearly two thousand had been put to death or perished from the cruelties inflicted upon them.

"These statements Mr. Pollock may rely upon, as they are collected from the most authentic sources. They were a brave and noble set of men, those early Malagasy Christians; no martyrs of modern or ancient times have surpassed them.

L. P. BROCKETT."

ANTANANARIVO, MADAGASCAR,
November 14, 1891.

DEAR SIR: In the September, 1891, issue of the *MISSIONARY REVIEW* I read

a note mentioning the work of the Norwegian Mission in this country, and you have not been correctly informed. You might be glad to hear a little more about it from some one belonging to the mission.

The note mentioned (page 687) is this : The Norwegian missionaries, it appears, are also actively at work among the Bekimisarakas of the southeast, and the fierce Sukalavas of the west.

Among the Betsimisarakas the Norwegian missionaries have no work at all ; that field is worked by the Anglican missionaries. As to the west coast, the work among the wild Sakalavas has been carried on by our missionaries now for nearly seventeen years in great sufferings and sacrifices, during constant danger to life and property ; but the love of Christ has sustained our missionaries and strengthens them to keep their watch faithfully, till the Lord's time for letting them reap the fruits of their labor in Him and for Him comes.

Our first mission field in Madagascar, however, was the North Betsileo (Vakinankaratra), where our missionaries have been working now since 1867. Next year will be the twenty-fifth year of our mission's work in that country ; and from 1878 our missionaries have worked in the Manandriana and South Betsileo. Since 1888 we have a mission on the southeast coast (in Vangaindrano, Manombandra, and Fort Dauphin), and in the same year mission work began among the Baras. Our first missionary, a young and active man, burning in love to his poor heathen brethren, fell a victim to the deadly malaria, but another brother took up his work, and at present we have two missionaries working among the Baras. Among the Tanosy tribe one missionary began work in May this year. This young fellow-worker, as well as the missionary at Fort Dauphin, is a Norwegian American, born in Norway, but bred and educated in America, at Augsburg Seminary, Minneapolis. In the capital, where my husband, the present superintendent of our mission in this country and I have our work, we have only a representative church, as we do not like to interfere with the work of the L. M. S. Mission, with whom we are on friendly terms. It is necessary for the progress of the mission in the country to have a representative church in the capital. Here we also have our printing-office, a girls' boarding-school, started by my husband and myself in 1872, at present containing 88 children, with two European ladies as teachers ; further, a boys' boarding-school, with 35 boys, started 1873, a hospital and dispensary, started

1886, and where 255 indoor patients were received and treated, and 4571 outdoor patients were seen and administered medicine to last year (1890). This year there is a still larger number. My husband, who is an M.D. from the University of Christiania, and his colleague, Dr. Thesen, an M.D. from the same university, teach at the Medical Missionary Academy, educating Malagasy doctors, and started in 1886 by Drs. Allen, Bouhgrevink, Guldberg (Norwegian), and Fox. At our hospital there also is a training school for Malagasy midwives. In 1871 a theological seminary was started here in the capital by the Rev. Dahle, but this has since been removed to the Betsileo. A day school for boys and one for girls have been working since 1871. Since 1886 our medical students, all from our Betsileo congregations, board in the school building at Amhatovinaky, and since 1890 this boarding-school is increased by 50 more Betsileo lads, who frequent the upper classes of the boys' school. In the Betsileo we have, besides the theological seminary, two training schools for teachers (not working at present, as the teachers of both these institutions are in Norway on furlough). At Siraha, one of the central stations, we have a lepers' home, partly sustained by the benevolence of an English gentleman, with more than 100 lepers, superintended by a trained deaconess from the Deaconess House at Christiania. As to results and progress of the work I do not intend to go into details. I shall only give the extract of the statistics for last year, 1890 : Church-members, 25,181 ; communicants, 20,148 ; catechumens, 2442 ; native teachers, 1110 ; scholars, 37,625 ; number of those that are able to read, as well church-members as those that have not yet joined the church, 38,772 ; native pastors, 20 ; congregations, 454. All these numbers refer to our mission in the inland and on the southeast coast ; the Sakalava Mission is under another superintendent.

I forgot to mention a girls' boarding-school for training young girls for industrial purposes (weaving, spinning, sewing, etc.) in the Betsileo ; but as the lady teacher has been home on furlough for two years, it does not work at present.

Perhaps it would be of interest to hear the number of our European workers in Madagascar as well. On the west coast 3 married missionaries, 1 unmarried, 1 lady teacher. In the inland, including the Bara and the Tanosy, 24 missionaries, of which 3 unmarried, 11 unmarried ladies employed as teachers,

Bible women, and nurses. On the east coast we have at present only two European missionaries, as one was obliged to leave this year on account of broken health. All in all, our European workers in this country are 43. I do not in this number include us married ladies. As there is no duty to work laid upon us, we just do what little we may be able to. Next year we expect at least ten more missionaries. Rev. Neilsen Lund has completed three more travels in the Bara and Tanosy country, and proceeded as far as to the west coast.

J. BOUGREVINK.

Another correspondent sends us the following communication:

Madagascar's Strategical Importance to Great Britain and Greater Britain.

The Madagascar question is being dismissed as of no concern to England. British commercial interests with this country being comparatively small, and the development of tardy growth, the conclusion has been formed by most British statesmen that Madagascar can be sacrificed for the benefit of British policy elsewhere. The value of Madagascar to England has been judged from her commercial statistics and seeming prospects. The strategical importance of this island continent has not been considered. It has not been observed that a French Madagascar would, in the event of war between England and France, be a French sentinel barring the gateway of the Indian Ocean. With France in possession of the harbor-indented west coast of this island, the existence of British trade with the East would be as seriously threatened in war time as it was in the Anglo-French struggle in the early part of this century by the Cape being in possession of the Dutch and Mauritius in the hands of the French. The result in those days of the Cape route to India being dominated by Holland and France, was that their cruisers inflicted such immense damage—for those times—upon the British mercantile marine that the British Government determined to capture the Cape and Mauritius at any cost. The Cape fell easily into our hands, but Mauritius made a gallant resistance,

and was only captured after some of the most desperate fighting that marked that sanguinary period. It is thus most advisable that the consequences of a French Madagascar should be fully considered; and as the island lies direct in the track of the true route to three continents, that efforts should be made to secure its independence.

G. UNDERWOOD HARVEY.

ANTANANARIVO, July, 1892.

A Work for God in Japan.

MISSIONARY HOME, SHANGHAI, CHINA,
August 22, 1891.

Some fifteen years ago a church was formed in Kobe, Japan, on Congregational principles, but quite independently of all foreign missionary connection. The native members and pastor erected a church building at their own charges entirely, and it has gone on flourishingly ever since.

In July, 1888, some few of its members, feeling deeply the need of the children of the poor, determined upon opening an evening school. A committee of six, with a capital of \$7.80 and a few slates and pencils, gathered into a factory some eighty children from six to sixteen years of age, who from the first peep of dawn to 7 p.m. worked in the factories around, "tea-firing" or making matches, earning four to five cents a day. For two hours each evening they taught them the "i-ro-ha" (alphabet), reading, writing, etc., and the girls sewing. Once a week they had evening Sunday-school.

The attendance after a short time alarmingly diminished. On inquiry it was found that the children were being waylaid by haters of Christianity and dissuaded from attendance. Thus "encouraged" the school has prospered, an average of sixty scholars has been maintained, and in the three years an expenditure of \$217 incurred for supplies of slates, books, etc. The school pays no rent and no salaries. Its teachers are native Christians who follow their vocations all day and gratuitously teach in the evenings.

Recently the governor of the province sent for Mr. Karamichi (who is a railroad clerk), the superintendent of the school, and informed him the school would not be permitted to continue longer as "a mutual improvement society;" its pretensions were untenable, he said; six-year-old children could not reciprocate knowledge with the

adults. He would only permit it to continue as a public school under government regulations. This involves engaging a staff of salaried teachers who have graduated from the normal training schools or who have passed examinations. The church fortunately has among its members four such teachers, one of whom is a professor at the normal school. These are prepared to undertake the school sufficiently to satisfy government requirements, but the school will have to employ one or two (at least) certificated teachers to conduct the school in connection with the volunteers who sustain the work gratuitously.

Mr. Karamichi appeals for funds to enable them to meet this increased responsibility. His address is No. 16 Railroad Station, Kobe. Rev. Mr. Osada, pastor of the Tamwo church, and Rev. J. L. Atkinson, missionary of the American Board, endorse very heartily the work and the appeal.

Such a modest yet useful work can only be appreciated by those who know what a condition these poor children are found in, physically, morally, and spiritually; and when it is remembered that those who labor thus nobly for them have but a few years been brought out of the darkness of gross heathenism themselves, it is certainly a cry of need that will find a response in every Christian heart the world around.

EDWARD EVANS.

MEMORIAL TO THE NATIONAL COMMISSIONERS OF THE COLUMBUS EXPOSITION.

Rev. Henry Eusson, of the Reformed Presbyterian Mission, Latakia, Syria, believing that the opening of the Columbian Exposition on the Sabbath and the sale or use of intoxicating liquors on the grounds would injure the mission and educational work of Americans in all lands, circulated a memorial in Syria and Egypt, and forwarded the memorial, with signatures attached, to the commissioners. The great success the measure had in Syria and Egypt moves him to present the memorial through the REVIEW to missionaries and all engaged in educational work in all lands, hoping that many will sign this or a similar memorial and send without delay either direct or through the secretaries of their respective boards to the commissioners.

GENTLEMEN: The undersigned citizens of the United States engaged in mission and educational work in——, respectfully request you to provide that the Exposition in your charge shall not be opened on the Sabbath, and that no labors shall be performed on that day in the preparation of the buildings and the grounds, and that the use and sale of intoxicating liquors be prohibited on the grounds:

1. Because we believe it is the will of the Creator that one day out of seven of man's time be devoted to rest and worship.

2. Because the Columbus Exposition should represent American institutions, and be true to the life and character of the American people, and an exposition with open doors on the Sabbath would be false.

3. Because of the injury that would be done by the opening of the Exposition on the Sabbath to all of our institutions, socially, morally, and religiously.

4. Because of the inherent right of every man to Sabbath rest, which would be denied to many if the Exposition be opened on the Sabbath.

5. Because of the injurious effect the opening of this great American exposition on the Sabbath, and the use and sale of intoxicating liquors on the grounds, would have upon the great mission and educational work of American Christians in all lands.

Trusting that these and similar reasons will prevail in your counsels, we subscribe ourselves, etc.

—It appears that at length the troubles in the Philippine Islands are in a fair way to be adjusted. General Grubb, ex-Minister to Spain, who has had the matter in charge, states as his opinion "that the Spanish Government never intended to do less than justice. It has now agreed to pay whatever damages are arbitrated, and the missionaries will resume their labors on the islands. This settlement is not generally known, but it is fair to all parties."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. H. H. JESSUP, D.D., BEIRUT, SYRIA.

Educational Missions.

No rigid law of uniformity can be laid down for the conduct of Christian missions. The command, "Go, teach all nations," does not confine the Church to any one mode of teaching. We are to preach the Gospel to every creature. Some can be reached in one way, some in another.

There are two kinds of farming in Syria. On the great plains of Esdraelon and Hamath the seed is sown on the deep, rich soil, the shallow ploughshare turns it under, and the sun and the rains bring an abundant harvest.

But in Lebanon, on the precipitous rocky slopes, where a goat can hardly stand, the rocks are blasted and dug out, rolled into terrace walls, the *débris* and soil piled against them, and after this weary and expensive process of preparation, olive, mulberry, and fig-trees and vines are planted, which, after years of patient waiting, reward the labors of the peasantry.

So there are two ways of conducting missions.

Among some peoples, like the Sandwich Islanders in 1820, a work of Providential preparation has preceded the missionary, and the voice of the living preacher may lead men, even whole tribes, to a saving knowledge of the truth. Among others the ordinary simple means seem less efficacious. A preparatory work must be done. Universal illiteracy requires instruction in reading and writing before Bibles, tracts, and leaflets can be of any use, and antiquated systems of false religion, rigid and organized, bristling with the armory of defence and offence, require slow and patient toil to bring the truth into contact with the minds and hearts of men.

Protestant Christianity rests, not on blind submission to authority, but on

intelligent faith, which implies intelligence as well as faith.

The Romish priests in Western Africa centuries since thought the pagan tribes thoroughly Christianized when they had decked them with charms and crucifixes and baptized them by thousands, but in the nineteenth century all traces of that kind of Christianity had disappeared. The Christian fetich had given place to the original pagan type.

The first American missionaries to Western Asia found the people in almost absolute illiteracy. A few of the Muslims could read the Koran, but the mass of them could neither read nor write, while among the other sects a reader was as rare as snow in summer.

Previous to 1830 thousands of Arabic Bibles of the old Romish Propaganda version had been distributed gratuitously throughout Syria and Palestine, by agents of the British and Foreign Bible Society, but they lay unread and neglected, or were used for wrapping paper and the covers for the soles of shoes; and in 1832 the first work assigned to Rev. (now Dr.) W. M. Thomson was to make a tour of the land and collect all the Arabic Bibles to be found, and ship them back to the depot in Malta. Bible distribution at such a time was a simple waste of time and money. Books called for readers, and there were no readers.

The first step, then, was to prepare text-books and found primary schools; the next, training or normal schools; then theological classes to train native helpers and pastors; and, finally, as the country progressed, higher institutions for youth of both sexes, in order to give Christianity the lead among the educated classes of the community.

This has been in brief the experience of the American and English missions in Western Asia. Yet it would not be just to call the Syria Mission of the

American Presbyterian Church a purely educational mission. Far from it. Education is but *one branch* of its work. With 26 organized churches, 1800 church-members, 89 Sunday-schools with 5433 pupils, 4 ordained pastors, and 41 licensed native preachers, and a community of Protestant adherents of nearly 5000, contributing about \$8400 annually to religious and educational objects, and with a printing-press which prints about 25,000,000 pages in Arabic annually, and distributes through the American Bible Society about 30,000 copies of the Scriptures in Arabic, and with 13 American preaching missionaries and the constant publication of religious tracts, books, and journals, it can hardly be said to be a purely educational mission. It has given much of time and strength to mission schools, but not to the neglect of other departments of the work.

Schools have been looked upon as vital to missionary success, and yet as only a means to an end, not as the end itself. Years ago village schools were called "entering wedges," and such they really were, introducing the Gospel in many districts where otherwise, as far as could be seen, neither Bible nor missionary would have been allowed to enter.

Education is only a *means to an end* in Christian missions, and that end is to lead men to Christ and train them to become Christian peoples and nations. When it goes beyond this, and claims to be in itself an end; that mere intellectual and scientific eminence are objects worthy of the Christian missionary; that it is worth while for consecrated missionaries and missionary societies to aim to have the best astronomers, geologists, botanists, surgeons, and physicians in the realm, for the sake of the scientific prestige and the world-wide reputation; then we do not hesitate to say that such a mission has stepped out of the Christian and missionary sphere into one purely secular, scientific, and worldly. Such a work might be done by the corporation of a

Heidelberg or a Cambridge, a Harvard or a Sheffield, but not by a missionary society laboring for purely spiritual ends.

The Syria Mission has had wide experience in the matter of education. Its missionaries have had a larger proportion of literary and educational work thrown upon them than is common in Asiatic and African missions.

The Syrian people differ from the "nature" tribes of Africa and the settled communities of Central and Eastern Asia, in having been engaged for centuries in the conflict between corrupt forms of Christianity, the religion of Islam, and the sects of semi-paganism. There being no political parties in the empire, the inborn love of political dissent finds its vent in the religious sects. A man's religion is his politics—that is, his sect takes the place occupied in other countries by the political party. To separate any Syrian from his religious sect throws him out of his endeared political party with all its traditions and prejudices.

A Christian missionary must steer clear of all these racial and sectarian political jealousies and try to teach loyalty to the "powers that be," the common brotherhood of man, and offer to all a common Saviour.

The Holy Spirit is, indeed, omnipotent, and can make men of these hostile sects one in Christ, "by the Word of His power," just as He can place a Tammany ward politician side by side with a negro Republican at the Lord's table.

But as human nature is, it generally requires early Christian training to break down these ancient sectarian antipathies. Men and women, converted in adult years from various sects, find it hard to forget their former differences, and on slight occasions the old political lines define themselves with perilous vividness. It is different with youth of different sects when educated together, and the brightest examples of mutual love and confidence have been found among the young men and women

trained together in Syria for years in Christian schools.

The present educational work of the Syrian Mission has been a gradual growth. The 119 common schools were, as a rule, located in places where previously there were no schools. In not a few cases rival schools have been opened in the same towns by native sects, who, as experience shows, would close their schools at once were the evangelical schools withdrawn.

In 1891-92 the mission schools in Syria were as follows: College, 1; theological seminary, 1; medical college, 1; boys' boarding-schools, 2; girls' boarding-schools, 3; high schools, 18; common schools, 119; total, 145.

In this list we have 143 schools supported by the Presbyterian Board and 2 by the trustees of the Syrian Protestant College.

In the schools of the mission are 213 native teachers and helpers and 12 American teachers.

In the college are 14 American professors and instructors and 6 Syrian instructors. The total number of pupils in 1891 was 7117. If we add to this at least an equal number in the schools of other Protestant missions in Syria and Palestine, we have a total of about 15,000 children under evangelical instruction in the land.

This is a work of large extent and influence, and it is of the first importance to know whether these schools are helping in the work of evangelization. To aid in a correct estimate on this point we should remember that

I. The Bible is a text-book in all of them. These thousands of children are taught the Old and New Testaments, "Line upon Line," "Life of St. Paul," the Catechisms, and the advanced pupils the "Bible Hand-Book," Scripture history, and geography. The Bible rests at the foundation of them all.

II. As far as possible none but Christian teachers, communicants in the churches, are employed in these schools. The common schools are thus Bible schools, and where the teachers are

truly godly men and women, their prayers and example give a strong religious influence to their teaching, and in the high schools daily religious instruction is given in the most thorough manner.

III. Sometimes a school has been maintained for years in a village without any apparent spiritual result, either among the children or their parents, and yet there are numerous instances in which the school has been the means of the establishment of a church and a decided religious reformation.

IV. The mission schools in Turkey have had one important effect, and that is, that the Protestant community has, for its size, less illiteracy than any other community in the empire, more readers than any other, and is, as a consequence, more intelligent.

V. In the towns and cities where the higher schools are situated the majority of the additions to the churches come from the children and youth trained in the schools.

VI. It is the unanimous testimony of intelligent natives of all sects, that the intellectual awakening of modern Syria is due, in the first instance, to the schools of the American mission. They were the first, and have continued in operation for sixty years, and the most of the institutions of learning now in existence in Syria, native and foreign, have grown out of them or been indirectly occasioned by them.

VII. If the question be raised as to the comparative cost of educational and non-educational missions, it is doubtless true that the educational are the most costly.

The Syrian Protestant College is an endowed institution separate from the Presbyterian Board of Missions, and its expensive edifices, which are an honor to American Christianity and an ornament to the city, were erected without cost to the Board of Missions. It is a Christian institution, in full harmony with the missionary principles and plans of its founders. The great majority of its Board of Managers are

missionaries. The Bible is a regular text-book. All students are required to attend college prayers, and all boarding in the institution must attend its Bible classes and preaching services.

VIII. In 1854 Dr. R. Anderson, of the A. B. C. F. M., objected to the teaching of English in the mission schools in India, Syria, and Asia Minor, on the ground that English-speaking pupils were in such demand for political and commercial positions, that they were lost to the missionary work. He therefore induced the Prudential Committee of that Board to prohibit absolutely the teaching of English in the schools of all these missions, confining them to the vernacular languages.

I well remember the sorrow and indignation expressed to me by the lamented Dr. Henry A. De Forest (M.D.), at the meeting of the Board in Hartford, in 1854, in view of this decision. He had been conducting a girls boarding-school in Beirut for ten years, and had returned home broken in health. He claimed that a knowledge of the English language was indispensable to a thorough Christian education in Syria, and he did not wish to resume his work unless he could teach English. A fatal malady from which he had long been suffering soon ended his precious life. His school was carried on by others as a vernacular school for years, and out of it have grown three American female seminaries and six or eight English and Scotch girls' boarding-schools, in all of which (with possibly one exception) the English language is now taught.

At the meeting of the American Board in Utica, in 1855, Dr. Anderson stated that the Board's mission schools were now confined to the vernacular languages "through the pressure of experience." Dr. D. W. Poor, then of New-ark, and son of the venerable Indian missionary, replied that it was not so much "the pressure of experience" as "an experience of pressure" from the Board at home.

The Syrian Protestant College was founded through the "pressure of ex-

perience," that unless the English and French languages were taught in some Protestant high school, all the leading Protestant youth of Syria would go for their education to the papal Lazarist and Jesuit high schools. This was in 1862. For seven years the mission had adhered strictly to the vernacular standard, and saw its brightest youth slipping away to the schools of Rome. The American Board would not allow its funds to be spent in teaching English. Dr. Daniel Bliss was sent to the United States to consult with the Board as to raising a sum of \$20,000 to found an academy independent of the Board, by which this crisis could be met without interfering with the funds or policy of the Board.

The plan was approved, and through the far-seeing wisdom of Hon. William E. Dodge, William A. Booth, Abner Kingman, Alfred C. Post, and others this modest academy scheme has grown to a university, well endowed, splendidly housed in enduring edifices, and manned by an able, scholarly, and consecrated body of instructors.

Since coming under the Presbyterian Board of Missions, in 1870, the mission has introduced the English language in addition to the Arabic into its boys' and girls' boarding-schools, and many of its day schools. The English and Scotch schools all teach the English language. In this way thousands of Syrian youth have learned English, and the Romish and Greek schools are also teaching it in addition to French and Arabic.

The question now arises, *cui bono?*

Has twenty-five years' experience in teaching English justified the hopes and expectations of the American missionaries? We reply that it has, and that beyond all question. The limited scope of Arabic literature, though greatly extended in the past thirty years by the Christian press, makes it impossible for one to attain a thorough education without the use of a foreign language.

One needs but to turn the pages of

the catalogue of the Syrian Protestant College and of the Protestant girls' boarding-schools, to see the names of men and women who are now the leaders in every good and elevating enterprise, authors, editors, physicians, preachers, teachers, and business men who owe their success and influence to their broad and thorough education. They are scattered throughout Syria, Palestine, Egypt, and North Africa.

The advocates of a purely vernacular system sometimes point to another side of the question, which is plain to every candid observer—namely, that the English-speaking youth of both sexes are leaving the country and emigrating to Egypt and America. This is true, and to such an extent as to be phenomenal. The Christian youth of Syria—Protestant, Catholic, Greek, and Armenian—are emigrating by thousands. The promised land is not now east and west of the Jordan, but east and west of the Mississippi and the Rio de la Plata; and the same passion for emigration prevails in Asia Minor, Eastern Turkey, Mesopotamia, and Palestine. It is a striking, if not a startling Providential fact. The Christian element in Turkey is seeking a freer and fairer field for its development. The ruling power is Muslim. Its motto has become, as announced by some of the public men, "This is a Muslim land, and Muslims must rule it." Heretofore thousands of Christians, Armenians, Greeks, Maronites, and Catholics, have been employed in all parts of the civil service of the empire, because they were better educated.

In 1869 the Turks founded a system of schools, but only during the past fifteen years has the system been in effective operation, and now the Christian employers are being rapidly removed and replaced by Muslims. With the government, military, and civil offices largely shut against them, and no prospect of improvement in the agricultural districts, Christian youth naturally look elsewhere, and tens of

thousands have already gone to North and South America, Mexico, and Australia; and they are still going.

At present the Chicago Fair has fanned the emigration fever to a flame. It has taken hold of all classes, and farmers, planters, mechanics, merchants, doctors, teachers, preachers, young men and women, boys and girls, even old men and women, are setting out in crowds for the great Eldorado of the West. A company of plain peasants will pay high wages for an English-speaking boy or girl to go with them as interpreter. There is thus a premium on the English language. The English occupation of Egypt and Cyprus has acted in the same direction by opening new avenues of employment.

On the other hand, ignorance of English does not deter the people from emigrating. It is a deep-seated, popular impulse, widespread and irresistible, and it is equally strong in Eastern Turkey, where little has been done in teaching the English language.

The land is too narrow for its people, at least under the present régime. The Muslims cannot get away owing to the conscription laws, and few of them have gone.

It cannot be claimed that the teaching of English alone has produced this great movement, for the masses of emigrants do not know a word of English. The reason is a desire to better their condition, "to buy and sell and get gain," and in some cases a longing to live under a Christian government. Whether the Syrians, like the Chinese, will return finally to their own land, is a problem as yet unsolved.

The residence of Americans here for sixty years, the vast numbers of American tourists who yearly pass through Syria and Palestine, the teaching of geography in the schools, the general spread of light, the news published in the Arabic journals, and the increase of population, with no corresponding openings for earning a living, these and many other causes have now culminated in this emigration movement which is

sending a Semitic wave across seas and continents. Let us hope and pray that those who do at length return to the East will return better and broader and more useful men and women than if they had never left their native land.

It must be that there is a Divine plan and meaning in it all, and that the result will be a great moral gain to Western Asia in the future.

The suspension of the mission schools in Syria would be a disaster. These thousands of children would be left untaught, or at least deprived of Bible instruction.

We do not see cause for modifying our system of Christian education. Its great mission is yet to be performed. These schools in which the Bible is taught are doing a gradual, leavening work among thousands who thus far do not accept the Word of God.

There will yet be a new Phœnicia, a new Syria, better cultivated, better governed, with a wider diffusion of Christian truth, a nobler sphere for woman, happier homes for the people, and that contentment which grows out of faith in God and man.

The schools will help on this consummation. The press will hasten it. The Christian pulpit will prepare the way for it. The churches and congregations now existing and yet to be formed will lay the foundations for it, and the distribution of the Bible will confirm it and make it enduring.

We believe in Christian mission schools. With all the drawbacks in expense and toil, and at times the semi-secularization of the missionary laborer, they are a blessing to any land. They let in the light. They teach the Bible to the children. They conciliate the parents, remove prejudice, root up old superstitions, brighten and cheer the hearts of the little ones and the homes of their parents, and lead many to a true knowledge of salvation through faith in Christ.

They are a means to an end, and that

end is the salvation of souls and the glory of God.

David Baron, the converted Jew, whose addresses at Northfield, Mildmay, and many other places have made so profound an impression, was born on the Baltic frontier, and till eighteen years of age never saw a New Testament. He was dissatisfied, especially with the observance of the great Day of Atonement. He could find no rest and peace; and while training for a Rabbi felt the awful deficiency of the Jewish faith. He came to the North of England when about eighteen years of age, and one evening two people came to Hull and spoke about "the Crucified." His fellow Jews wanted him to argue with believers, but he found that all he had known of Christianity was that Christians worshipped images and persecuted the Jews! Even his knowledge was ignorance and misapprehension.

He now came into contact with true believers, Wilkinson and Adler, the latter of whom produced passages in German from the Old and New Testament. Baron found his mouth stopped as he heard of redemption and atonement as the central key-notes of Christianity. His unrest increased; he went to Manchester and there got a Hebrew New Testament, and came to the words in Matt. 4, "Thou shalt worship Jehovah, and Him only." His eyes were fastened upon these words, and he read on for nearly twelve months, and then cried out to Jesus, "My Lord, my Saviour!" He now says, "All the world of unbelief would not shake my faith." Eleven years later he was disowned, disinherited; the shock to his mother, from her son's apostasy, was such that she never got over it. Ten years passed, and a wish was expressed by his father to see his son. They met outside of the town, and there the son told the father about true Christianity. About a year and a half later he exchanged worlds. David Baron is, to our mind, the most powerful expositor of the hidden meaning of the Old Testament now to be found since Adolf Saphir's death, of whom he strongly reminds us. Mr. Baron's unfolding of the *Trinity*, as shadowed forth in the Old Testament, is especially marvellous.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

—During the last year the American Board commissioned 35 persons as missionaries. In September the Baptist Missionary Union despatched 30 men and women to India, Burmah, and Assam. In October, in Exeter Hall, the London Society said good-by to more than 30 destined to the South Seas, Africa, India, and China. The Scottish Free Church has received voluntary pledges from 64 students to go wherever sent.

—The day of missionary centennials has fairly dawned, the English Baptists leading the way. Next in order, in 1895, will follow the London Society, the Netherlands Society in 1897, the Church Society in 1899, and five years later the great British and Foreign Bible Society. We in the United States must wait yet eighteen years, the Germans until 1921, and the French Protestants until the year following; but after that scarcely a twelvemonth will be without its hundredth missionary anniversary.

—Why cannot such things be in America? The number is quite large and increasing, especially in connection with the English Church Missionary Society, of those who devote their lives to the foreign field and go out at their own charges. Not a few officers of the Society and prominent clergymen are thus represented. Within a few months half a score of such have been appointed. The son of a vice-president is in Japan, whither he conducted a whole band of fellow-missionaries at his own expense. Not that this form of consecration is unknown on this side of the Atlantic, but that it is too seldom seen. With what a thrill one reads an item like this:

“An unusual family party started for China from Brooklyn this month, whose five members are to join the mission of the American Board there. Rev. E. P.

Thwing, D.D., and his wife have given to missions before, both of worldly goods, and that more precious gift, their children; now they accompany their daughter, Miss Gertrude, and their son, Rev. E. W. Thwing, and his wife, to their field of labor.”

—Verily, there be missions and missions. Thus Dr. Cust, in his recent book, “Africa Rediviva,” tells us something about the French “armed brethren of the Sahara,” whose business it is to protect missionaries; and he quotes as follows from an orthodox Roman Catholic source concerning ideas and practices which prevail in the Lake Tanganyika region: “The missionary stations are built like forts, and are very strong, and are loopholed all around. At Karema, Colonel Joubert, a soldier in the papal army, has come out to do the fighting department. His work is to defend the stations. The plan of operations of the missionaries is to buy from Arabs, chiefs, parents, or relations several hundred boys and girls from three to five years old. Every child is taught to work, and is brought up strictly as a Roman Catholic.”

—Rev. Joseph Wolff, a converted Jew, was a famous missionary in the early decades of the century. Of him it is related that when in Jerusalem a Jew inquired why he came. “To preach the Gospel of peace,” replied Wolff. “Peace,” retorted the Jew; “look there at Calvary, where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes He will banish war.” He also narrates: “I once gave a Turk the Gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrine. ‘But,’ said he, ‘you Christians are the greatest hypocrites in the

world.' 'How so?' 'Why, here it is said, "Blessed are the peacemakers," and yet you, more than any others, teach us to make war, and are yourselves the greatest warriors on earth! How can you be so shameless?' "And an unbelieving Hindoo recently alleged with too much truth: "Christendom has a fine moral code, but she shows her real principles in her Armstrong guns and whiskey distilleries, her opium ships and dishonesty."

—The *Independent* held a fine symposium of missionaries a few weeks since to inform its readers of what moral and spiritual stuff native Christians are made; and all were agreed, that while most of the converts were true-hearted and worthy of confidence, some were of uncertain character, and a few were prompted by sordid motives. In other words, they are possessed of human nature, and closely resemble saints in Christian lands. They are yet in spiritual infancy, at least in childhood. Considering their past and their surroundings, they run wonderfully well.

—Shades of the fathers! How utterly un-Pauline it all is, and without precedent in the ministry of the Master. We read these strange things about some of our missionaries: "Mr. Ashe accomplished most of a recent journey to Uganda on a bicycle." "Mr. Holton, in the Madura region, has dropped the time-honored ox-bandy, and on his wheel travels to the out-stations;" and even a young woman in India, being "an accomplished bicyclist," is to make it minister to the Gospel. Still further, Rev. William Chamberlain tells the "old, old story" through the lenses of the magic lantern; and, finally, from this time forward Jerusalem is to be profaned daily by the shriek of the locomotive!!

—In the last year the American Bible Society printed and issued 913,678 copies of the Bible, or parts, which is more than 2 books for every minute of the 313 working days, while by the British and Foreign Bible Society 13,000

copies of the Bible, in whole or in part, were issued every working day.

—There are said to be 3000 spoken languages. The Bible has been translated into about 200 of them, but is accessible to fully two thirds of the human race. The Mandarin Chinese affords communication to 200,000,000 souls; the English to 120,000,000; the Hindustani to 82,000,000; the German to 54,000,000; the Arabic to 50,000,000. The English-speaking people have translated most of the versions that now exist.

—Dr. Downie, of the Telugu Mission, has presented to Brown University a copy of the Mahabharata, the most sacred book of the Hindoos, next to the Veda. The copy is written by the stilus on palm leaf, in eight volumes, and is complete excepting the seventh volume. It is probably several centuries old; it has been worshipped times without number—in fact every time it was read. The language is Sanscrit, but written in Telugu characters.

—It is estimated that the Presbyterian churches of the world have 4,093,000 members, of whom 1,709,000 are found in North America, 1,436,000 in Great Britain, and 753,000 on the Continent; and, therefore, the Presbyterian population, or adherents, cannot be much less than 20,000,000.

—The number of public kindergartens in this country is over 500, with 35,000 pupils, and of private kindergartens 2500, with 29,000 pupils. A total, then, of 3000, with 64,000 little ones.

—In the St. James' Mission in New York, a choir of 16 little girls represents 8 nationalities: the Polish, Swedish, Danish, Bohemian, Hungarian, German, French, and English.

—Chicago has a Pacific Garden Mission, of which a daily paper affirms that it "ranks with the Jerry McAuley Mission in New York and the McAll Missions in France, and is one of the most remarkable religious works ever con-

ducted in this country. Its auditorium is open 365 nights in the year, and its congregations, composed for the most part of the forlorn, wretched, and vicious, average 300 during the week and 600 on Sunday. The weekly average of persons who profess to have begun a new life is 100."

—All the sisters, including the mother superior, of a Roman Catholic convent in North Dakota are Indians, and the spiritual director is a priest of Mohawk descent.

—This is the record of the Baptist Missionary Union: In the last three years churches organized, 243, or 47 per year. Increased membership, 29,468, or 9822 per year. Work of last year: 417 missionaries baptized 18,549 persons, or 44 each; and the 163,881 members gave for all purposes \$244,359, or \$1.49 each.

—The American Board received during 1891-92 \$794,875, as against \$690,922 the year before. The gain in donations amounted to \$60,634, and a single bequest added \$39,000 to the treasury.

—The Presbyterian Church South sends forth 17 new missionaries this year; during the last ten years has more than doubled the number of its representatives abroad, having now 112 in the field; and has more than trebled the contributions, giving \$130,000 last year.

EUROPE.

Great Britain.—Two "missionaries" from heathen lands are now in England, the one an educated Hindoo Christian woman, Miss Soonderbai Powar, and the other a Chinese of intelligence and able to speak English well, Mr. Cheok Hong Cheong, and both come to assist in the anti-opium campaign, speaking from personal observation of the terrible evils caused to millions of bodies and souls, and imploring the government to suppress the trade in the deadly drug.

—It is a significant fact that the London *Times* appears to be thoroughly

converted to a belief in missions. Recently in its editorial columns appeared an appreciative article upon the work of Moffat, Livingstone, and their associates in South Africa, in which it was affirmed that "we owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. The progress of South Africa has been mainly due to men of Moffat's stamp."

And, after numbering some of their achievements in India, the conclusion is: "After such unique testimony as this we need not attempt to show any more of the progress of the *Divine drama of missionary work* in India. This is a state of things simply inconceivable in an Indian presidency half a century ago. The faithful preaching of the Gospel is slowly but surely effecting a complete transformation in the life of humanity there."

—Great Britain with 35,000,000 people spends as much for intoxicating beverages as the United States with 65,000,000. But her bequests for religious, educational, and charitable purposes, exclusive of Baron Hirsch's benefactions, reached \$15,500,000 as against \$7,000,000 in the United States. Much of this difference is to be accounted for by the large amounts given in that country during the life of the benefactor.

—The various missionary societies sustained by members of the Church of England make use of versions of the Scriptures in 107 languages, and by far the larger portion are supplied, often free of charge, always below cost price, by the British and Foreign Bible Society.

—A single Christian community in India not long since sent to the London Society Rs. 161. 5. 9. (nearly \$50), two gold earrings, and one finger-ring, "the proceeds of a self-denial week, and

token of gratitude for benefits received."

The Continent.—The thirteenth annual report of the Methodist mission work in France, carried on under the direction of Rev. William Gibson, states that the past year has been one of the best in the work of French evangelization. There are now 14 separate stations, and the number of church-members has considerably increased. At Rue Roquépine, the chief chapel belonging to Methodism in Paris, the meetings have been well attended, while at Rouen 19,000 English seamen have been reached in the year.

—The Propaganda Society at Rome reports that during the year 1891 it received 6,694,458 lire. During the preceding twelve months the receipts had been 7,072,811 lire. There has thus been a decrease of 378,354 lire. The sources of last year's gifts were: Europe, 6,031,978; Asia, 7196; Africa, 33,568; America, 609,717; Oceanica, 12,050. France gave 4,084,475 lire, but Italy only 360,000. The lira (Latin *libra*, a pound) is equal to a franc, or about 19 cents.

—The Norwegian Missionary Society (*Det Norske Missionselskabs*), in its birthplace, Stavanger, celebrated its jubilee July 19th-23d, and with great enthusiasm. The income in 1891 was £25,295, and for the entire fifty years £341,477 (the entire population of Norway is less than 2,000,000). This society has a mission in Natal, with 11 missionaries and about 500 communicants, and one in Madagascar, with 30 missionaries, to whom 8 or 10 more will be soon added, and 32,000 church-members.

—The wealth of the Russian State Church is said to be so great that it could pay the national debt, some \$3,000,000,000, and with no perceptible approach to impoverishment.

—It is a crime in Russia for a Protestant to read the Bible to a member of the Greek Church; it is a crime for a

Russian to give up being orthodox; it is even a crime for a Protestant congregation to allow an orthodox Russian to be present. "When I left Russia," says Mr. Bigelow, in *Harper's Magazine*, "in the fall of 1891, 80 Protestant clergymen were under sentence to Siberia, having been declared parties to the crime of preaching the Gospel."

—If all the plans of the projected removal of the Jews from Russia are carried out according to the scheme recently laid before the Czar by Baron Hirsch, the exodus of the Hebrews will be larger than that of the time of Rameses under the leadership of Moses, and greater than that which took place after the destruction of Jerusalem by Titus.

—The Sultan of Turkey is reported to be sending out a mission to Arabia with the object of distributing to the Arab chiefs a revised version of the Koran. The mollahs in Constantinople are expressing their dissatisfaction with the amended book, which is said not to contain some vital passages of the original text such as these: "God doth not love oppressors;" "He that avengeth a wrong shall not be punished, but only he who doeth violence unrighteously."

—The American College for Girls at Constantinople was founded in 1871, and by funds collected by the Woman's Board. During the last year 141 students were enrolled, of the following nationalities: Armenian, Turkish, Israelite, Greek, Bulgarian, French, German, English, and American. Special courses are given in ancient and modern Armenian and Greek, in Slavic and Bulgarian. The alumnae already number 86, and are scattered from the Euphrates to the Danube.

ASIA.

India.—The census of 1890 reveals the fact that in the government and mission schools 13,000,000 have been taught to read, and this is mainly the work of forty years.

—In some respects Great Britain does magnificently in looking after the material well-being of her Indian subjects. The largest masonry dam in the world has just been completed, and is meant to supply water for Bombay. It is located 70 miles north of that city, its length is 2 miles, its thickness at the bottom is 100 feet, tapering to 16 feet at the top, while its greatest height is 118 feet. The entire contents of the masonry of which it is composed are 32,000,000 cubic feet. From 10,000 to 12,000 men were employed for three and a half years. The basin formed by the dam will contain 100,000,000,000 gallons.

—Not long since we were informed of the discovery in Africa of the ruins of an ancient but long-lost city, and now we are told that buried within the depths of the forest, in the heart of the island of Ceylon, are remains of a city which was 4 miles more in circumference than great Babylon of old. Its walls were 16 miles each way, enclosing an area of 244 square miles. It includes a lake of 6 miles in circumference, with an embankment of stones, higher than the surrounding forest trees, and a spill-water almost as perfect as when first chiselled in the fifth century before Christ. The jungle now over-spreads the sites of royal palaces, and sculptured monuments lie scattered on every side, or are buried a little way beneath the sand.

—Missionaries familiar with native families testify more and more strongly to the appalling destruction of children by opium, it being given to them by even native Christian parents constantly. A notice of the English Government posted about Bombay reads thus: "The right of selling children's [opium] pills has been given to the Bombay Opium Contractors, and such pills can be bought of all the Government Opium Shops in Bombay!"

—Dr. Grundeman states that of all the missions he has seen in India, none is more hopeful nor less adequately

provided for than Gossner's Evangelical Lutheran Mission among the Kols in Chota Nagpore. Caste, so formidable an obstacle to the spread of Christianity elsewhere, forms no particularly great hindrance here, and hence it happens that the field of the Kols is ripe for the harvest; they embrace Christianity in families, in groups of families, in whole village communities. Already 18,173 communicants have been gathered, and adherents to the number of 38,000. And from among these same Kols the Propagation Society has gained 13,288 adherents and 6229 communicants.

—The Bethel Santal Mission reports for the year 1891 Christians in 50 villages, 24 churches, 7 missionaries, 24 native preachers, 8 school-teachers. Patients from 200 different villages were attended at the dispensaries, and 86 converts were baptized. Including 210 children of Christian parents, there are 628 communicants.

Japan.—Bishop Edward Bickersteth has sent to England an urgent appeal for at least 50 more workers. He says that it is impossible for missionaries in Tokio and Osaka to give more than the fringe of their time to direct evangelization, their working days being taken up with questions of management, while in many country districts evangelization is retarded by the distance of the catechists and congregations from the clergymen.

—There are 17 newspapers or magazines now published in the vernacular, 15 of which are exponents of Bible Christianity, 6 being Congregational, 2 Episcopal, 2 Rationalistic or Unitarian, 2 Presbyterian, 2 Methodist, and 1 Friends. They are generally well edited and some are illustrated.

—*Life and Light* for October has an article on Christian schools for girls in this empire. Only 16 years ago the first one was established, in Kobe, but now there are 12 in as many cities, and under the care of 24 Christian women. Although most of them are of very re-

cent origin, and 3 were started so recently as to make graduation as yet impossible, the *alumnae* already number 221. The Kobe school offers an advanced course of three years, and others have post-graduate classes. A training school for kindergartners has also been opened, as well as one for nurses.

AFRICA.

—Captain Jaques, of the Belgian Anti-Slavery Expedition, tells sickening tales of the doings of the Arab slave-traders in the Lake Tanganyika region. In about four months more than 10,000 Wabembes were carried off to Ujiji to be sold. "The whole region has been converted into a desert, and thousands of corpses are poisoning the air."

—Lake Nyassa is now one of the most prominent and promising of mission centres in Africa. There are 5 missions actively at work, with more than 30 stations; there are on the lake 4 vessels belonging to the Universities' Mission, and 2 steamers and a sailing-vessel belonging to the African Lakes Company. Steam-launches are in preparation for the Scotch missions at Bandawe and Blantyre.

—"The native Congo costume is soon described," writes a missionary, "as it consists only of a waist-cloth, palm-oil, and a kind of red powder smeared over the body, giving it a bright vermillion color. This, of course, easily comes off, of which I once had an amusing proof. I had just painted our mission-house very prettily in white picked out with green, and a number of men, women, boys, and girls came clustering round, bright in their inexpensive costume of paint and palm-oil, and leaned against the doors and walls, leaving everywhere a patch of red. The natives dress their hair in an extraordinary way, giving it the appearance of two horns projecting from the head. The ladies wear brass collars round their necks, which are irremovable. Their wrists and ankles are so weighted with

bracelets that it makes walking difficult. Nearly every child in Central Africa is born a slave. When quite young they are marked with 'tribal cuts,' just as we brand sheep."

ISLANDS OF THE SEA.

—It is twenty years since Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers.

—An English missionary in Singapore was surprised to find the church freshly whitewashed inside and out. Going in he found a Chinaman (a converted prisoner, a printer by trade), who had done this work at his own expense. His natural explanation was, "I did it to thank God."

—The whole New Testament in one of the dialects of New Guinea has now been put through the press by the London Missionary Society.

—From Tahiti and adjacent islands a band of not less than 160 evangelists have gone forth, carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were living in the grossest darkness and superstition.

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

Uganda.—While Captain Lugard's despatches completely vindicate his honor as a British soldier in regard to the charges made by the French bishop and priests, they call attention to the differences that have arisen between himself and the Protestants. Of the complaints which Bishop Tucker has sent to England on the part of the Protestants, more will probably be heard on the arrival of the Rev. R. H. Walker, who is supposed to have left Uganda for the coast accompanied by two na-

tive Christians. The complaints have relation to a difference of opinion which sprang up between the missionaries and the Company on details of administration. Meanwhile the question is being asked, What will the missionaries do when the Company evacuates Uganda at the end of the present year? Captain Lugard says they will come away too; but at present there is a strong feeling against the adoption of a policy of "scuttle." Before the Company appeared on the scene the missionaries held their own, and why can they not do so again? It is remarked, however, that, consciously or unconsciously, the Missionary Society, after Bishop Tucker's appeal, has become identified with the Company in the eyes of a good many people both in England and Uganda.

Bishop Smythies in England.—Since his partial recovery this vigorous leader of the Universities' Mission has awakened much interest in Great Britain on behalf of East Central African mission work. Described as a man of peculiar charm, energy, and wisdom in the good cause, it may not generally be known that he has been consulted by the Emperor of Germany, Lord Salisbury and others, his voice carrying weight as a missionary and a statesman. The bishop has stirred English audiences with the vivid accounts of his 400-mile walks, of the splendid powers of the African natives—so often looked down upon—of their talent for languages, and what faithful clergymen the rescued slaves have become. He speaks of carpenters, stonemasons, etc., who are missionaries and of churches built by natives with only one European to direct.

Wesleyan Methodism at Home and Abroad.—The following general view embraces the present numerical strength of this influential organization: Great Britain, 424,959 members, with 27,540 on trial; 1581 ministers, with 193 on probation, and 297 supernumeraries. Ireland and Irish missions, 25,553 members,

with 640 on trial; 176 ministers, with 21 on probation, and 34 supernumeraries. Foreign missions, 36,395 members, with 6208 on trial; 235 ministers, with 106 on probation, and 14 supernumeraries. French Conference, 1473 members, with 117 on trial; 33 ministers. South African Conference, 33,523 members, with 12,231 on trial; 183 ministers. West Indian Conference, 47,817 members, with 3284 on trial; 104 ministers. Totals, 569,720 members, with 50,020 on trial; 2222 ministers, with 384 on probation, and 371 supernumeraries.

The New Bishop of Lucknow.—

The Rev. Alfred Clifford, first bishop of the new see of Lucknow, was ordained in 1872, and in 1874 joined the missionary staff in Calcutta, where he toiled some five years, and afterward six or seven years at Krishnagar and elsewhere. He was appointed, in 1885, the Church Missionary Society's secretary for the diocese of Calcutta, and in 1886 the Bishop of Calcutta appointed him one of his chaplains. Just turned forty years of age, he is full of hope for the future of Hindostan. Due in England at an early date, he has written home that he is "able to say with confidence," that during the years he has been connected with Calcutta there has never been a time like the present for men and women coming to the missionaries with earnest inquiries about the Christian religion; and, further, "one, in his experience, in which more are actually offering themselves for baptism, and this does not apply to one class only, but to all classes." He holds that "the long sowing of the seed has not been without result, and that the time of upspringing is approaching." Bishop Clifford, elect, will have the whole of the Northwest Provinces under his charge, an area exceeding 100,000 square miles. The Church Missionary Society is supposed to occupy 15 out of the 49 civil districts of these provinces, but in 7 out of the 15, containing among them ten millions of souls, has only one European mission-

ary and a few native teachers ; and no other society is represented at all in these districts !

The "Joyful News" Mission.—Its headquarters at Rochdale, in Lancashire, this admirable auxiliary is by no means losing its hold on the sympathies of British Methodists. Since its initiation eight years ago, no less than £29,000 have been contributed to the funds. An earnest appeal is now being made for 200 evangelists, chiefly for the foreign field, and toward this movement the Rev. Thomas Champness, the founder, devotes £600. Mrs. Argent, whose son, an agent of the *Joyful News* Mission, was murdered in the fanatical outbreak among the Chinese of Wusueh, has received from the Chinese Government the sum of £925 as compensation, and has handed over the *entire amount* to the mission for the promotion of the Gospel in China.

The report of the Wesleyan Mission in the Wuchang district, China, just issued, shows that in twenty-five years the missionaries have increased from 3 to 10, native catechists now number 13, local preachers 4, church-members 521, attendants at public worship 737, and day scholars 289. The teachers are native Christians, superintended by the missionaries. With the opening up of South Central Africa, the Society some months ago sent one of its most experienced men to establish a mission in Mashonaland, and soon several native ministers will follow.

The Hausa Association.—A misapprehension of the objects of this movement has been followed by hostile criticism in France, because it was founded in memory of a noble missionary, the Rev. J. A. Robinson, and the fact that two archbishops and several bishops are on the committee. An attempt is being made to prove that the main purpose of the Association is the conversion of the Hausa countries on the Middle Niger, and it is alleged that any systematic and widespread endeavor of this kind would rouse the

fanatical spirit of the Arabs, and might lead to a religious war, with serious consequences to the Niger Company and also to France, whose interests in and about the Soudan are so great. The missionary prestige of Cardinal Lavigerie is being quoted, and his opinion in deprecation of converting the Arabs by the usual missionary methods. But the fact is that the organization in question is not a mere missionary auxiliary, but is rather a scientific undertaking established to encourage the study of the Hausa language and people. Undoubtedly the translation of the Scriptures will aid the work of the Church Missionary Society ; but with such names as Lord Aberdare, Sir George Taubman-Goldie, Major Darwin, M.P., Mr. Francis Galton, and Dr. Parke on the committee, there is an adequate guarantee that no countenance will be given to anything calculated to arouse Arab fanaticism in the wide-reaching Central Soudan.

Monthly Bulletin.

—The recent meeting, in Chicago, of the American Board of Commissioners for Foreign Missions brings once more to mind and emphasizes the fact, that this, the oldest of missionary societies in the New World, is also one of the most important in Christendom, and whether we regard its income (\$841,569), the number of its representatives abroad (534 sent from the United States, and 2600 native laborers), or the quality and magnitude of the results achieved (40,333 in its churches, and 3516 added during the last year, and 47,330 in its schools). Its toilers are found in four missions in the Turkish Empire, where almost one third of its funds are expended and one third of its fruits are gathered ; in three missions in China ; in Japan ; in three missions in India ; in three missions in Africa ; in three missions in papal lands, Austria, Spain, and Mexico ; and in Micronesia. It is estimated that 120,000,000 of needy souls are committed to the care of the

denomination which sustains this Society, a population equal to that of the Roman Empire in its palmyest days! The worst of the troubles through which the Board has been passing in recent years seems to be passed, and it is to be hoped that the "shock" received

"Is of the wave, and not the rock."

About the only ground for solicitude is found in the unseemly fact that so large a fraction of the income (\$249,778) is derived from legacies.

—This is linking the old with the new in a way most impressive. It is said that a descendant of Columbus is to start the machinery at the World's Fair. The aged man cannot undertake so long a journey, but, touching an electric button which connects with one of the ocean cables, and that again with the immense enginery in the fair buildings at Chicago, the wheels will be set in motion.

—The wife of the Korean ambassador to the United States has lately become a convert to Christianity, and has joined the Southern Presbyterian Church.

—At the Ninth Annual Convention of the Christian Alliance, held in New York, \$30,000 were collected for its work. Within three months \$100,000 have been received, and over 100 missionaries have been sent from the training college during the past year to almost all the lands beyond the seas.

—The mission band of the Lutheran Church of Pottsville, Pa., has contributed \$20 for a prayer house in India. This makes the fifth prayer house provided for by this band.

—Eleven French Canadian Roman Catholics have recently been received into the Protestant faith, at Maskinonge, Quebec, by the Rev. A. L. Therrien, and formed by him into a Baptist congregation. This exodus from Romanism is owing to the tyrannical conduct of a priest, who wished to compel

the people to leave a place of worship they had erected for themselves.

Europe.—According to the *Guild Life and Work* of the Church of Scotland the guild movement is bearing fruit which will gratify the friends of missions. Its two latest members to enter on the missionary field are Mr. Charles Scott, who will be missionary engineer (in connection with the Blantyre Mission) of the new steamer about to be placed on the Shiré River, with whom Mr. John M'Killop, secretary of the Govan branch, will probably be associated.

—The Methodists have come into possession of a fine site in the city of Rome, on the same street as the King's Palace and the Government buildings, and hope soon to have there a large and commodious building, containing a church, a college, a theological seminary, residences for the faculty, and a printing department. One man, the Rev. G. A. Reeder, of Ohio, will give \$10,000.

—Russia has finally decided to permit the importation of the Bible free of duty, when printed in any other language than Russian; but no translation of the Scriptures in that language may be circulated within the confines of the empire and its dependencies unless printed by the authority of the Holy Synod.

Asia.—Rev. S. M. Zwemer, one of its missionaries, says that the new American Mission now working Arabia is likely soon to locate a station at Muscat. This place, on the eastern coast of Arabia, is the main centre from which the Zanzibar Arabs have come, and it has often been a matter of earnest desire with the friends of African missions that the Gospel should be carried to the original home of those who have done and are still doing such infinite damage in East Africa.

—Dr. Pentecost is authority for the statement that in India 2500 persons are baptized every month.

—A Bengalese young woman, Miss Dass, having been converted to Christianity through the instrumentality of the Welsh Calvinistic Methodist missionaries, has decided to go to England to take a course of medical training, after which she intends returning to India to labor among her people.

—Adjutant Abdul Aziz, a convert from Mohammedanism, is now in charge of the social work of the Salvation Army at Bombay. Two native female officers have started under him a work for women.

—Seven poor men from four different congregations belonging to the American Madura Mission, all related to one another, united with their pastor in spending eight days together in a retreat in order to study the Bible and fit themselves for telling to their people the story of the Cross. And all the expenses of this retreat were borne by themselves.

—How vast the field, and how few the laborers! Take a single example. The Marathi Mission covers an area with a population of over 3,286,000, distributed in 30 towns and 3570 villages. The entire number of missionaries, men and women, engaged in effort in their behalf, is 33, residing at 8 different stations, while the number of native agents of all classes amounts to 351, residing at the mission stations and at 118 out-stations.

—In the Pgho Karen School, at Bassein, Burmah, a "do without" band has been organized, and 100 of the pupils have joined it. All the members pledge themselves to do without something each month. The savings are to be devoted to some religious object. In the month of July, rupees 36 were thus realized. The efforts to fix Christian responsibility in the hearts of Burmese disciples are meeting with encouraging success.

—All authorities say that Peking, the present capital of China, and Nanking, the ancient capital, are hardly half so

large as they were a hundred years ago. They show all the symptoms of decay. The more enterprising and energetic individuals are found now in the seaports, that offer a marked contrast to the more conservative and literary communities of the interior.

—The Rev. W. A. Wills writes as follows from Chouping, Shantung :

"Last Sunday I had the great joy of baptizing 30 at Shên-ma-chuang, in the county of Chih-chuan, 6 women, 3 boys from our school there, aged eleven, fourteen, and sixteen years respectively, the others ranging from twenty-one years to seventy-six. These converts have been busy several weeks preparing the baptistery, and enlarging and renovating the chapel in their spare time. In the afternoon we commemorated the Lord's Supper, when 11 of the number, living some eight miles from this village, were formed into a little church."

Africa.—The Khedive of Egypt has given \$150 to the British and Foreign Sailors' Society.

—Since 1885 the Congo Free State has enjoyed the most substantial benefits of the Postal Union. That is, for five cents per half ounce the inhabitants thereof may communicate with the whole civilized world; and they appreciate the privilege, for the number of pieces of mail despatched to and from the Congo in 1886 was 33,140; the number in 1890 was 74,988.

—Rev. P. Frederickson writes from Kinjila station, Congo Mission: "We have now 22 baptized, all young men from eleven to twenty years of age, and none of them are ashamed to tell that Jesus has saved them and that they love Him. I hope they will all be evangelists."

—Bishop Taylor evidently counts not himself to have apprehended, but continues to reach forth and press on. Not content with laying foundations in India, in South America, and on the Congo, he now sounds a ringing call for an advance into Mashonaland.